DICTIONARY
OF
THE HOLY QUR'AN

With
References and Explanation
of the Text

Published under the auspices of
Haḍrat Mirza Masroor Ahmad
Fifth successor of the Promised Messiah
and Supreme Head of the Worldwide
Ahmadiyyah Movement in Islam

BY
MALIK GHULAM FARID M.A.
FOREWORD

While editing a commentary of the Holy Qur'an in English, I discovered the perennial fact that for a proper interpretation of its Text a sound knowledge of the Arabic language is an indispensable necessity; and one has to make frequent use of the standard Arabic lexicons for this purpose. The use of these lexicons is essential because the very word 'Arabiyy' (Arabic) conveys the sense of fullness, abundance and clearness and so the Arabic language legitimately claims to be the most expressive, eloquent and comprehensive language. It possesses suitable words and phrases for the full expression of all sorts of ideas and shades of meaning, even the particles and letters of this language possess clear and definite meanings. As according to Muslim belief the Holy Qur'an meets all human needs under all circumstances, it was revealed in the language in which the phrases, expressions, words and even letters possess a vast variety of meanings. This fact led me, while engaged in editing the five-volume English Commentary of the Holy Qur'an covering about 3000 pages, to prepare a complete dictionary in English of the holy Book in which more than 1400 Arabic roots with their derivatives, as used in the Qur'an have been explained in all their multifarious aspects, even letters and particles at different places in it have not been left unexplained. The Dictionary also forms a sort of concordance of the Holy Qur'an in as much as reference to the particular Quranic verse or verses, in which a certain word occurs, is given. I hope that an intelligent use of this Dictionary will greatly help the reader of the Holy Qur'an to understand and interpret it for himself. In the preparation of the Dictionary, I have made frequent use of the Lisan, the Taj, the Lane's Lexicon, the Qamus, the Aqrab ul J Mawarid and the Mufradat Raghib.

Allah be praised that I have been vouchsafed ample time, means and strength to prepare this Dictionary.

MALIK GHULAM FARID

April 18, 1969   (THE EDITOR)
Publisher’s Note

For the translation and preparation of a commentary of the Holy Quran in English, Ḥaḍrat Sahibzada Mirza Bashirud Din Mahmood Ahmad Khalīfatul Masīh II constituted a board in 1942 comprising the following:

1. Ḥaḍrat Sahibzada Mirza Bashir Ahmadra (MA)
2. Ḥaḍrat Maulawī Sher Ali ra (BA), translator of the Holy Quran
3. Ḥaḍrat Malik Ghulam Faridra (MA), Ex-Missionary
   Germany and the UK

The first volume of translation and commentary of the ten parts of Holy Quran was prepared and published in 1948. Ḥaḍrat Maulawī Sher Ali passed away in 1948 and Ḥaḍrat Sahibzada Mirza Bashir Ahmadra was given by Ḥaḍrat Khalīfatul Masīh other important task. Hence Ḥaḍrat Malik Ghulam Faridra was made responsible for completing the rest of the work which he, with the Grace of Allah, completed in 1963. And the complete work was published in five volumes. Later Ḥaḍrat Malik Ghulam Faridra abridged all the five volumes in one volume, making minor changes in translation and providing the commentary in abridged form given as footnotes.

Having finished this work Ḥaḍrat Malik Ghulam Faridra compiled an Arabic English lexicon of the Holy Quran. He supplemented this lexicon with other words and phrases derived from the roots of the words of the Holy Quran, in order to explain and illustrate different uses and nuances of words and phrases. The whole project was based on standard dictionaries of Arabic language such as Lisan-ul-Arab (لمان العرب), Tāj-ul-‘urus(تاج العروس), Almufradat Ligharibilquran of Imam Rāghib of Isfahan (المفردات لغريب القرآن), Aqrabul Mawarid(اقرب الموارد), and Arabic-English Lexicon by E.W.Lane.
Ḥaḍrat Malik Ghulam Farid, despite his old age and failing health, worked on this project diligently and steadfastly. It was his strong wish that his work may be published in his life time, but for reasons his wish could not be fulfilled.

After his demise in 1977, his son Colonel (Rtd.) Munawar Ahmad Malik made considerable effort to get this dictionary published but unfortunately he also could not get sufficient time to give it a final shape. After his death his brother Mubashar Ahmad Malik submitted the whole work to Ḥaḍrat Mirza Tahir Ahmad, Khalīfatul Masīh IV who directed me to prepare this work for publication. I am indebted to Maulawī Faḍal Elahi Bashir, Ex-Missionary East Africa for his devoted efforts in reviewing the manuscript, reading its proofs carefully and making useful suggestions. Mr. Habib-ur-Rahman Zirvi and Mr. Rana Mahmood Ahmad also contributed in the proofreading work. I am also thankful to members of my staff, especially Mr. Faheem Ahamd Khalid, Ex-Missionary of Japan who completed this assignment with great interest and care.

I hope the publication of this work will be a useful contribution to Islamic Literature.

10/06/2006 
Syed Abdul Hayee
Nazir Isha’at
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XXIII
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XXIV
This is Arabic tongue, plain and clear.
باب الهُمْرَة

Aa

Numerical Value = 1
[Alif] : It is of two kinds, لينة (soft) and متحركة (moving) or همره. The grammarians have other particular appellations for second kind of Alif (همره), some of which are ألف الاستفسار (the Alif of interrogation) as in زين قليتم (Do We not expand thy breast?), ألف التفضيل (Did We not expand thy breast?), ألف التفضيل (Is Zaid Standing?), ألف التفضيل (denoting comparative and superlative degrees) as in الأخرة أكبر (The Hereafter shall be greater in degrees) (94:2), ألف (denoting sameness or equality) as in أنورتهم لم تعلمهم (whether thou warn them or warn them not, they will not believe), (2:7).

[Substantive from أب inf. noun and أب substantive noun] : He prepared himself for journey. أب إلى راجبه : He longed to see his home. أب : He remained, stayed or dwelt in a place constantly, permanently or without quitting; he (a beast) became wild or shy. أب : Time in an absolute sense; a long time; unlimited time; an extended space of time that is indivisible. أبد : The Everlasting i.e. God; or the Ancient without beginning. أبدية : The quality of being everlasting or of unlimited or indivisible duration. أبد : Shall live in it for ever (4:58).

[plural إبريق] : An ewer such as is used for wine or water; a shining sword having a long and slender spout and a handle; a beautiful or brilliant woman; a vessel having a spout; water jug; a woman who shows her beauty intentionally.

[aor. أبق and inf. noun. أبق and أبق and إبق act part. [ابق] : He (a slave) fled from his master; he hid himself and then went away; أبق العالم : The slave fled; he hid or concealed himself; he confined, restrained or withheld himself; he abstained from a thing as from a crime; إذ أبق إلي : He denied the thing; أبق الشيء : When he fled to the laden ship (37:141).
The word is said to have no singular. According to some its singular is بَنْجَمَة which means a separate or distinct portion of a number of birds and of horses and of camels and of such following one another. بَنْجَمَة signifies according to some, a company in a state of dispersion, or dispersed companies following one another; or distinct or separate companies like leaning camels. بَنْجَمَة: Thy camels came in distinct or separate companies. بَنْجَمَة: Birds in separate flocks or bevies; or birds in companies from this or that quarter; or birds following one another, flock after flock (105:4)

أَبَّ: He became like a father to the orphan; he brought him up. أَبَّ: I became a father and mother to him. أَبَّ: A father; a grandfather or any ancestor; a paternal uncle; anyone who becomes a means for the invention of a thing or of its reformation. أَبَّ: Thy father came (nom. case). أَبَّ: I saw your father (obj. case). أَبَّ: مَوَّرَتُ بِأَبِيكُمْ: I passed by thy father (acc. case). أَبَّ: O my father; in the latter expression the (the sign of feminine gender) is substituted for the affix أَبَّ: The woman's father. أَبَّ: إن لَهُ أَبَّ نَبِيًّا شَيْخًا كَبِيرًا: He has a very aged father (12:79). أَبَّ: وَأَبُوَّنا شَيْخًا كَبِيرًا: And our father is an old man (28:24). أَبَّ: And forgive my father (26:87). أَبَّ: وَأَفْغَرْ لَأُبَيْنِي: O my father, why dost thou worship (19:43). أَبَّ: أَبَااءُ: أَبَااءُ is plural. أَبَّ: فَكَانَ أَبُوَّهُ مُؤْمِنَيْنَ: And his parents were believers (18:81).

أَبَّ [aor. أَبَّ]: He refused; or refrained, abstained or held back, of his own free will. أَبَّ : He refused assent to the affair.
He disapproved of or hated the thing.

Most people would refuse to accept anything (every thing) but disbelief (17:90).

Allah refuses to accept anything except that He will perfect His light (9:32).

Their hearts refuse to accept (9:8).

Most people would refuse to accept anything (every thing) but disbelief (17:90).

Allah refuses to accept anything except that He will perfect His light (9:32).

Their hearts refuse to accept (9:8).

He came.

He came to her; he lay with her.

Allah came upon their structure.

He did the thing.

Those who exult in what they have done (3:189).

Those women who commit manifestly foul deeds (4:16,20).

You commit abomination in your meetings (29:30).

He came to his or it or was or became present at it, namely, a place.

He came to her; he lay with her.

Allah came upon their structure.

He did the thing.

Those who exult in what they have done (3:189).

Those women who commit manifestly foul deeds (4:16,20).

You commit abomination in your meetings (29:30).

He passed by the man.

A magician shall not prosper wher-ever he may be (20:70).

He will come to see or know (12:94).

The time destroyed him.

He brought him.

He begot a child.

She gave birth to him; she brought him.

Wherever you may be Allah will bring you together (2.149).

But he who brings to Allah a sound heart (2:270).

He gave him;

requited him; compensated him.

They give Zakat.

What the Messenger gives you, accept it, take it what command he gives you, obey it (59:8).

Who is given or granted wisdom (2:270).

The giving of Zakat.

It is of the measure of (2:270).

It is of the meaning of i.e. of

That which is coming.

[ar. and and and اثّ and (inf. noun: اثّ and اثّ and اثّ and اثّ): It was or became much in quantity, abundant or numerous; it became great or large. اثّ: Goods or utensils and furniture of a house; household foods; all property consisting of camels, sheep, goats, horses, utensils and furniture. It also means abundant property. هَمُّ اَخْسَسُ اثّا: They will be better off in their wealth (foods, property etc.). (19:75)

[ar. and and : He made an incision in the foot of the camel. أثّرٌ الحديبية: He recited or narrated the story or tradition. أثّرٌ وَأَثّرَةٌ: He honoured him [ارثور and and اثّرٌ and اثّرٌ: A remain or relic of a thing; a trace, sign or mark; a footprint, vestige or track; a footprint, impression or mark made by the foot of a man upon the ground. اثّرٌ الراّسٍ: The impress of the Messenger (20:97). اثّرٌ الراّسٍ: Traces or impressions of prostrations (48:30). اثّرٌ مَنْ: They are following in my footstep (20:85). اثّرٌ is the plural of اثّرٌ. فَأَرْنِى: So look at the signs (or marks) of Allah's mercy (30:51). فَأَرْنِى: So they returned retracing their footsteps (18:65). كَانُوا مِنْهُ اَسْتَيْضُهُمْ قُوَّةٌ وَأَثّرَا: They were mightier than these in power and in the marks (or traces or signs) they left behind (40:22). (inf. noun: اثّرٌ: He preferred him. اثّرٌ علَيْهِ: He preferred him to myself. اثّرٌ: He honoured him. اثّرٌ also means he chose, selected or elected. لَقَدْ اَثّرَكَ اللّهُ عَلَيْنَا: Indeed Allah has preferred thee above us (12:92). يَبْلُوُونَ علَيْنِهِمْ: They prefer them to their own souls (59:10).

A kind of tree; a species of tarmarisk. (34:17)

[ar. inf. noun مَتَّى and اثّم and اثّم: He fell into sin or crime; he sinned or committed a sin or crime; he did what was unlawful. اثّمُ (اثّم plural): A sin or crime, a fault, an offence or an act of disobedience for which one deserves punishment; that
which keeps back a person from what is good, an unlawful deed; (it differs from ذنب ذنب in-as-much as signifies both what is intentional or unintentional, whereas ذنٰم is peculiarly intentional. In them are great sin and also some advantages for men (2:220). مانام (plural مانام) is syn. with ذنٰم and ذنٰم, the latter ذنٰم means, the requital or recompense of sin or crime; or punishment. شل يشل: Shall find a requital or recompense or punishment of sin (25:69). ذنٰم (act. part.): One who commits a sin; sinful. ذنٰم: A she-camel; slow or tardy; weary, fatigued or jaded. ذنٰم: His heart is sinful.(2:284) ذنٰم: A great and habitual sinner or liar, intensive form of ذنٰم and also syn. with it. : And Allah does not love any one who is a confirmed disbeliever and a great or habitual sinner (2:277). ذنٰم: Sin, crime, fault. syn. with ذنٰم: There will be no frivolity (or levity) in it and no sin. (52:24).

[أَحَبَّ النَّارُ] inf. noun: The fire burned or burned fiercely or blazed or flamed fiercely. أَحَبَّ: He hastened or was quick in his pace; he made a sound or noise in his pace like that of the flaming of fire; he or it became restless and blazened. أَحَبَّ: Anything burning to the mouth, whether salt or bitter or hot. أَحَبَّ: Water that burns by its saltness; salt water; bitter water or very bitter water; very hot water. : Had We so willed, We would have made it bitter (56:71). أَحَبَّ and أَحَبَّ are also from this root and signify Scythians of the farthest East; particularly those on the north of China as some say, all nations inhabiting the north of Asia and of Europe. (See Enc. Bri. and Jew. Enc. under Gog and Magog and Historian's History of the World vol. 2, p. 582 and Bible Eze. 38: 2 - 6; 39:6). The words may apply also to the Christian nations of the West as they have made much use of burning fire and boiling water and because also all their material progress and their great discoveries and inventions are due to constant use of these things. Or the words may refer to or imply their fiery nature and
restless disposition as they are always on the lookout restlessly
to make new conquests.

[ar. aor. and inf. noun] أجرِ: He recompensed him or rewarded him for what he had done; he served him for hire or pay; he became his hired man; he let him on hire or for pay. 

أجرِ الدَّارِ: He let the house on hire [inf. noun]. 

أجرُ الرَّجلِ أو أَسْتَأْجَرَهُ: He hired the man. 

أجرَ: He hired the house. 

عَلَى أَنْ تَأَجُّرُهُ: On condition that thou hire thyself to me or that thou serve me on hire. 

يُنَبِّئُ أَسْتَأْجَرَهُ: O my father, hire him (28:27). 

أجرُ (plural أَجْرُوهُنَّ) and أَجْرَ and syn. 

أجرٌ: A recompense or reward for what one has done. أجرِ is used both for reward from God to man and from man to man while أجر و إِجاَرَة and أَجْرَة are used for recompense or reward by man to man only. أجرً also means a dowry or nuptial gift. 

فَأَوْهِنُ أَجْرُوهُنَّ: Give them their dowries (4:25). The word also means praise, good fame.

[ar. aor. and inf. noun] أَجْلِ: It had a term or period appointed for it, at which it should fall due. 

أَجْلٌ: He defined the term or period; he assigned, appointed or specified it. 

أَجْلَ: He granted me a delay or postponement. 

لَبِّغَنا أَجْلَنَا الَّذِينَ أَجَلَّهُمْ: We have now reached our term which thou didst appoint for us (6:129). 

إِذَا جَاءَ أَجْلَهُمْ: When their appointed time comes (7:35). 

لَأَيِّنْ يُومٍ: For every people is an appointed time (7:35). 

لِكُلِّ يَوْمٍ أَجْلَ: For what day they have been delayed or postponed (77:13). 

مَوْجُلٌ: Defined, fixed. 

مَوْجَلًا: A decree with a fixed term (3:146). 

أَجْلٌ: The assigned, appointed or specified term or period; the whole duration of life; its end or death. 

ذَا أَجْلَهُ: His death drew near; destruction; the period of a woman's waiting before she can marry again after divorce. 

فَإِذَا بَلَغَ أَجْلَهُمْ: When they reach their period of waiting (2:235). 

أَجْلٍ: Because; on account of; for the sake of. 

فَعَلَهُمْ مِنْ أَجْلِهِمْ: I did it because of thee; on thy account; for thy sake. 

مِنَ أَجْلِ ذَلِكَ كَتَبْنَا عَلَى بَنِي إِسْرَائِيلِ: On account of this We prescribed for the children of Israel (5:33). 

أَجْلٍ: Yea; yes.
is originally ٍٓ، the and being changed into ٍٓ: One; the first of the numbers; syn. in many cases with ٍٓ، with which it is interchangeable in two cases. First, when it is used as an epithet applied to God, for ٍٓ as an epithet is applied to God alone and signifies 'The One'; 'The Sole'; He Who has ever been one and alone; the Indivisible; He Who has no second in His attributes. : Say, He is Allah, the One (112:2). Secondly, it is interchangeable with ٍٓ in certain nouns of number as in ٍٓ: One and twenty. In most cases, however, differing from these two there is a difference in usage between ٍٓ and ٍٓ: And if any one of the idolaters ask protection of thee, grant him protection (9:6). ٍٓ: You are not like any other (any one) woman (33:33). I saw in a dream eleven stars (12:5). (ٍٓ) I wish to marry to thee one of these two daughters of mine (28:28). : One of the two women. : One of them (the men). : One of these women. : One of you (men).

[inf. noun and ٍٓ: Imp. and ٍٓ act. part]: He took with his hand; he took hold of. ٍٓ: He received from him traditions and the like; he took or received with approbation; he accepted; ٍٓ: accept thou what I say; ٍٓ: He took a thing for himself; he took possession of it; he got or acquired it; he took by force; he seized; he overcame or overpowered him; ٍٓ: slumber or sleep does not overpower Him or seize Him; (2:256) he killed or slew; ٍٓ: He (God) destroyed or exterminated the sinful people on account of their sins (3:12); he punished; he made a violent assault upon a person and wounded him much; he set about, began or commenced. ٍٓ: He took a thing to or for himself; took possession; he gained, acquired or earned wealth. ٍٓ: I did to him a benefit. ٍٓ: He made or manufactured or built; he made or constituted or appointed.
God made Abraham His friend (4:126). He adopted him, made him or took him as a son. And indeed Allah did take a covenant from the children of Israel (5:13). And when thy Lord brought forth (took out) from Adam's children out of their loins their offspring (7:173).

And Allah did take a covenant from the children of Israel (5:13).

And when thy Lord brought forth (took out) from Adam's children out of their loins their offspring (7:173).

And when thy Lord brought forth (took out) from Adam's children out of their loins their offspring (7:173).

And Allah did take a covenant from the children of Israel (5:13).
And nor taking secret lovers (4:26).

[inf. noun 

أَخْرَجَ He put it back; he held or kept it back or placed it behind; he postponed or delayed it; contrary of قَدَمَ.

بِمَا 

أَخْرَجَ إلى مَّدَةٍ What he has sent forward and what he has left behind (75:14).

لَوْلَا أَخْرَجْتُ لِأَحْجُرُ قُرْبَىِّ. Wouldst Thou not grant us respite for a while (47:78).

وَلَنَ َُّيُؤْخِرَ اللَّهُ نَفْسَهَا. And Allah will not grant respite to a soul (63:12).

أَخْرَجَ and إِسْتَأْخَرَ are syn. : He remained or became behind or back; he was or became late; he held back or lagged behind; it was or became deferred, delayed or retarded; contrary of قَدَمَ.

فَإِذَا جَاءَ أَجْلُهُمْ لَا. Thy shortcomings, past and future (48:3).

وَمَا أَخْرَجْتُ سَاعَةً وَلَا إِسْتَأْخَرُوُّنَّ. And when their appointed time is come, they cannot remain behind (or respited) a single moment, nor can they get ahead of it (7:35).

أَخْرَجَنَّ ُهُمْ ُأَخْرَجَنَّ وَأَخْرَجَنَّ. And who remains or stays behind, there is no blame upon him (2:204).

فَأَخْرَجْنَ أَعْفَافٍ وَأَخْرَجْنَ النَّظَرَاءِ. Thy shortcomings, past and future (48:3).

فَأَخْرَجَنَّ. And it was not accepted from the other (5:28).

وَأَخْرَجَنَّ. And others who confessed their sins (9:102).

فَأَخْرَجَنَّ. Then We destroyed the others (26:173).

فَأَخْرَجَنَّ. Then We developed it into another creation (23:15).

فَأَخْرَجَنَّ. And We left for him a good name among the later generations (37:79).

فَأَخْرَجَنَّ. And good in the Hereafter; or in the world to come (2:202).

فَأَخْرَجَنَّ. They will have no share in the Hereafter (3:78).
We have not heard of it even in the latest religion (38:8).

They have indeed despaired of the Hereafter (60:14).

To Him belongs all praise in the first i.e; this life, and the Hereafter (28:71).

The abode of the Hereafter.

The reward of the Hereafter.

The recompense of the Hereafter.

The promise of the Hereafter.

The punishment of the Hereafter.

Example of punishment for the Hereafter.

syn. : He kept back, remained behind; lagged behind; it was or became postponed or delayed.

Those who keep back.

And indeed We know who lag behind (15:25).

[inf. noun] and : He became a brother, or a friend or a companion to him. [inf. nouns and ] ; he fraternized with him; acted with him in a brotherly manner.

(The Holy Prophet) united the refugees with the helpers by the brotherhood of Islam.

I united the two things as pairs.

which means, a piece of rope of which the two ends are buried in the ground with a small stick or stone and to which the beast is tied signifying, as though, one were tied to another like as the horse is tied to the or it is from meaning because one has the same aim, device or endeavour as the other.

A brother; the son of one's father and mother, or either of them, also applied to a foster brother; a friend, a companion, an associate or a fellow. (plural, the former generally applied to brothers and the latter to friends and the like, but not always).

also means brothers and sisters.

And if he has brothers and sisters (4:12).

And if (the heirs) be brethren and sisters (4:177).

A sister.

And he has a brother or a sister (4:13).

The believers are surely brothers, so make peace between your brothers (49:11).

So by His grace you became (as) brothers (3:104).
إذًا (2:221): Your sons and your brethren (9:24).
وأخوانكم (24:62).
كلما دخلت أمة أعجبت أختها(7:39).
كل لم يشفع أمكة (17:28).
أكبر من أختها (43:49).
أي: The affair fell heavy upon him.
أي: A calamity befell him.
أي: A wonder or wonderful thing: A very evil, abominable, severe thing or affair.
أي: Verily, you have done a very evil or abominable thing (19:90).
أذى [aor. inf. noun. أذى الأمة: The affair fell heavy upon him.
أذى الامة: A calamity befell him.
أذى السحر: A wonder or wonderful thing: A very evil, abominable, severe thing or affair.
أذى عجيم: Verily, you have done a very evil or abominable thing (19:90).
أذى [aor. inf. noun. أذى الأمة: He made it to reach, arrive or come to the appointed person or place; he brought, conveyed or paid, delivered it; he paid or discharged it; he delivered, gave it up or surrendered it.
أذى الامانة إلى أهلها: He acquitted himself of that which was incumbent on him; he paid or discharged what he owed; he fulfilled or accomplished.
أذى ما عجيم: Verily, Allah commands you to give over or surrender the trust to those who are entitled to it (4:59).
فليُؤْدِي الْذِّي أَوْثِنَ أَمَانَةَ (2:284).
أذى الامانة: Let him who is entrusted surrender his trust.
أذى الامانة: He will not deliver or give up or return to thee (3:76).
أذى الامانة: The paying of it in a handsome manner (2:179).
أذى الامانة: Deliver to me the servants of Allah (44:19).
اذٍ is a word denoting past time.
اذٍ قال رَبُّكُ إِلَى المَلاَيِكَةَ: And when thy Lord said to the angels (2:31).
اذٍ is adjoined to nouns signifying time, the Arabs join it with 'then' in writing in certain instances, namely، يَوْمَينِ (at that time or then) and حينين (at that time; then). When it is followed by a verb, or by a noun not having the article prefixed.
to it or by any movement letter, the  دل of  إذ is quiescent as in  إذ يؤفع إبراهيم القواعد : And when Abraham was raising the foundations (2:128). But when it is followed by a noun with the  دل it is majroor. When the iron collars shall be round their necks (40:72). In general it is an adverbial noun denoting past time. As a noun denoting past time it is said to be also an objective complement of a verb as in  إذ أعترضتم فلن تتخذوا إذ أعترضتم : When and when you were few (8:27). It is also used as a noun to indicate future and  إذ is said to denote past time, each of these occurs in the place of the other  إذ لئن تفقكم اليوم إذ فعلتم : Couldst thou see them when they will be smitten with fear (34:52). It also indicates a cause. It shall not profit you this day, since or because you acted wrongfully (43:40). It is also used to denote a thing happening suddenly. While I was thus, there came Zaid. It is also a conditional particle, but only used as such coupled with  إذ as in  إذ أنتى أنتى إذ شاء زيند : Whenever thou shall come to me, I will come to thee.

It denotes a thing's happening suddenly or one's experiencing the occurrence of a thing when one is in a particular state like  إذ as in  إذ قلبل : So he cast it and behold! it was a serpent running (20:21). I went forth, and Zaid presented himself to me suddenly. It also denotes the complement of a condition, like  إذ فان تصبهم سيئة بما قدتمت : And if an evil befalls them because of what their own hands have sent on, behold! They are in despair (30:37). It is also an adverbial noun denoting future time and implying the meaning of a condition. Then when He shall call you or when He calls you with a single call from the earth, behold! you will go forth (30:26). Sometimes it denotes past time, like as  إذ sometimes denotes future time;  إذ أرى أرى بحارة أو لهوا : And when they saw merchandise or sport (62:12). Thus it occurs in the place of  إذ like as  إذ occurs in the place of  إذ. Sometimes it denotes the present time; and this is after an oath as in  إذ وأنتي إذ بفضي : By the
night when it covereth (92:2). Sometimes it is used so as not to denote a condition. And when they are angry, they forgive (42:38).

اذًن 2 : And when they are angry, they forgive (42:38).

[ora. inf. noun (افذِنَ) and إذًَٔنَ and اذًن : He listened to him or it being pleased. And when they are angry, they forgive (42:38).]

He knew the thing; became informed or apprised of it. Then be you informed or apprised of war that shall come upon you from God and His Messenger (2:280). Then a proclaimer proclaimed (12:71). Then be you informed or apprised of war that shall come upon you from God and His Messenger (2:280).

They will say, we let thee know that there is no witness amongst us (41:48). They will say, we let thee know that there is no witness amongst us (41:48). A party of them asked permission of the Prophet (33:14).
أذن: Permission; leave to do a thing, and sometimes command and also will.

By the will or permission or command of God; the notification of the allowance or permission of a thing and of indulgence in respect of it; knowledge.

He did it with my knowledge.

No soul can die except with the permission or knowledge of God (3:146).

The ear; a man who listens to what is said to him or who relies upon what is said to him.

They say he hears and believes everything that is said to him (9:61); a sincere or faithful adviser; a man's intimate friend; a handle. (أذن is Plurals).

And in our ears is heaviness (41:6).

As if in his ears is deafness (31:8).

أذَّن [aor. inf. noun أذن and اذة] and [اذة and أذئ] : He was or became annoyed, harmed or hurt; he suffered slight hurt, annoyance, molestation or hurt. It is less than جُرُرٌ: it was unclean, dirty or filthy. أذئ (inf. noun): A state of annoyance or molestation; annoyance, molestation, harm or hurt; a slight evil; anything by which one is annoyed or hurt (مَلَكاً ذَّنْكَ); filth; impurity; anything held to be unclean, dirty or filthy.

أذَّن [قطأ] آذَّن: He removed from the way what was hurtful.

أذَّن [قطأ] آذَّن: He or it annoyed, molested, harmed or hurt him or he did what was disagreeable or hateful to him (inf. noun إِذَا and أذئ and أذئ)

لَا تَكُونُوا كَأَلِدَّينَ أَذَّنَ مُوسَى (أذئ): Be not like those who harassed (or annoyed) Moses (33:70).

لَمْ تُؤْذِنْنِ أَذَّنَمُوسَى: Why do you vex (malign) me (61:6).

وَأَذَّنَ فِي سِبْلِي (أذئ): And have been persecuted in My cause (3:196).

وَذَفَعْ أَذَّنُ (أذئ): And ignore their annoyance (33:49).

أَربُ [inf. noun أَرْبَ and آرَبَهُ] : He was or became cunning, intelligent excellent in judgement, sagacious; أَرْبَ يَالْشَيْءٍ [aor. inf. noun أَرْبَ]: (1) He became skilful or expert in the thing; (2) he became familiar with a person or thing; (3) he became denoted to the thing; (4) he was or became niggardly of the thing; (5) he was, or became in want or need.
He wanted it; was or became in want or need of it and sought or desired it. ارض and ارض and ارض and ارض are syn. meaning: (1) Cunning, intelligence, excellence of judgement, sagacity; (2) want or need; (3) deceit, guile or fraud; (4) wickedness, malice or malevolence; (5) a limb; (6) the pudendum; (7) want or need.

قَطَعَهُ ارضًا ارضًا: I cut him limb by limb. هو ذو ارض: He is an intelligent or cunning man. كان أملكههم ارضيه: He, the Holy Prophet, had the greatest control over his want or desire or sexual passions. ما لئلي فيه ارض: I have no need of it.

Persons deficient in intellect; such as have no need of women. غَيْبٌ أرضيه: (24:32). ارض (plu of ارض) and مارب (مرب) (20:19).

أرض [aor. inf. noun يارض] [ارض] [أرضه] [أرضه] [أرضه] [أرضه]: The land became thriving or productive and abundant in herbage or vegetation, or it became soft to tread upon, pleasant to sit upon. The sore became corrupt on account of puss. آرض (plural آرضون and آرضين) : (1) A land or country; (2) soil; (3) a piece of land; (4) a carpet; (5) anything that is low; (6) the lowest part of the legs of an animal; (7) the knees or what is beneath them of men; (8) a tremor; (9) rheum. أرض : (1) The earth; (2) the earth as opposed to heaven; (3) the surface of the earth; (4) the floor. هو ابن الأرض: He is a stranger whose father or mother is not known. أهل الأرض: Inhabitants of the earth; mankind. هو الذي خلق لكم ما في الأرض: He it is Who created for you all that is in the earth (2:30).

أرك [aor. inf. noun يارك] [ارك] [ارك] [ارك] [ارك] [ارك] : He remained in the house. أرك الله في غنفه: Allah compelled him to do the thing; He made him cleave to it. أرك (plural أرک) : A raised couch in a tent or chamber; a bed spread from the ground to sit upon; anything upon which one reclines; a raised couch. مسکينين فيها على الأرک: Reclining therein upon raised couches (18:32).
[aor. and inf. noun: (1) The cooking pot made a sound in boiling; (2) it boiled or boiled vehemently. 

اَزَرُ : He kindled the fire. 

اَزَرُ السُّحُبُ : He put the thing into a state of commotion. 

اَزَرُ : He provoked or roused him; he incited, urged or instigated him. 

全能真主啊，你们的对手今夜是从天而降的人。}

Dost not thou see that We have sent Satans against the disbelievers, inciting them vehemently to acts of disobedience (19:84).

[aor. and inf.noun: It surrounded or encompassed it. 

اَزَرُ as also : (1) He put on him an i.e. a waist wrapper; 

(2) he strengthened him or it. 

اَزَرُ الْرُّجُلِ عَلَى فَلَانِ : I helped and strengthened the man against such a one. 

اَزَرُ السُّحُبُ : The thing was equal to or matched the thing. 

Then makes it strong, then it becomes thick (48:30). 

اَرْزُ : (1) Strength; (2) weakness; (3) the back; (4) aid, assistance or help. 

أَشْدَّهُ اِلْأَزْرُ : Strengthen Thou by him my back; strengthen Thou by him my weakness; or make my strength more strong (20:32). 

اَزَرُ : (1) A waist wrapper; (2) chastity; (3) one's wife or one's self or one's wife and family or one's family or self. 

فَلُانُ : Such a one is chaste.

[aor. inf. noun and fem.]: (1) He was or became, or drew near; (2) he hastened or was quick or he drew near. 

اَرْقَفْ : The Resurrection; (2) the near event; (3) death. 

اَرْقَفَ الْاِرْقَفَةُ : The hour of judgement which has to come has come (53:58).

[inf. noun: (1) He founded it; (2) he marked out the limits of it and raised its foundations; (3) he commenced it; 

(4) he built it, namely a house. 

اَسْسَّ : The foundation; basis of a building; (2) any commencement, origin, source or root of a thing. 

أَقَسَّمَ اَسْسَتْ بَيْنَاهُ : Is he who has founded his building (9:109).

أَسْتِبَرَقَ : Thick or heavy brocade; silk brocade inter-woven with gold; thick silk. 

بَعْظَتَهَا مِنْ اِسْتِبَرَقٍ : Its linings will be of thick brocade.
(55:55).

Asr

[aor. inf. noun : (1) He bound or tied him; (2) he made him a captive or took him prisoner; (3) He (God) created him or formed or fashioned him in the best manner. Asr (inf. noun): (1) Strength of make or form; (2) strength of natural disposition. : Such a one is of strong, firm or compact make or form. : We have strengthened their make or form or their joints (76:29). : The people came all together. : (1) Shackled; (2) imprisoned; (3) a captive or prisoner; : It does not behove a Prophet that he should have captives (8:68). : And they feed the poor, the orphan and the captive on account of His love (76:9).

Asf

[aor. inf. noun and : (1) He grieved, lamented or regretted most intensely over it; (2) he was angry with him. : He angered him; (2) made him angry and grieved him; (3) he made him to grieve or lament. : O my grief over Joseph (12:85) : And when Moses returned to his people indignant and grieved (7:151). : So when they excited Our anger, We exacted retribution from them (43:56).

Asn

[aor. and : (1) He altered; (2) he altered. Asn (inf. noun and : (1) Altered for the worse in odour or in taste and colour from some such cause as long standing. : Altered for the worse in odour or in taste and colour. : From water which has not altered for the worse in odour or taste (47:16).

As

[aor. inf. noun and : (1) He effect a reconciliation between them. : He made him such a one as an object of imitation for him. : I made him my object of imitation in respect of my property. : I have an example or exemplar or pattern or model in such a one. : (1) An example (2) an examplar; (3) a pattern or model; (4) an object of imitation. : Indeed
there is an exemplar or model for you in the Prophet of Allah (33:22).

[asr] [or: asr] aor. inf. noun [asr] : He broke the thing. He was inclined to such a one. (asr) [or. asr] : He confined, shut up, detained or imprisoned him or held him in custody. (asr) (or. asr) [asr] : He provided the tent with a peg or a rope. I withheld, restrained or debarred him from the thing that he wanted. (asr) (or asr) inf. noun: (1) A covenant, or contract; (2) a burdensome covenant or a heavy responsibility or command the breaking of which renders one liable to punishment; (3) a weight or burden; (4) a sin; a crime; an offence; (5) a grievous punishment of a sin; (6) a thing that inclines one to a thing; (7) an oath in which there is obligation to divorce or emancipate; (8) the earhole.

[asr] [or: asr] aor. and [asr] aor. : He exalted or behaved insolently; he behaved with pride and self-conceitedness. (asr) : Insolent; exulting greatly and behaving insolently; (2) behaving with pride and self-conceitedness; (3) one who is insolent and behaves with pride and exults. : But he is an insolent liar (54:26).

[asr] [or: asr] aor. : He closed the door. : He covered or covered over a cooking pot. (asr) : Closed; closed over or covered. : A closed door. : A covered cooking pot. : Around them will be fire closed over (90:21). (asr) : (1) A court or an open space in front of a house; (2) a threshold of a door or entrance; (3) a door or entrance; (4) a fold (خُظِرَة) for sheep or goats; (plur: [asr] : Snares or traps. : And their dog stretching out its forelegs on the threshold (18:19).

[asr] [or: asr] aor. inf. noun [asr]: He grieved or mourned for him or it. (asr) or (asr) : Grieving, mournful or sorrowful. (asr) (fem.): A woman grieving or sorrowful. : How then should I sorrow for a disbelieving people (7:94). : So grieve not over the rebellious people (5:27).

[asr] : He exalted or behaved insolently; he behaved with pride and self-conceitedness. (asr) : (1) Insolent; exulting greatly and behaving insolently; (2) behaving with pride and self-conceitedness; (3) one who is insolent and behaves with pride and exults. : But he is an insolent liar (54:26).
lay not on us a responsibility (2:287). And do you accept the responsibility which I lay upon you in this (matter) (3:82). And removes from them their burden (7:158).

aor. inf. noun : (1) It (a thing) had or came to have root or foundation; (2) it was or became firm or established and firmly rooted or founded; (3) he (a man) was or became sound of judgement; he was intelligent; (4) it (judgement or opinion) was or became sound (5) it (a thing) was or became eminent, noble or honourable. ِعُلَمَاءَةٍ (أصلَ عُلَمَاءَةٍ): He knew it completely so that he was acquainted with its foundation or root. إَسْتَأصلَهُ: He uprooted it. أَصْلُ: (1) The lowest part of a thing; (2) root or bottom; (3) base or foundation; (4) the origin, source, beginning; race or stock from which a man takes his pedigree; the progenitor; (5) fixedness, stability or permanence َثَمَّ: (6) a source of wealth; (capital or principal) (أصل مال): (7) the elemental part of a thing; (8) the essential or fundamental part of a thing: أَصْوَلُ (plural): The fundamentals or fundamental articles or dogmas, principles or rudiments of a science; (9) the original form of a word; (10) the original or primary state or condition; (11) the best or choicest part of a thing; (12) what is most fit or proper; (13) a general or universal rule or canon. َمَا: I did not do it at all. أَصِيلَ: (1) A noble or generous man; (2) a man sound of judgement and intelligence; (3) rooted, fixed or permanent; (4) destruction or death; (5) the evening i.e. the time from the afternoon prayer to sunset. َقَمَتْهُ: I met him in the evening. أَصِيلَ is plural. أَصْيَلاً: Whose root is firm and whose branches reach into heaven (14:25). قَفَّتِهِ عَلَى أَصِيلِها: Standing upon its roots (59:6). َمَسْبَحَةَ بَكَّرَةً وَأَصِيلاً: And glorify Him morning and evening (33:43). ِبَعْثَهُ: Therein do glorify Him in the mornings and the evenings (24:37).

aor. inf. noun : (أَفَ) يَفْتَقِرُ: He said by reason of anxiety or disquietude of mind or by reason of...
A'fik has six or ten or even forty forms according to different authorities. (1) It is a word expressive of vexation, distress of mind or disgust, dislike, displeasure or hatred; (2) dirt of the ear or paring of the nail; (3) alas, woe, fie; Fie upon you (21:68). And say not thou to them i.e. do not thou deem anything of their affairs burdensome nor be contracted in bosom thereby, nor be rough or harsh or coarse to them; or do not thou say to them anything expressive of disgust. (17:24).

A'fik [aor. inf. noun] : He went away at random or heedlessly, and went away in the regions of the land; he went away into the country. A'fik [aor.] : He attained the utmost degree in generosity, knowledge or science. A'fik [aor. inf. noun] : He overcame or surpassed; he was beautiful. A'fik في العطاء : He gave to some more than to others. A'fik (plural آفاق) : (1) The main and middle part of a road; (2) the face or surface there of. A'fik and آفاق (plural آفاق) : A side; a remote side; (3) a border or an extremity of the earth and of the sky or heavens; the horizon or part next to the horizon of the sky and of the earth; (4) the side of a tent. Sْرَبَّيْهِمْ آبَيْنَاهُمْ في الأفاق : We will show them Our Signs in the farthest regions (41:54). وَزَهَرَ بِالأفاق الأعلى : And (He revealed His Word when he was in the highest part of the horizon (53:8).

A'fik [aor. and inf. noun يافك and أَفِكَ and أَفِكَ and أَفِكَ and أَفِكَ] : (1) He changed his or its state or condition or manner of being; (2) he turned him or it away or back from a thing; (3) he turned him away or back by lying; (4) he changed or perverted his judgement or opinion; (5) he deceived him or beguiled him; (6) he lied or said what was untrue. A'fik الناس : He told the people what was false. A'fik : He was turned from his judgement or opinion by deceivers' guile. Aٰفِكَ الرجل : He was (as though perverted) weak in his intellect and judgement. The man was turned away or back from good. أَحْيَتْنا أَفِكَ عَن الَّذِينَ يَوْفِقُ عَنْهُ : Hast thou come to turn us away from our gods (46:23). مِن أَفِكَ : He is turned away from it who would be turned away
or who is deceived or deluded (51:10). And lo! it swallowed up all that which they had fabricated (26:46). The town was or became overthrown or subverted with its inhabitants. (plural. المزفقة): The town or city overturned or subverted. The plural المزفقات also signifies the winds that turn over the surface of the earth or ground or the winds that blow from different quarters. "Fāk (inf. noun): A lie; a falsehood. أَفَّك (as also أَفِك and أَفِك): A great or habitual liar. وأَفِك المخاطبة: And the over-turned towns wrought evil (69:10). This is an old lie (46:12). Woe to every great liar and sinner (45:8).

أَكُل [aor. and inf. noun أكَل] and أَكَل [aor. and inf. noun أكَل]: (1) It was or became absent hidden or concealed; (2) it set. أَكَل فَانَ عَن الْبَلَد: Such a one became absent or went away from the town. أَكِل (act. part.): Setting applied to moon or sun. فَلَمَّا أَكِلَ الْقَالَ:أَقِلَ الأَقِلَينَ: When it set, he said, I do not like those that set (6:77).

أَكِل [aor. inf. noun أكَل] and أَكَل [aor. inf. noun أكَل]: He ate it. He eats the flesh of men i.e. he defames men or does so in their absence. أَكِلْ أَحَدُكُمْ أَن يَكُونُ لَهُمْ أَحْيَانَ مِيثَاءُ: Would any one of you like to eat the flesh of his dead brother (49:13). أَكِلَ الْمَالَ: He devoured my wealth. أَكِلَ النَّارَ الْحَبَّ: The fire devoured or consumed the firewood. أَكِلَ الْحَبَّ: He consumed his life. أَكِلَ غَمَّةً: He ate up the heritage. أَكِلَ الْعَمَّرَةَ: Those who devour interest (2:76). أَكِلَ الْزِّبَاءَ: He who takes (eats) interest. أَكِلَ مِنْ عُيْنَاتِ: Eat of the good things (2:173). أَكِلَ: Eat thou (O woman) and drink (19:27). أَكِلَ الْمَرَّاتِ الْمُرَاثِ أَكِلَ لَهُمْ: Eating. أَكِلَ الْمَرَّاتِ الْمُرَاثِ أَكِلَ لَهُمْ: You devour the heritage, devouring completely (89:20). أَكِلَ (آكِل) plural: (1) Eating; (2) an eater. أَكِلَ (آكِل) plural: You will be eating from a tree (56:53). أَكِلَ (آكِل) plural: A man who eats much; great eater; voracious. أَكِلَْلَ النَّبِحَت: Great devourers of forbidden things (5:43). (and أَكِلَْلَ and مَأَكَلَْلَ: (1) What is eaten; (2) any eatable; (3) fruit; أَكِلَْلَ دَائِمٌ: Its fruit is perpetual (13:36); (4) means of subsistence; (5) worldly good fortune;
Such a one is possessed of worldly good fortune and ample means of subsistence. (6) intelligence; judgement; firmness of intellect.

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A keeper of the covenant; (7) lordship; (8) revelation or inspiration; (9) \( \text{اللّ} \) also signifies God; (10) a neighbour; (11) it is also syn. with \( \text{شُخَصَ} \) used in a plural sense. \( \text{لا} \) denotes an interrogation respecting a negative. It also denotes a wish, a reproof, a reproach or the asking for or requiring a thing. It is further used as an inceptive article in the sense of "now" and "why" and also means verily, truly, surely. For some of these uses and meanings, see 24:23; 9:13; 6:32; 2:13, 14; 11:9. \( \text{لا} \) is sometimes immediately followed by another \( \text{لا} \) as in: Let no one behave foolishly against us. \( \text{لا} \) is a particle denoting a wish or reproof i.e. when followed by a future tense, exciting to an action and asking or desiring or demanding the performance of it; and when followed by a preterite, a reproof for not doing a thing; syn. with \( \text{لا} \). Wherefore wilt thou not do such a thing. \( \text{لا} \): Wherefore didst not thou such a thing. It also means \( \text{لا} \): The \( \text{n} \) being incorporating into \( \text{لا} \) which is written with teshdeed. \( \text{لا} \): That you exalt not yourselves against me (27:32). It has often \( \text{لا} \) prefixed to it, forming the compound \( \text{لا} \) which signifies "that" or "in order that ...... not", and may frequently be rendered by "lest". \( \text{لا} \): That people may have not argument against you or lest people should have an argument against you. (2:151). \( \text{لا} \) not to be confounded with the compound of the conditional \( \text{لا} \) and the negative \( \text{لا} \) is used in four manners: (1) It is used to denote exception \( \text{لا} \) meaning "except", "Save" and sometimes "but" and sometimes "but not". In Arabic \( \text{لا} \) (exception) is of two kinds (a) \( \text{لا} \) i.e. an exception in which the thing excepted belongs to the same class or species to which the things from which an exception is sought to be made, belong, as in: \( \text{لا} \) : All the people came except Zaid; (b) \( \text{لا} \) i.e. an exception in which the excepted belongs to a different class or species as in \( \text{لا} \) : All the people came but the ass. \( \text{لا} \): So they all submitted, but \( \text{Iblis} \) did not (2:35). (\( \text{Iblis} \) not being one of the angels).
(2) it is used as syn. with خَيْرُ and سَوَى i.e. "other than" or "not". There had been in them gods other than Allah (or not Allah), then the two would have gone to ruin (21:23). (3) Sometimes it is used as a conjunction as syn. with ۚ i.e. "And". For this meaning of ۚ see vv. 2:151; 27:10, 11,12. (4) Sometimes it is syn. with لَمْ نَلْعَبَ لَّمْ نَعْبُ meaning "but", "except", "only" or "nothing more than". إن كُلٌّ إِلَّا كَذِبُ الْوُسْلَ: There was not one of them but treated their Messengers as liars (38:15). (5) It is also a particle (or rather a compound of two words) denoting the complement of a condition; originally إن لَاأَن تَفْعَلۡوَة* نَطْن فِي الْأَرْضِ إِلاَّ تَتَضَرَّعُوهَا: If you do not do it, there will be mischief in the land (8:74). فقط نَصْرِهِ اللَّهَ: If you do not help him, certainly Allah helped him (9:40). فلا نَعْمَوْنَ إِلَّا وَأَنَّمۡمُ سَمِیۡلُمُونَ: Do not die unless you are Muslims (2:133).

**أَلْتَ**
[aor. inf. noun [إِلَّاهُ]] (أَلْتَ) : (1) It (a thing) decreased; (2) diminished; (3) lessened; (4) became defective, deficient, incomplete or imperfect. اللَّهُ حَقَّهُ: He diminished to him his right or due or defrauded him of a portion of it. ما أَلْتَهُم مِّن عَمَلِهِم مِّن شَيْءٍ: We will not diminish to them aught of the recompense of their work (52:22)

**إِلْتَ**
[aor. inf. noun [إِلَّهُ]] (إِلْتَ) : He kept or clave to it. اللَّهُ (إِلْتَ) and يَلُوتُ inf. noun (إِلْتَ) and اللهُ (إِلْتَ) and اللهُ (إِلْتَ) (إِلْتَ) and [إِلْتَ] يَلُوتُ inf. noun (إِلْتَ) : (1) He frequented it or resorted to it habitually; (2) he became familiar with it or accustomed to it; (3) he became friendly with him, he loved him. اللَّهُ also means: He provided him with necessary things and prepared him; (4) he made a covenant with him during a journey for the purpose of trade; he traded with him; (5) he made him to keep or cleave to the place; (6) he made him love it or him; he made him stick to it. لَإِلْتَ فُرِّقُ إِلَّهِهِم رَحْلَةَ الْبَيِّنَاتِ وَالْصَّبَرِ: For the keeping of the Kureish to the journey of the winter and the summer. (106:2,3) إِلْتَ : (1) sticking or make one stick to a thing; (2) loving or making one love a person or thing; (3) Provide a person with a
thing; (4) a covenant or an obligation or an obligation involving responsibility for safety, protection.

ألف (plural ألف): One thousand and many thousands. ألفين: Two thousands. ألفين بينهم: (inf. noun تأليف الكتاب) : He united them or brought them together after separation and made them love one another; he caused union or companionship to take place between them.

تأليف الكتاب: The composition of a book. تأليف is the putting of many things into such a state that one name becomes applicable to them whether these bear to some of the parts a relation to others or not.

مؤلهة القلوب: Those whose hearts are united; those in whose hearts love is created.

ألف [aor. الماضي والواحدة والكلمة واللكا واللكا واللكا والكلمة] : He [a horse] chewed the bit. ألف بين الفؤاد: He acted as a messenger between the people. ألف: He conveyed or communicated to him a message. ألف: He sent. ألف: (1) A thing that is chewed; (2) a message or communication sent from one person to another. ملك: (both singular and plural); plural also ملكة and ملكة of which the original form is ملك : Means an angel because he conveys or communicates the message from God, being derived from لوط, the root being ملك : A message. ملك is also said to have been derived from ملك (power; possession) and is ملك (king) derived from ملك. Both the words ملك (angel) and ملك (king) possess the sense of power and possession.

أليم [aor. الماضي والمفعولون والالة والامة والامة والامة]: He was in pain; he suffered pain. أليم (الامة): Pain; ache. أليم : Causing pain; painful; causing pain in the utmost degree. أليم الدق: Painful punishment. أليم: For whom shall be a grievous punishment (3:92).

الله or [aor. الماضي والمفعولونوالالة والامة والامة والامة]: (1) He served, worshipped or adored; (2) he was or became confounded or perplexed and unable to see his right course. الله على فلان : He was or became vehemently affected with grief on account of such a
one.  "ٍ: He took himself to him for refuge or protection; he sought or asked aid or succour of him.  "ٍ: He reckoned him among gods.  "ٍ: An object of worship or adoration i.e. a god or deity; ("ٍ) plural: Two gods.

"ٍ is the name of the Supreme Being Who is the sole possessor of all perfect attributes and is free from all defects. In the Arabic language, this word is never used for any other being or thing. No other language has a distinctive name for the Supreme Being. The names found in other languages are attributive or descriptive. "ٍ is always used in the singular. It is a simple substantive, not derived. Some say it is a proper name applied to the Being Who exists necessarily by Himself, comprising all the attributes of perfection, the "ٍ being inseparable from it. Some say it is from "ٍ, either because minds are confounded or perplexed by the greatness or majesty of God or because He is the object of recourse for protection or aid. Some are of the opinion that it is from "ٍ which signifies height, others think that it is from "ٍ which signifies brightness, yet others are of the view that it is from the Syriac "ٍ. But all these are mere speculations and have no foundation in fact. The word "ٍ is derived from no other word, nor any other word is derived from it. "ٍ is an expression used in prayer meaning, "ٍ, the being a substitute for ", being a substitute for ", meaning, O God.

["أثر inf. noun : He fell short; he fell short of doing that was requisite or he was remiss. "أثر inf. noun : He did not do what was expected of him regarding the affair. "أثر inf. noun : I will not be remiss in giving thee sincere or faithful advice. "أثر : They will not be remiss in corrupting you (3:119). "أثر : And let not those who have bounty or abundance from among you be remiss or fall short (24:23). "أثر inf. noun : He swore. "أثر : He swore an oath. "أثر inf. noun : He also means he swore.  "أثر: The Holy Prophet swore that he would not
go into his wives for a month. أوُلَوْا or أَوْلَا is a plural which has no singular; (أَوْلَا female) possessors of; possessed of; possessing, having. نَخَنَّ أوُلَوْا فُؤُوَةً وَ أوُلَوْا بَأَسٍ خَذَيْدُ. We possess great strength and great power of punishment (27:34). وَذَرْتِي وَالْمَكْذَبِينَ. And leave Me and the rejectors of truth, those having ease and plenty (73:12). أوُلَوْا أَلْأَمَرُ. Those having or possessed of authority.

إِلَيْ : (1) Is a preposition or particle governing a noun in the gen. case and denotes the end, as opposed to من which denotes the beginning of an extent, or of the space between two points; or the end of an extent of a place:

من المسجد الحرام إلى المسجد الأقصى: From the Sacred Mosque, to, or as far as the Distant Mosque (17:2); (2) in some respect it agrees with حَتَى: (3) it signifies to, till or until; ثم أتَمَوا: Then complete the fast till nightfall (2:188); (4) Sometime it signifies towards; نَظَرَ إِلَيْنِ: He looked towards me; (5) sometimes it occurs in the sense of مَعَ (in addition) when a thing is joined to another thing, مَن أَتُصَارِى إِلَى اللَّهِ: Who will be my helpers with or in addition to God (61:15); وَلَا تَأْكُلْوا أَمْوَالِهِمْ إِلَى اللَّهِ: And devour not their property in addition to or with your property (4:3); (6) it is also used to show the grammatical agency of the noun governed by it, after a verb of wonder; مَن (and is syn. with رَبِّ): How hateful is he to me; أَفْعَضَ إِلَى اللَّهِ: O God my Lord, the prison is more pleasing or preferable to me (12:34); (7) It is also syn. with لَ as in وَلَأَلْمَرُ. اللَّهُ: And We decreed against Bani Israel or We revealed to the Children of Israel (17:5); (8) It is also syn. with فِي: And We will gather you on the Day of Judgement. اللَّهُ إِلَيْكَ: O God, I complain to Thee. اللَّهُ عَلَيْكَ: Be away from me.

أُولَاء meaning "these" and "those", is a plural having no proper singular, or a noun denoting a plural, and its singular is ذَا for the masculine and ذَي for the feminine; for it is both masc. and fem. and is applied to rational beings and irrational things. هَمُّ أُولَاء عَلَى أَتَرَى: They (these) are closely following me (20:85).
The particle هو أ used as an inceptive to give notice of what is about to be said is prefixed to it. هو أ means 'these' as هو أ means 'this'. These are thy people. The particle هو أ is prefixed to it so that you say هو أ أولئك or هو أ ألكم, all meaning 'these' like as هو أ ذلك and هو أ ذلك means 'that'.

When one says هو أ ألكم, the singular is هو أ ذلك and when one says هو أ ألكم, the singular is هو أ ألكم ذلك. These are thy people. The particle هو أ is added to it so that you say هو أ ألكم or هو أ ألكم, all meaning 'these' like as هو أ ذلك and هو أ ذلك means 'that'.

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Its singular is هو أ ألكم and is changed from being a noun of indication so as to having the meaning of هو أ ألكم : They who have transgressed against us.

Benefit, (2) benefaction, (3) favour,

Kamil possesses all the attributes of youth. He is wideawake, chief of the chiefs and is generous; (4) boon or blessing; (5) might; (6) power; (7) attribute; (8) good quality.

So remember the favours of Allah (7:70).

[inf. noun] هو أ (1) He repaired or he took himself to him; (2) he aimed at; sought after or pursued him or it; (3) he intended or purposed it. هو أ: He led the people or led them so as to serve as an object of imitation or an example, he took precedence of them. هو أ (act. part.): One who repairs to or aims at a thing or place. (1) He repaired or he took himself to him; (2) he aimed at; sought after or pursued him or it; (3) he intended or purposed it. هو أ: He led the people or led them so as to serve as an object of imitation or an example, he took precedence of them. هو أ (dim.): (1) Mother; (2) source, origin or basis of a thing; (3) anything which is a means of sustenance and support or of reformation; anything to which other things surrounding it are linked or collected together; (4) a place of collection or comprehension or combination of a thing; (5) the head or chief of a people; (6) a man who has the charge of the food and service of a people or who is their servant; (7) a man's aged wife; (8) a place of habitation or abode. هو أ: His place of habitation or abode shall be fire or Hell shall be its mother (101:10); (9) the ensign or standard which an army
follows; (10) laws or statutes, ordinances. Their laws or ordinances or statutes are different, or their times are different. 

1. The man’s wife and the person who manages the affairs of his house. 
2. The brain. 
3. Mayest thou have no mother, also those who manage the affairs of thy house.
4. The brain. 
5. Mayest thou have no mother, also those who manage the affairs of thy house.
6. The brain. 
7. Mayest thou have no mother, also those who manage the affairs of thy house.
8. The brain. 
9. Mayest thou have no mother, also those who manage the affairs of thy house.
10. The brain. 

The Milky Way. 

The mother of the towns - the metropolis (6:93). 

The main part of the road. 

Bread. 

Wine. 

The source of all commandments (13:40); basis of the Book (3:8). 

Amma (امّة) plural: : Who follow the Messenger, the Prophet, the Immaculate one (7:158). 

Amma (امّة) plural: : We are not to blame in the matter of the unlearned (3:76). 

Amma (امّة) plural: : A way, course, mode or manner of acting or conduct; (2) a rule of life or conduct; (3) religion; religious persuasion; 

Falan la amma الله: Such a one has no religion, no religious persuasion; (4) obedience to God; (5) the followers of a particular religion; (6) a people to whom a Prophet is sent whether believers or unbelievers; (7) a nation; a people; a race; a tribe; a collective body of men; (8) a generation of men; or people of one time; (9) the creatures of God; (10) a righteous man who is an object of imitation; 

Mankind were one community (or one people) (2:214); (7) a nation; a people; a race; a tribe; a collective body of men; (8) a generation of men; or people of one time; (9) the creatures of God; (10) a righteous man who is an object of imitation; 

I have not seen of the creatures of God any one more beautiful than he; (10) a righteous man who is an object of imitation;
(11) one who follows the true religion; (12) one who is known for goodness; (13) a man combining all good qualities; (14) a learned man who is singular in his learning; (15) one who has no equal.

Abraham was indeed a paragon of virtue, obedient to Allah (16:121); (16) stature; Verily, he is beautiful in respect of stature or as regards stature; (17) a time; a period of time; a while.

And he remembered after a time (12:46).

(1) A party who stand by their covenant; (2) a people who perform well the duties entrusted to them; (3) a people who stand up for Prayer in the latter part of the night (3:114).

(1) A person or learned man whose example is followed; (2) any exemplar; a model; a leader of a people whether they may be following the right way or not (إِنَّمَا يَوْمُ ٌدَخَّلْنَا كُلٍّ نَّاسٍ بَيْنَاهُمْ إِنَّمَا أَمَامٌ); (3) the head of a religious community.

I will make thee a leader of men (2:125); (4) the leader of any army; (5) the guide; (6) the driver of camels (إِنَّمَا أَمَامُ النَّاسِ إِنَّمَا أَمَامُ ِلَّيْسَ بَيْنَاهُمْ أَمَامٌ ِلَّيْسَ بَيْنَاهُمْ إِنَّمَا أَمَامٌ); (7) The scripture of any people; The day when We shall summon every people with their Leader or their Scripture (17:72).

And all things We have recorded in a clear Book (36:13); (8) a road or way; a manifest road or way; And they both lie on a manifest way (15:80); (9) a tract, quarter or region of the earth; the direction of the Qibla.

Before. أَمَامُ (أَمَامُ أَمَامُ): Look before thee; beware thou. ليُفْجِرَ أَمَامُ: To send wickedness in advance of (or before) him (75:6).

أَمَامُ is a conjunction connected with what precedes it so that neither what precedes it nor what follows it is independent of the other. It denotes interrogation or is used in a case of interrogation corresponding to the interrogative أَيُّ and meaning أَيْ. They say أَيُّ زَيدُ فِي الْبَيْتِ أَمَامُ ؟ زَيَدُ فِي الْبَيْتِ أَمَامُ ؟ (أَيْ مَا نَفَقَ نَفَقَةُ). Therefore what follows أَمَامُ and what precedes it composes one sentence, and what follows it must correspond to what precedes it in the quality of noun and of verb. أَيُّ زَيدُ فِي الْبَيْتِ أَمَامُ ؟: Do you know better or Allah (2:141).
is used to denote an interrogation, in a compound of the interrogative hamzah and the negative ما. It is a mere interrogative as in: أَامَّا تَسْتَبَحُّ يَنْثَى اللَّهُ: Art thou not ashamed of thyself with respect to God. أَامَّا أَنْ تَلَعَّبَنَّ: It is also an inceptive word used in the manner of أَامَّا أَنْ تَلَعَّبَنَّ followed by أَنْ أَيْنَ. It is syn. with أَمَّا (meaning "now" or 'now surely' or both of these meaning verily or truly).

Verily, or now surely, he is a generous man. أَامَّا is a conditional and partitive and corroborative particle. فَأَمَّا الْدُّنْيَةَ: As for those who disbelieved, they will know. وَأَمَّا: As for those who disbelieved, they will say. In most cases it is used as a partitive implying the meaning of a condition. أَامَّا السَّيِّئَةُ: As for as the boat is concerned. أَامَّا الْعَالَمُ: And as for the boy. Few have mentioned its use as a corroborative as in the phrase أَامَّا زَيْنَةٌ فَذَاهِبَ: Whatever may be, Zaid is going. It is sometimes used as a compound of أَمَّا and the interrogative ما as in: أَامَّا ذَٰلِكَ تَعْمَلُونَ: Or rather what is it that you did (27:85). إنْ ما أُدْعِيَ: the particle أَمَّا having been added to ما which means "if". The change effected in the sense of the particle إنْ by the addition of the particle ما is that whereas إنْ alone expresses a mere contingency or possibility which is not necessarily accompanied by hope, the addition of the particle ما makes the contingency not only more emphatic but also expressive of hope. أَامَّا نُعُونَكَ بِغَيْرِ الْدُّنْيَةِ: And if We show thee some of the things We have promised them, (thou will know it) (10:47). ما أَذْهَبْ: أَمَّا أَذََّرْهُ: I know not who stood, whether Zaid or Amr. It also denotes giving option: أَمَّا أَنْ تُعَذَّبِ وَأَمَّا أَنْ تَتَحَدَّثُ فِيْهِمْ خَسَانًا: Either thou punish them or treat them with kindness (18:87). It also denotes vagueness of meaning: أَمَّا يُعَذَّبُهُمْ وَأَمَّا يُبْنِيَ عَلَيْهِمْ: Either He will punish them or He will turn to them with compassion (9:106). It is also used as a partitive as in: أَمَّا شَأْكُرُوا وَأَمَّا كَفُرُوا: Whether he be grateful or ungrateful (76:4).
[aor. ینامَث inf. noun] يَّمَث : He measured it; determined its measure, quantity or the like; computed or conjectured its measure; he betook himself to it or sought after it. 

أَمَث : He computed the number of the people. (inf. noun 

أَمَثُ : (أَمَث ) (أَمَثُ ) : (1) A measure of distance; كم أَمَث مَّا بِيْنَكَ وَبِيْنَ الكَوفَة : What is the distance between thee and Kufa (2) doubt; لَيْسَ فِي الْخَمْر أَمَث : There is no doubt about the unlawfulness of wine; (3) curvity or unevenness; ruggedness in one place and smoothness in another; one part being higher or more prominent than another; an elevated place; small mounds or hills; depression or elevation; لا تَرَى فِيهَا عَجْمًا وَلا أَمَث: Wherein you will see no depression and elevation (20:108); أَمَث also means a fault, a defect, an imperfection or the like; weakness; feebleness; languor, remissness; a goodway, course, mode or manner of acting or conduct.

أَمَد : (1) Time, considered with regard to its end and زمَانُ being time considered with regard to its end and its beginning (but sometimes it is interchangeable with زمَانُ); (2) the utmost or extreme extent, term, limit, point or reach. بلَغَ أَمَدُ : He or it reached his or its utmost limit or extent. ضَرَبَ لِهُ أَمَد : He assigned or appointed for him a limit, a term; (3) the period of life which one has reached; (4) each of the two terms of the life of a man i.e. the time of his birth and the time of his death; (5) the starting place and the goal of horses in a race; (6) any space of time; a space of time of unknown limit; a particular time. لَمَّا أَمَد يَبْعَل لِهِ وَبِيْنَ أَمَد : The time that they had tarried (18:13). فَطَالْ عَلَيْهِمُ أَمَدَ لِهِ أَمَدَ : Whether my Lord will fix for it a long time (72:26). فَطَالْ عَلَيْهِمُ أَمَدَ لِهِ أَمَدَ : So the term had prolonged for them (57:17). The difference between أَمَد and أَبِد is that whereas the former means time limited in duration, the latter means time everlasting. أَمَدُ وَالأَخْرَى أَبِد : This life has a limited duration, but the next life is everlasting.

أَمَر : (aor. ینَامُر inf. noun أَمَر and إِمَار and أَمَر ) (أَمَرُ ) (أَمَّرُ ) (أَمَرُ ) and
Command (plural: أمَرَةٌ. أَمْرُمُ). "He commanded him, ordered him, enjoined him." He commanded or ordered him to do it. أمَرَةٌ (أَمْرُ) and أمَرُ (أَمْرَ) (Pass, part.). فأمر أو أمرَه (أَمْرَهُ): He held command or became commander or governor. He became an أمَرُ (commander) over the people. (inf. noun. أمَرَةٌ). أمَرُ على الْقَوْمِ: He made him governor or leader over the people. أمَرُ (أَمْرُهُ) plural: Governor, leader, king etc. [أَمْرُهُ] (أَمْرَ): It (a man's property) multiplied. The case or affair became distressful, difficult or severe. يَتَبَّأَ أَفْعَلُ: O my father, do whatever thou art commanded (37:103).

أَمَرُوهُ: He consulted him respecting his affair. أمَرُوهُ: Consult women respecting themselves. وَأَنْجَرُوهُ: And consult one another with kindness (65:7).

أَمَرُوهُ: The chiefs are consulting together respecting thee (28:21).

وَلَنِمَّ سَمَّى أَمَرٌ: And now if he does not do what I bid him (12:33).

أَمَرُ: A command; an order; a bidding; an injunction; a decree; an ordinance etc; judgement, course of action; choice; precaution; authority; government or management; an affair; business; a matter; a concern; a case; a purpose; a thing; a condition or state; an important event; affair of state. : The decree of God is coming (16:2). وَكَانَ أَمَرُ اللَّهِ: And the command of Allah is a decree ordained (33:39).

أَمَرُ: And to Allah do all things return (2:211).

أَمَرُ: And I did not do it of my own accord (choice, judgement) (18:83).

أَمَرُ: And excess in our affair or conduct (3:148).

أَمَرُ: His is the creation and the command (7:55). أَمَرُ: Those who possess the command or authority. وَمَا: And to Allah do all things return (2:211).

أَمَرُ: And And I did not do it of my own accord (choice, judgement) (18:83).

أَمَرُ: So muster, then all your designs and your partners; then let not your course of action be obscure to you (10:72).
tasted the consequence of their conduct (59:16).

And whose affairs are decided by mutual consultation (42:39). Those who enjoin good (feminine امارة (أمّارة) The soul that enjoins evil. A severe, distressful or grievous thing; an abominable, foul, very foul or terrible thing; a wonderful thing. Thou hast done an evil thing (18:72).

أَضَسْ وَأَضَسُّهُمْ شُوَرًا. And whose affairs are decided by mutual consultation (42:39). Those who enjoin good (feminine امارة (أمّارة) The soul that enjoins evil. A severe, distressful or grievous thing; an abominable, foul, very foul or terrible thing; a wonderful thing. Thou hast done an evil thing (18:72).

أَضَسْ Yesterday or the day before the present day. I have not seen him since yesterday. As if nothing had existed there the day before (10:25). As you killed a person yesterday (28:20). Note:- أَضَسْ means yesterday, i.e. the day before the present day. But Al-amsu, Al-amsa and Al-amsi means one of the past days.

أَمْلَ [aor. inf. noun أَمْلَ and أَمْلَ] He hoped it, hoped for it or he expected it or had a distant or remote expectation of it. أَمْلَ Hope or expectation (syn. رُجْاهَ) or a remote expectation or vain hope, and object of hope. أَمْلَ: His labour and his hope or expectation were frustrated. And the vain hope may beguile them (15:4). أَمْلَ: And better in respect of hope (18:47).

أَمِنَ [aor. inf. noun أَمِنَ and أَمِنَ] He was or became or felt in a state of security or safety; originally the meaning was, he was or became easy in mind and free from fear. أَمِنَ: He was safe from lion. أَمِنَ: Are they then secure from the design of Allah? And none feels secure from the design of Allah save the people that perish (7:100). أَمِنَ: Who desire to be secure from you (4:92). أَمِنَ (also أَمِنَ) O one that hopes in the protection of Allah and is protected, or one that is saved. أَمِنَ: (إِسْتَأْمِنْ) and أَمِنَ (إِسْتَأْمِنْ) He trusted or confided in him; (2) he entrusted him with or confided to him power, authority, control or charge; (3) he gave him charge over a thing or person. أَمِنَ: He said: I cannot trust you...
with him, save as I trusted you with his brother before (12:65).

And if one of you entrust another with something, then let him who is entrusted, surrender his trust (2:284).

Why dost thou not trust us with respect to Joseph (or entrust Joseph to us) (12:12);

He trusted him with respect to such a thing; he entrusted him with power, authority, control or charge over it; he gave him charge over it. ُامَّنَ [aor. inf. noun ُامَنَةَ]. It is equal to ُامَنَ and means: He was or became trustworthy or trustful.

And rendered them safe from fear (106:5). ُامَنَ and inf. noun ُامَنَةَ: He rendered him safe or secure; he gave him protection.

Such a one gave protection to the enemy. ُامَّنَ يَبْلِغُهُمْ مِنْ خَوْفٍ: He believed in God. ُامَّنَ لِلَّهِ: He believed him; he believed in what he said.

We shall not believe you (9:94). ُامَّنَ فيْ أَمْنٍ: Thou art in a state of security.

When We made the house a resort for mankind and a place (possessed) of security (2:126). ُامَّنَةَ: Peace; security; freedom from fear.

Then after the sorrow He sent down peace on you (3:155). ُامَّنَةَ (أَمْنَاتُ ُامَّنَةُ plural): Faithfulness or fidelity; honesty; a thing committed to the care or trust of a person; a trust or deposit (2:284); a duty or task allotted to a person; the commandment of God given to His servant; ِإِنَّا عَرَضْنَا ُامَّنَةَ عَلَى السَّمَوَاتِ وَالأَرْضِ: We offered the trust (or gave the commandment) to the heavens and the earth (33:73). Also means: A man's family or household; ِهِمْ لِأَمْنَاتِهِمْ وَعِهْدِهِمْ رَآمِعُونَ:
Who are watchful of their covenants and trusts (23:9).

plural and feminine: Safe; secure; free from fear (2:127; 3:98; 41:41): And in lofty mansions will they dwell secure (34:38). Peaceful, secure town (16:113): Faithful counsellor (7:69): Messenger faithful to his trust (26:108): Town of peace or town affording peace (95:4): Place of security (44:52): The Spirit faithful to the trust (26:194): Faithful, secure and safe, free from fear etc; trustworthy; trusted; a guardian; an assistant; the strong; one who trusts another: Belief, particularly in God and His words and His Messengers; faith; trust or confidence; Prayer; the law brought by the Holy Prophet. contains and combines three necessary elements: (a) Profession by tongue; (b) conviction of mind; (c) demonstration through actions. (27:15; 48:14): Those who have been given knowledge and faith. (30:57): Believing; a believer in God and His Messengers; faithful; trusting. A believing slave (2:222): Who kills a believer by mistake (4:93): The Bestower of security; an epithet applied to God (59:24): Verily, the punishment of their Lord is not a thing to feel secure from (70:29): Place of safety or refuge. Then convey him to his place of security (9:6).

[plural and ] and / and 
A female slave; a woman whose condition is that of slavery. The handmaid of God came to me. A believing bondwoman (2:222): Your slaves, male and female. Bondwomen (24:33).

[ ] and inf. noun [ and ]: He moaned or uttered a moan by reason of pain; he said "Ah" (syn. ).

(1) is a particle of the kind called rendering the aorist mansoob [ ]: Before that death
comes to any one of you (63:11); (2) It is a contraction of َآَنَفَنَكُمْ: He knows there will be some among you who will be sick (73:21); (3) It is an explicative meaning َأَنَفَنَكُمْ: And We revealed to him saying, make thou the ark (23:28); (4) It is redundant as a corroborative and occurs mostly after َأَنَفَنَكُمْ: And when the bearer of good news came (12:97) (5) it has a conditional meaning like َأَنَفَنَكُمْ: If one of the two forget (2:283); (6) It is a negative like َأَنَفَنَكُمْ: They wonder because a Warner has come to them (50:3); (8) syn. with َأَنَفَنَكُمْ: God explains to you lest you go astray (4:177); (9) it occurs in the sense of َأَنَفَنَكُمْ: Zaid is more reasonable than he who lies. The sentence also means: Zaid is too intelligent to lie. Briefly it means, if; though; even though and so on. َأَنَفَنَكُمْ is used in various ways: (1) First as a conditional particle denoting the happening of the second of two events in consequence of the happening of the first whether the second be immediate or deferred and whether the condition be affirmative or negative. َأَنَفَنَكُمْ: If you return (to hostility), we shall also return (8:20); (2) it is a negative syn. with َأَنَفَنَكُمْ: We intended not but what is good (9:107). See also 67:21; 86:5; 10:69; 72:26; 35:42; (3) It is a contraction of َأَنَفَنَكُمْ َأَنَفَنَكُمْ: Surely...... thy Lord will certainly repay them in full (11:112). See also 43:36; 20:64; 2:144; 17:77; 26:187; (4) it is redundant occurring with َأَنَفَنَكُمْ: Surely, reminding is profitable (87:10); (6) Some say it is syn. with َأَنَفَنَكُمْ: And fear Allah because you are true believers (5:58). َأَنَفَنَكُمْ: You shall certainly enter the Sacred Mosque in security because Allah has willed it (48:28); (7) It is syn. sometimes with َأَنَفَنَكُمْ: If or when they prefer disbelief to belief (9:23) and 33:58); (8) it is used for َأَنَفَنَكُمْ: So briefly َأَنَفَنَكُمْ means if; not; verily. because; when; َأَنَفَنَكُمْ is
originally or is a derivative from انّ. With كُم prefixed to it is a particle of comparison. Sometimes كانّ denotes denial. كانّ also denotes knowing and also thinking. انّ is sometimes contracted into ان. It is also syn. with كُم as in إنّ السوق أنك لعلُّ تُشمرُ لنا شياً: Come to the market, may be thou wilt buy for us something. وَمَا يَذْهَبُ كُمُ انّها إذا جاءت فلنَّبُثُونَ: And what should make thee know, may be when it comes, they will not believe (6:110). انّ is a corroborative particle, corroborating the predicate; governing the subject in the accus. case and the predicate in the nom. case and it may generally be rendered as verily, certainly, surely and the like. انّ is sometimes contracted into انّ اللّهُ غَفُورٌ رَحِيمٌ: Verily, Allah is Most Forgiving, Merciful. It is also syn. with كُم i.e. even so; yes; yea, as in the verse انّ هذان لساحريان كانا يُرِيدان ان يَفْحَسَانُ كُمُ: Verily, (or yes) these two are magicians who seek to drive you out (20:64). انّا is considered to be a compound of انّ and رَحِيمٌ meaning: Surely. It imports restriction of that which it precedes to that which follows it, giving the sense of "only". انّا الصدّاقات للفقراء: The alms are meant only for the poor (9:60). The word, however, does not always import restriction but sometimes only corroboration of an affirmation giving the sense of "verily" or "surely" as in انّا الّهُ وَالّهُ مَلَكُ السَّمَاوَاتِ وَالْأَرْضِ: i.e. surely (one form of) usury is in the delay of payment.

انّ [aor. يَاتِّثُثُثُثّ] : It was or became female or feminine or it (Iron) was or became soft. انّ (انّا plural) means, female; feminine; of the female sex or feminine gender. It also means inanimate things; small stars. انّة: A feminine woman - a perfect woman. رَجُلٌ ذَكّرٌ: A man perfect in his masculine attributes. مُؤَثِّثَثُثُثّ: An effeminate man or a man in the form of a woman; a feminine word. انّ يَذْهَبُونَ مِنْ دُونَهُ الّأَنّا: They invoke besides Him but lifeless objects (4:118). انّ حَلَفُوا المَلَائِكَةَ انّا: Did We create the angels females (37:151).

انّ [aor. يَاتِّثُثُثُثّ and انّ and يَاتِّثُثُثُثّ and انّ and انّ and انّ and انّ and انّ and انّ and انّ and انّ and انّ and انّ and انّ and انّ and انّ and انّ and انّ and انّ and انّ and انّ]: He was or became
friendly or familiar with him: إنسان
(1) He looked; (2) he considered or examined, endeavouring to obtain a clear knowledge of a thing; (3) he looked about to ascertain if he could see any one; (4) he enquired; (5) he asked permission.

 Until you have asked permission and saluted (24:28).

 Go and look if you see any one.

 Without seeking to have delight in talking (33:54). or

 (1) He behaved in a friendly manner with him; (2) he saw him or it; (3) he perceived it; (4) he saw it so that there was no doubt in it; (5) he heard it; (6) he felt it; he knew it; was certain of it.

 He perceived a fire in the direction of the mount (28:30). 

 Then if you find in them sound judgement (4:7)

 (Plural and and and and and and with which is syn. being a contraction thereof): A select friend or companion;

 (1) He is my select friend; (2) mankind as opposed to as also and and and and and, the last i.e. إنسان, إنسان, إنسان, إنسان, إنسان, إنسان.

 Many men; a numerous company of men; a tribe staying; the inhabitants of a house.

 Domestic asses; a human being; a man.

 I have not created the jinn and the men (51:57).

 I will therefore not speak this day to any human being (19:27).

 Cattle and men in great numbers (25:50).

 Familiarity; sociableness; joy; ease. إنسان: Man; mankind: Applied to the male and female and used as both singular and plural. (plural إنسان and إنسان). Respecting the derivation of إنسان authors differ. Some say that it is from إنسان: man "perfection" or "sight" and "knowledge" and "sensation", because man uses these faculties. It is also said that the form إنسان is also used for إنسان , as though it were a dual meaning "a double associate", i.e. an associate with the jinn and with his own kind. They say إنسان بالجن والإنسان بالخلق: He associated with the jinn and associated with men. Some other...
people derive it from التَوَّسُ (signifying "motion"); some others say that it is originally from التَسْبِيْن (forgetfulness). It is said: إنما سمى إنسان لأنه غَيْبَ إِلَّهَهُ قَبْسَى: He was only named إنسان because he was commanded and forgot. إنْسَانُ الْعَيْنِ also means إنسان: The image that is reflected in the black of the eye; the pupil or apple of the eye; or the black of the eye. It also means the land that is not cultivated. يومْ دَزَحْوُا كُلُّ: But man bore it (33:73). Remember the day when We shall summon every people (17:72). نَاسٍ is syn. with آنَاسٍ being a contraction thereof and means: Men; mankind; people; زَبُّ النَّاسِ: Lord of men; Lord of mankind.

آَنَفٍ [aor. and inf. noun]: He struck his nose (inf. noun: آَنَفْ مَنْ (آَنَفً). آَنَفَ). آَنَفَ: In the beginning; just now; a little while ago; in the first time; near. مَا ذَا قَالَ آَنَفًا: What he has been talking about just now (47:17).

آَلَانَا مُ: Mankind and the jinn or what are on the surface of the earth (الْخُلْقَ); everything having a soul; or every one who is subject to sleep as though it were derived from وَالآرَى وَضَعْهَا. النَّوْمَ: And He has set the earth for His creatures (55:11).

آَنِي [aor. inf. noun]: 1) جَاءَ آَنَى (إِنَى آَنِي). 2) آَنِي: It's time came; it was or became or drew near; (2) it attained to its full or final time or state; (3) it became mature or ripe or it became thoroughly cooked. آلِمُ يَان لِلْدُّهَينِ أَمْنُوا: Has not the time come for those who believe (57:17). عُمِّرَ نَاطِرِينَ آَنِيَةَ: Without waiting for its appointed time; without waiting for it having been cooked (33:54). آَنِيُّ النَّمَاءَ. The water became hot to the utmost degree. آَنِيُ: The hot water became hot to the utmost degree. (4) آَنِيُّ الحِيْمِ: Meaning the day and the night. آَنِيُّ (as also
The utmost point or degree. It reached its utmost point; its state of being thoroughly cooked; its state of maturity or its final state or time. (33:54). A vessel or receptacle of water. And vessels of silver will be passed round among them (76:16). (act. part. from الماء) and (fem.) Boiling; or hot to the utmost degree. Fierce boiling water (55:45). Boiling spring. (88 : 6). While meaning hot to the utmost degree, also means a patient, moderate man. Time; now; at present; the present time. It drew near; it attained to its full. What! now! while thou wast disobedient before (10:92). Whence; or from where; when; how and however. Whence hast thou this (3:38). How shall I have a son (3:41). So approach your tillth when and how you like (2:224).

The man married. He married a woman (also تأهل and تأهل). He became friendly with him. The house became inhabited. He said to him i.e. he welcomed him. (1) The people of a house or a dwelling, and of a town or village and of a country; (2) fellow members of one family or race and of one religion and of one craft, art or trade; (3) relations whether they have followers or dependants or not (whereas آل signifies relations with their followers or dependants; (4) relations; (5) followers or dependents; (6) inhabitants; (7) the possessors or owners of property; (8) having a right or title to a thing; worthy, deserving or fit for a thing; the authors of a thing; (9) wife; (10) family; (11) people; men; (12) master of the house. The people of the Book (5:60). People of the Gospel (5:48). People of the towns (7:97). People or inhabitants of the city came (15:68). So ask those who possess the Reminder (16:44). People of the house (11:74); members of the family (33:34).
thou didst go forth early in the morning "from thy household" (3:122).

أُلْهُمْ: The family or wives or daughters of the Prophet and his sons-in-law, comprising his grand-children.

أُلْهُمْ الرَّجُل: The man's wife and his children.

أُلْهُمْ العَهْد: Those who have a compact or covenant with Muslims.

أُلْهُمْ لِكَذَا: Having a right or title to such a thing; entitled thereto; worthy or deserving of it.

عَهْدُ أُلْهُمْ النَّجَّا: They were better entitled to it and more worthy of it (48:27).

أُلْهُمْ الدُّع: The author or authors of innovation. The opposite of أُلْهُمْ.

أُلْهُمْ: Domestic asses.

أَوْ (1) A conjunction; (2) a particle which, when occurring in an enunciative phrase, generally denotes doubt: فَأَنْتُوا لَنْ نَصْرِهَا إِلَّا رَبُّهَا: they said, "We have tarred a day or a part of a day(18:20) and vagueness of meaning:

وَأَوْ أَوْ إِيَّاَمُ أَلْهِمْ هَذَا: Either we or you are on right guidance or on manifest error. (34:25), and when occurring in an imperative or a prohibitive phrase,

أَوْ إِيَّاَمُ أَلْهِمْ هَذَا أَوْ إِيَّاَمُ أَلْهِمْ هَذَا أَوْ إِيَّاَمُ أَلْهِمْ هَذَا أَوْ إِيَّاَمُ أَلْهِمْ هَذَا أَوْ إِيَّاَمُ أَلْهِمْ هَذَا أَوْ إِيَّاَمُ أَلْهِمْ هَذَا أَوْ إِيَّاَمُ أَلْهِمْ هَذَا أَوْ إِيَّاَمُ أَلْهِمْ هَذَا أَوْ إِيَّاَمُ أَلْهِمْ هَذَا أَوْ إِيَّاَمُ أَلْهِمْ هَذَا أَوْ إِيَّاَمُ أَلْهِمْ هَذَا أَوْ إِيَّاَمُ أَلْهِمْ هَذَا أَوْ إِيَّاَمُ أَلْهِمْ هَذَا أَوْ إِيَّاَمُ أَلْهِمْ هَذَا أَوْ إِيَّاَمُ أَلْهِمْ هَذَا أَوْ إِيَّاَمُ أَلْهِمْ هَذَا أَوْ إِيَّاَمُ أَلْهِمْ هَذَا أَوْ إِيَّاَمُ أَلْهِمْ هَذَا أَوْ إِيَّاَمُ أَلْهِمْ هَذَا أَوْ إِيَّاَمُ أَلْهِمْ هَذَا أَوْ إِيَّاَمُ أَلْهِمْ هَذَا أَوْ إِيَّاَمُ أَلْهِمْ هَذَا أَوْ إِيَّاَمُ أَلْهِمْ هَذَا أَوْ إِيَّاَمُ أَلْهِمْ هَذَا أَوْ إِيَّاَمُ أَلْهِمْ هَذَا أَوْ إِيَّاَمُ أَلْهِمْ هَذَا أَوْ إِيَّاَمُ أَلْهِمْ هَذَا أَوْ إِيَّاَمُ أَلْهِمْ هَذَا أَوْ إِيَّاَمُ أَلْهِمْ هَذَا أَوْ إِيَّاَمُ أَلْهِمْ هَذَا أَوْ إِيَّاَمُ أَلْهِمْ هَذَا أَوْ إِيَّاَمُ أَلْهِمْ هَذَا أَوْ إِيَّاَمُ أَلْهِمْ هَذَا أَوْ إِيَّاَمُ أَلْهِمْ هَذَا أَوْ إِيَّاَمُ أَلْهِمْ هَذَا أَوْ إِيَّاَمُ أَلْهِمْ هَذَا أَوْ إِيَّاَمُ أَلْهِمْ هَذَا أَوْ إِيَّاَمُ أَلْهِمْ هَذَا أَوْ إِيَّاَمُ أَلْهِمْ هَذَا أَوْ إِيَّاَمُ أَلْهِمْ هَذَا أَوْ إِيَّاَمُ أَلْهِمْ هَذَا أَوْ إِيَّاَمُ أَلْهِمْ Hālám: They were better entitled to it and more worthy of it (48:27).

أُلْهُمْ أَفْدَع: The author or authors of innovation. The opposite of أُلْهُمْ.

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أَوْ: A conjunction; (2) a particle which, when occurring in an enunciative phrase, generally denotes doubt: فَأَنْتُوا لَنْ نَصْرِهَا إِلَّا رَبُّهَا: they said, "We have tarred a day or a part of a day(18:20) and vagueness of meaning:

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أَوْ: A conjunction; (2) a particle which, when occurring in an enunciative phrase, generally denotes doubt: فَأَنْتُوا لَنْ N.
Frequent in returning to God from one's sins; wont to repent; turning from disobedience to obedience; a praiser of God.

One who reflects upon his sins in solitude and prays to God to forgive them. اللّهُ آُوَاتٌ (آَوَاتُ and آَوَاتٌ plural): One who returns. مَأْبَ: Place to which one turns; fixed abode; the goal to which the course of life ultimately leads one; the place where the sun sets; home. وَاللَّهُ عَندَهُ خَسَسٌ المَآبِ: But it is Allah with Whom is an excellent home (3:15). إِلَيْهِ مَأْبٌ: Unto Him is my return (13:37).

[аор. مَأْبَ]: It became bent. [أُوَاتُ]: It (the day) receded in the evening; it (the evening) declined. آَدَّةَ البَلَاغُ: The shadows returned and inclined towards the East. آَدَّةٌ عَلَيْهِ: He pitied him. [مَوْلَى]: It oppressed him by its weight; burdened him; it (a thing or affair) oppressed or afflicted him. لَا يَوْتُهُدَ حَفْظُهُمَا: And their care does not burden Him (2:256).

[أُوَاتُ]: He returned or resorted to him or it. آلُ عَنْهُ: He returned or reverted from it. آلُ آلِهِ يَبَوَّلَ: He bore a relation to him by kindred. آلُ الشَّيْءِ: The thing decreased or became defective or deficient. آلُ الْلَّيْسِ: The milk became thick. آلُ مِنْ فَلَانِ: He escaped from such a one. آلُ [ياَوَّلُ] or أَوْلُ [ياَوَّلُ]. أَوْلُ also means: He or it preceded; was beforehand, first or foremost. وَآلُ وَأَوْلُ: He ruled or governed his subjects; presided over their affairs. آلُ عَلَيْهِمْ رَعِيَّةٌ: He held authority over them; presided over their affairs. آلُ مَآْبَتِ: He managed his property well. أَوْلُ الزُّوْيَا: He explained, interpreted the dream. تَأْوِيلٌ (inf. noun): The interpretation or explanation; meaning; telling the final result; the end; issue, result or final sequel of thing. هَذَا تَأْوِيلُ رَهْبِيَّةٍ: This is the result or fulfilment of my dream (12:101). وَمَا نَخْرُ: And we do not know the interpretation of confused dreams (12:45). ذَلِكَ تَأْوِيلُ مَالِمُ تَسْطِعُ عَلَيْهِ صَبْرًا: This is the explanation of that which thou wast not able to bear with patience (18:83). وَأَخْسَسُ تَأْوِيلًا (54): Most
commendable in the end or as regards its result (4:60). And seeking its interpretation (3:8). A man's family i.e. his relations; or kinsfolk; or nearest relations by descent from the same father or ancestor; the people of his house; his followers; his friends; those who bear a relation to him as members to a head by religion or kindred. The Holy Prophet's followers, whether relations or others, his relations, whether followers or not; and his wives; First; foremost. And be not the first to disbelieve therein (2:42). He is the First and the Last (57:4).

آَوَهَةُ and آَوَا and آَآ : He said "ah" or "alas"; he moaned or uttered prolonged voice of complaint. آَوْاهُ : A man often moaning or one who says "alas" from a motive of affection or pity or compassion and fear; a man sorrowing or mourning much; compassionate; tender hearted; often praying; one who glorifies God greatly or much; one inviting often to what is good; one skilled in the law; a believer: Surely, Abraham was most tender-hearted and forebearing. (9:14).

آَوَى [aor. inf. noun آَوْىَ and آَوَى] : He betook himself to it or repaired to it for refuge; he returned to it; he dwelt in it. آَوَى إِلَى آَوَى : I shall soon betake myself to a mountain (11:44). آَوَى إِلَيْهِ : He lodged his brother with himself (12:70). آَوَى أَخَاهُ : Did He not find thee an orphan and protect thee (93:7) آَوَى فَاَوَى كَمْ آَوَى : So He sheltered you and strengthened you (8:27). آَوَى وَأَوَىْمَا : And We gave them refuge (23:51). آَوَى : And his kinsfolk who sheltered him (70:14). آَوَى : He gave him lodging or refuge; harboured him; sheltered him; protected him; lodged him with himself; made him his guest. آَوَىْمَا : A place to which one repairs or betakes himself for refuge; a refuge; an asylum; a place of resort; the abode or lodging place. آَوَىْمَا : Whose abode is Hell (3:163). آَوَىْمَا : Near it is the Garden of eternal abode (53:16).

آَيَةٌ : He put or set up a sign, token or mark by which a person or thing might be known. آَيَةٌ : A vocative particle. آَيَةٌ : O
Zaid, come. O my Lord. This particle is addressed to a near or a distant thing. 

قُلْ إِنِّي أَطَّلِبُ وَزِّيٌّ : Say, yea, by my Lord (10:54). It always occurs before an oath. 

قُلْ إِنِّي أَطَّلِبُ وَزِّيٌّ : (Yea, by God). 

أَيُّهُمْ أَخْوَىٰکُمْ : Who or which of them is thy brother. 

أَيُّهُمْ أَخْوَىٰکُمْ : Then in what announcement after it will they believe (7:186). 

أَيُّهُمْ أَخْوَىٰکُمْ : Which of the two parties would preserve a better reckoning. (18:13). 

أَيُّهُمْ أَخْوَىٰکُمْ : Whichever of them treats me with honour, I will treat him with honour. 

أَيُّهُمْ أَخْوَىٰکُمْ : By whichever name you call on Him, His are the most beautiful names (17:111). 

أَيُّهُمْ أَخْوَىٰکُمْ : (f) It is also a connective of the vocative with the noun signifying the person called when this noun has the article prefixed to it. 

أَيُّهُمْ أَخْوَىٰکُمْ : Then shall We certainly pick out, from every group, those of them who were most stubborn in rebellion against the gracious God (19:70). 

أَيُّهُمْ أَخْوَىٰکُمْ : (d) it also denotes perfection; 

أَيُّهُمْ أَخْوَىٰکُمْ : Zaid is a man, what a man; 

أَيُّهُمْ أَخْوَىٰکُمْ : (e) It also has prefixed to it; then it denotes numerousness, being syn. with 

أَيُّهُمْ أَخْوَىٰکُمْ : How many a Sign is there in the heavens and the earth (12:106) 

أَيُّهُمْ أَخْوَىٰکُمْ : (f) It is also a connective of the vocative with the noun signifying the person called when this noun has the article prefixed to it. 

أَيُّهُمْ أَخْوَىٰکُمْ : O sorcerer (43:50). 

أَيُّهُمْ أَخْوَىٰکُمْ : O thou to whom this exhortation has been sent down 

أَيُّهُمْ أَخْوَىٰکُمْ : (43:50). 

أَيُّهُمْ أَخْوَىٰکُمْ : (15:7). 

أَيُّهُمْ أَخْوَىٰکُمْ : O ye men of the caravan (12:71). 

أَيُّهُمْ أَخْوَىٰکُمْ : When; at what time. 

أَيُّهُمْ أَخْوَىٰکُمْ : When they will be raised (16:22).
person or an individual; a whole company of people; The people came forth with their whole company i.e. all of them, leaving nothing behind; a verse of the Holy Qur'an; a portion of the Holy Qur'an denoting any statute or ordinance of God; a chapter of the Holy Qur'an (سُورَةُ آيَاتُ اللَّهِ) ; a sign as meaning a miracle; a sign as meaning an indication; an evidence or a proof; an example or a warning; آيات (plural). 

Two signs: Signs of Allah; wonders of Allah; Divine miracles; warnings from Allah; commandments of Allah. 

These are the verses of the Book that is full of wisdom (10:2). So that we might have followed thy commandments (20:135). Recite to them Thy Signs (2:130). They begin to plan against Our Signs (10:22). In what word then, after rejecting that of Allah and His Signs, will they believe (45:7) Do you build monuments on every high place, seeking vain glory (26:129). 

Surely, in Joseph and his brethren there are Signs for the inquirers (12:8). Whatever Sign We abrogate (2:107). The words آيات and آيات have been used in the Holy Qur'an in hundreds of places in different senses which have been given above. Generally, the word آية has been translated as "Sign" which connotes a variety of meanings given above and is used in the Holy Qur'an in those meanings.

According to some, it is a noun of vague signification, used metonymically for a noun in the accusative case, with which are connected all the affixed pronouns that denote the accus. case: (thee), (him), (me) and (us). 

But on Him alone will you call (6:42). Thee alone do we worship (1:5). We provide for them and for you (17:32). Me alone should you fear (2:41). It was not us that they worshipped (28:64). This word is also used for the purpose of cautioning or putting one on his guard.
is a vocative particle used in calling him who is near and him who is distant. 

أيا : O Zaid come.

أيذ : He helped him; he aided him; he strengthened him. 

أيذ وَلِلَّهِ يُؤَيِّدُ : We helped or strengthened him with the Spirit of holiness (2:254). 

أيذ نـ : Allah strengthens with His aid whomsoever He pleases (3:14).

أپک : The trees called 

أپک آپک أبک : The trees became what is called (singular of أبک the شجر . 

أپک : The trees grew thick and formed a wood. 

أپک : A collection of numerous tangled or dense trees particularly of the kind called أپک or سدر .

أئل : A name of God, a Hebrew or Syriac word: It is a dial. var. of إن جبريل which in Hebrew means a man or a mighty man or a hero, and إنل means God. The word أيل occurs in several combinations as in ملكان جبريل and ملكان or جبريل إسماعيل and إسماعيل جبريل : In Arabic the word جبريل means : Mending a broken thing; giving a poor man so liberally as to make him well off; a brave man. جبريل also signifies "a servant". إنل in addition to the above mentioned derivation, may have been derived from the word الله (God) or from the root آل , the active participle from which is أيل meaning controller or Ruler. So جبريل means a servant of God; a strong and brave servant of God; a servant of God who looks after the repairing or reformation of the universe.

أم : The woman became bereft of her husband by his death or by his being slain and remained unmarried. 

أم : The man lost his wife and did not marry. أم also means, the man lost his wife or the woman lost her husband. أئمي (أيم Plural) : A woman having no husband whether she be a virgin or not or whether she had married before or not. The word also means a
man having no wife. أَمَّهُ also means: A free woman; a female relation such as a sister, maternal aunt and so on. And arrange marriages for widows from among you (24:33). أَمَّهُ: By God.
2

بَابُ البَاءِ

ب

Ba

Numerical Value = 2
The second letter of the alphabet. (1) It denotes adhesion in the proper sense. (2) It is also used to make a verb transitive. (3) It also denotes the employing of a thing as an instrument. (4) It also denotes a cause. (5) It is also used in the sense of "with". (6) It is also syn. with "in" i.e. "in". (7) It is also used in the sense of "instead of" or "in place of". (8) It also denotes requital. (9) It is also syn. with "in" i.e. "in". (10) It is syn. with "in" i.e. "in". (11) It also denotes part of a whole. (12) It is also used to denote swearing. (13) It is also syn. with "in" i.e. "in". (14) It is also redundantly prefixed to the objective complement of a verb as in "in". (15) It is also used in the sense of "with". (16) It is also syn. with "in" i.e. "in". (17) It is also syn. with "in" i.e. "in". (18) It is also used in the sense of "with".
strong and valiant in war or fight; (2) he was or became in a state of distress or great want or poverty.

أَلْبَاسُ. َبَيْنُسُ: (1) Might or strength in war or fight; (2) courage, valour and prowess; (3) war or fight; (4) fear; (5) punishment or torment; (6) harm or injury.

أَلْبَاسُ: (1) Distress; (2) poverty; (3) hardship; (4) misfortune; (5) calamity; (6) war.

إِيَّاهُ إِيَّاهُ وَهِيَ بَيْنَاءُ: He was distressed by it or at it; he was grieved at it.

Vehement; mighty or strong in war or fight; courageous or valiant.

غَدَابُ َبَيْنُسُ: Distressed; one in a state of pressing want; one in a state of trial or affliction; one who is crippled by disease or suffers from a protracted disease. It is an epithet denoting pity.

And feed the distressed, the needy (22:29).

Evil; bad; wicked.

Evil is the likeness of the people (62:6).

Evil is that which your faith enjoins on you if you are believers (2:94).

There is no fear for thee.

There is no harm in such a thing.

The fear became vehement.

Wherein is violent warfare or material for war or fight (57:26).

Possessed of great might in war (17:6).

Their fighting among themselves is severe (59:15).

And Our punishment came upon it by night (7:5).

And the patient in poverty and afflictions, and in time of war (2:178).

We seized their people with adversity and suffering (8:178).

So grieve not at what they have been doing. (12:70).

[ragments of information from previous and subsequent pages.]

[gram highlights and notes, possibly from a study aid or commentary, are included here.]

54
no male issue. (108:4).

[year] and inf. noun: He cut it or cut it entirely or from its root; he plucked it out.

And they will cut the ears of cattle (4:120).

[aor. and inf. noun, as also: He cut it off; he separated it. : He was or became alone. (inf. noun) and (inf. noun): He detached himself from worldly things and devoted himself to God; he devoted himself to God exclusively and was sincere to Him; he abstained from sexual intercourse. : He applied himself to worship exclusively. : Devote thyself exclusively or with full devotion to Him (73:9). : A shoot of a palm tree, cut off from its mother tree, and independent thereof; a virgin; a woman that withholds herself from men; a woman detached from worldly things and wholly devoted to God.

[year] and inf. noun: He spread it; he dispersed it, scattered it or disseminated it. : The Amir spread the army in the provinces. : God spread or dispersed mankind in the earth. : From them twain He spread many men and women (4:2). (inf. noun): Scattered, strewn and separate one from another; not well packed; a state or condition; grief or sorrow which one makes known to his friend; intense grief or sorrow; violent or severe disease; : It spread; it became dispersed. : And fine carpets spread (88:17). also means many in number. : I only complain of my sorrow and my grief to Allah (12:87). : They shall become like scattered dust particles. (56:7).

[aor. and inf. noun: He opened a way or passage for the water to flow; he made the water to flow. Syn. with or or or: The water flowed, it
had a way or opened for it a way to flow; it poured forth. فَأَنْبَحَسَتْ مِنْهُ

[INF Noun] بَحْشَسُ [bâḥṣas]: He diminished it; he lessened it; he made it deficient or defective; he wronged him; acted wrongfully or unjustly towards him. بَحْشَسُ حَقَّةً [bâḥṣas ḥaqqa]: He diminished to him his rights; he defrauded or deprived him of his right. بَحْشَسُ: Deficient; defective; paltry or small; unjust.
And diminish not unto people their things (7:86). And they shall not be wronged therein (11:16).

They say: There is no deficiency in it, nor excess. And they sold (or bought) him for a paltry or unjust price (12:21).

He has no fear of loss or injustice (72:14).

He slaughtered the beast with extraordinary effectiveness so that he reached the back of the neck. Therefore, means doing a thing with extraordinary effectiveness. He killed himself with grief. He acted sincerely towards him. May be thou wilt kill thyself with grief (18:7).

They began with it; he made it to be first; he gave precedence to it. It (a thing) began; originated; or came into existence for the first time. He (God) began or originated the creation. He did the thing first originally not after the example of anything preceding. They attacked you first (9:13).
[aor. ٌبَدَع inf. noun: (1) It (the moon) became full; (2) (a boy) became full grown; (3) it (fruit) attained to maturity; (4) it rose like the full moon. 

ٌبَدَع : He hastened or made haste to be first or beforehand in doing it. 

ٌبَدَع كِبْرٍ ٌمَلٍّ ٌأَمَلٍّ : He hastened to be before the orphans attaining to full age in expending his money. 

ٌبَدَع فِي أَكْل مَالٍ ٌأَمَلٍّ : Such a one hastens in consuming the property of the orphan before the latter is of full age. 

ٌبَدَعْ : They vied with one another to be first or beforehand. 

ٌبَدَعْ أَنْ يُكْتُبُوا : Hastening before their attaining to full age in expending their property (4:7). 

ٌبَدَع : (1) Full moon; the moon in its fourteenth night. (ٌبَدَعٌ plural); (2) a lord; master or chief of a people; (3) a boy full of youthful vigour and of flesh; (4) a cover; (5) a dish or a plate; (6) the name of a place on the route between Mecca and Medina. It takes its name from a spring which belonged to a man of this name. The Battle of Badr (2. A.H.) took place near this place. 

ٌبَدَعُ ٍإِلَّا ٌبَدَعُ: Allah did help you at Badr (3:124). 

ٌبَدَع [aor. ٌبَدَع inf. noun: (1) He originated the thing; he invented it; devised it; innovated it; produced it or brought it into existence for the first time, it not having existed before and not after the similitude of anything pre-existing. 

ٌبَدَع الرَجَلٌ : The man introduced an innovation. 

ٌبَدَع وُرْحَانٌ : The poet produced a new poetry. 

ٌبَدَعَ : And monasticism which they innovated (57:28). 

ٌبَدَعُ : When used about God, means originating a thing without any tool or instrument or pattern and without matter. 

ٌبَدَعُ مِنَ الرُسُلِ : I am not the first of the Messengers (46:10). 

ٌبَدَعُ : Such a one is the first person to do this thing. 

ٌبَدَعٌ : (1) First; (2) superlative in his kind in anything; (3) a man liberal in disposition; (4) a full body. 

ٌبَدَعٌ بَرْمٍ بَدَعٌ بَرْمٍ : I did a new or wonderful thing, a thing unknown before; (2) fat. 

ٌبَدَعٌ : One of the names of God. 

ٌبَدَعُ السَّمُوتُ وَالأَرْضُ : He (Allah) is the Creator of the heavens and the earth not after the similitude of anything pre-existing; Allah is the Originator of the heavens and the
earth (2:118): An innovation; a novelty or innovation in religion; an opinion deviating from the right way.

[...] It changed the thing; changed the form, or quality or condition of it. (inf. noun of بدل) signifies the changing of the form or quality or condition of a thing to another form etc, while the substance remains the same or the changing of a thing without substitution. The Arabs, however, have also used it in the sense of إِبَدَالٍ which signifies the changing of a thing by substitution; exchanging it; replacing it with another thing. (مبدل (Act. par.).) He gave him in exchange for it such a thing. إِبَدَالٍ: He took a thing in exchange for the thing. إِبَدَالٍ: He took the thing in place of another. and إِبَدَالٍ all signify the same meaning, (1) substitute; a thing given or received or done in place of another thing; a compensation. بدل (آبدال plural) also means a noble and generous man. إِبَدَالٍ: The substitute for a thing. afterward has changed evil for good إِبَدَالٍ: Who changed Allah's favour into ingratitude (14:29). وَمَا بَدَّلَهُمْ إِبَدَالٍ: And they have not altered in the least (33:24). فَأَرَأَيْتُمُ أنْ إِبَدَالٍ: So we desired that their Lord should give them in exchange (18:82). إِبَدَالٍ: Would you take in exchange that which is inferior for that which is superior (2:62). إِبَدَالٍ: Evil is the exchange for the wrongdoers (18:51). إِبَدَالٍ: There is no changing the words of Allah (10:65). إِبَدَالٍ: None can change the words of Allah (6:35). إِبَدَالٍ: If you desire to take one wife in place of another wife (4:21).

[...] : He or she became big bodied or corpulent. بَدْنَ: Body without head and arms and legs; body without soul; the whole of the جَسَدَةٗ (آبدان plural); limb or limbs of a slaughtered camel; an old man; an old mountain goat. بَدْنَ: A she-camel brought to Mecca for sacrifice. It is also applied to a cow or a...
bull. So today We will save thee in thy body (10:93).

And the camels We have made them among the Signs of Allah (22:37).

or [aor. inf. noun: (1) He sowed seed; (2) he scattered seed upon the ground; (3) he scattered or dispersed a thing. 

or [aor. inf. noun: (1) He sowed seed; (2) he scattered seed upon the ground; (3) he scattered or dispersed a thing. 

and [aor. inf. noun: and and and : It appeared; it became apparent, plain or manifest. 

It occurred to him respecting the affair. : The people went to the desert; or a land in which there are no towns or villages or cultivated soil. : He made it apparent, manifest or plain; he showed, evinced or revealed it. : A desert. is the contrary of which means life in towns. 

: (1) Apparent, open, plain or evident; (2) a man going forth to the desert, living in the desert (plural). : People of the desert or dwellers of the desert. : Which is made up of the word has two possible derivations. It may be derived from which means, he began, or it may be derived from which means, it appeared. According to these two roots, the word would mean: (1) That which begins or who is first; (2) that who appears. So the expression would mean: (1) At first thought; (2) according to the appearance of opinion which may mean either insincerely or inconsiderately. : Relative noun from meaning a dweller of the desert; an Arab of the desert.
(Inf. noun) بَذِّيرُ (بِذَّرِيْرٍ) is the intensive form. Allah scattered mankind. بَذَرُ (بِذَّرِ) : The land put forth its herbage.

بَذَرُ (بِذَّرِ) : He divulged what was secret. بَذَرُ : He was extravagant in expenditure; he squandered or dissipated wealth by extravagant spending and wasted it; he expended his wealth so lavishly as not to leave of it whereby he might subsist; he spent or dissipated his wealth in a way that was not right or in acts of disobedience.

بَذِّيرُ denotes excess in respect of the right objects of expenditure which is ignorance of the right manner and of things that should prevent it; and بَذِّيرُ denotes excess with respect to quantity and is ignorance of the values or the right objects.

(Inf. noun) بَذِّيرُ : Squandering or dissipating of wealth or property in a way that is not right.

بَذِّيرُ (aor. inf. noun): He was pious; he was good, just, righteous or honest; he was extensively good or beneficent; he was true in his saying.

بَذِّيرُ (aor. part.): One who dissipates his wealth; بَذُّيرُ (plural). And squander not thy wealth extravagantly, verily, the extravagant are brothers of satans (17:27,28).

بَذِّيرُ : Pilgrimage performed sincerely or accepted by God.

بَذِّيرُ : Pilgrimage performed sincerely or accepted by God. بَذِّيرُ (aor. inf. noun): He obeyed God. بَذِّيرُ (aor. part.): He is true in his oath. بَذِّيرُ : He obeyed his mother, or was kind or loving towards her. (1) A favour; (2) goodness; (3) obedience; (4) righteousness; (5) truthfulness; (6) piety; (7) large or extensive goodness or beneficence; (8) the heart or the mind; (9) gentle behaviour and regard for others.

بَذِّيرُ : His heart is at rest. (1) Pious; (2) good; (3) just; (4) righteous or honest; (5) highly righteous person (أَكْبَرُ plural); (6) land opposed to water; (7) place where one is exposed to view; (8) a desert; (9) a waste; a wide tract of land; elevated ground open to view; (10) it is also one of the attributive names of God.

بَذِّيرُ : And kind or obedient to my mother (19:33).
And He knows what is in the land and the sea (6:60).

And in death Thou include us among the righteous (3:194).

(plural of بَروٍّ and بُروٍّ) : Noble, virtuous (80:17).

Wheat; a grain of wheat.  

You shall not attain to righteousness (3:93). The Holy Prophet is reported to have said: ﷲ ﴿فَلا يَجِدُ الْيَبْرُ ﷲ ﴿أَن يَخْطَأُ.  

Keep to truth, for it guides to good or a right state.  

Belonging to land; living in the desert.  

Uncultivated land; land without green, plant or water.

[ioor. inf. noun. بَرَاءَةٌ] : He was or became clear or free from a thing or became rid of it; he was or became immune, exempt, secure or free.  

برَأْهُ مِنَ الْمَرْضِ : He became free from the disease; he became convalescent; or he recovered his health but not completely.  

برَأَ الْجُرْحُ : The wound healed.  

برَأْهُ بَرَأْهُ مِنَ الْأَمَّرِ : He was free from the thing or quit or rid thereof; he was guiltless of it and was not responsible for it.  

برَأْهُ مِنَ النَّذَنِينِ : He became clear of debt or exempt from it; he was not responsible for its payment.  

برَأْهُ بَرَأْهُ : He asserted or declared himself to be clear or quit or was not responsible; he kept aloof or shunned or avoided.  

برَأَ اللَّهُ الْحَقِّ [ioor. inf. noun. بَرَاءَةٌ] : God created mankind after no model or similitude. The primary meaning of the root بَرَءْ is to denote a thing becoming clear or free of or from another thing; either by being released therefrom or by production.  

برَأْهُ اللَّهُ النَّسْمَةُ : Before We create it or bring it into being (57:23).  

برَاءَةٌ بَرَءَتْهُ : This is a declaration of absolution on the part of God and His Messenger from all obligation.  

برَأَهُ مِنَ الْغَيْبِ or أَبْروَهُ مِنَ الْغَيْبَ (1:9) : He made him, pronounced or held him to be free from fault or defect.  

برَاءَةٌ قَالُوْا : But Allah cleared him of what they spoke of him.
I do not hold myself to be free from weakness (12:54).

I shall heal the night-blind (3:50).

He disowned him; he declared to have no connection with him; he dissociated himself from him. When those who were followed shall disown (2:167).

We dissociate ourselves from them and turn to Thee (28:64).

Not responsible; rid; free, remote, exempt or immune; having no connection with; pure in heart; sound in body and intellect.

Allah is clear of or has no connection with, the idolaters (9:3).

I have nothing to do with you (8:49).

Then he imputes it to an innocent person (or person free from blame) (4:113).

We have nothing to do with you (60:5).

They are innocent of all that their calumniators say (24:27).

They are the best of creatures (98:8).

He who has created the things that are created, not after any model; fashioner.

He is Allah, the Creator, the Maker (59:25).

It was or became apparent, manifest or conspicuous and elevated or high. His eye was beautiful or shining. His state or condition became ample in respect of eating and drinking. The woman displayed her finery or ornaments and beauty of person or form or countenance to men or strangers; she showed her face or she showed the beauty of the neck or face.

Women showing or displaying their ornaments, finery, face etc. to men or strangers (24:61).

Showing-off or displaying the beauty of person or ornaments (33:34).

A tower; a fortress; a chamber built upon the sides of a fortress or palace; a sign of the Zodiac.

Mansions (i.e. courses or stages) of the moon or the stars; or asterisms or
constellations. : Even if you be in strongly-built towers (4:79). We have made mansions of stars in heavens (15:17). By the heaven, having mansions of stars (85:2). He built a tower.

[ar. inf. noun. ] [ar. inf. noun.] : Syn. with . They say : He did not quit his place. : I will not cease or I will continue to do that. : We shall not cease to worship it or we shall continue to worship it (20:92). : Preceding or last night; yesterday night. : I saw him last night.

[ar. inf. noun. ] [ar. inf. noun. ] [ar. inf. noun. ] : It was or became cold, chill or cool; its heat became allayed. also means; he died; it was or became still, quiet or motionless; he slept; it became permanent or fixed; it became incumbent or obligatory; he was or became weak or languid from leanness or disease; it (a sword) became blunt. : Cold; chill; cool; coldness; chilliness; coolness; pleasantness; enjoyment; ease; comfort; sleep. : The hail prevented sleep. : A kind of garment ( ) wrapped round the body. : Cold; chill; cool; anything loved or liked. : A pleasant life. : A hot wind that is continuous. : O fire, be thou a means of coolness and safety : Clouds like mountains wherein is hail (24:44). : Neither cool nor of any good (56:45).

[ar. inf. noun. ] [ar. inf. noun. ] : He came forth or went out; he went out into the field; he went out into the open to the field to satisfy a want of nature; it was or became prominent or projecting; he appeared after concealment. : He made it manifest; he showed or manifested it. : He surpassed his fellows in knowledge. (inf. noun ) : He went out to fight him. (act. par) and (feminine) and (plural). : They shall all appear before Allah (14:22).
When they issued forth to fight Jalut (2:251).

The Hell shall be made manifest (or opened) for those who have gone astray (26:92).

The day when they will all come forth (40:17).

And thou wilt see nations of the earth march forth (18:48).

(1) A thing that intervenes between any two things, or a bar, an obstruction, or a thing that separates two things; (2) the interval between the present life and that which is to come from the period of death to resurrection; (3) the period or state from the day of death to the day of resurrection.

Between them is a barrier; they encroach not one upon the other (55:21).

And behind them is a barrier until the day when they shall be raised again (23:101).

Aor. inf. noun. ٌبرَّصٌ ٌبرَصٌ َترَصٌ: He was or became affected with leprosy. ٌبرَصٌ: Generally known as leprosy; a whiteness which appears upon the exterior of the body by reason of a corrupt state of constitution; a whiteness incident in the skin. ٌبرَصٌ: Leprous, or having the disease called ٌبرَصٌ ٌبرَصٌ َترَصٌ: Land bare of herbage. ٌبرَصٌ: A serpent having in its skin white spots distinct from the general colour.

Aor. inf. noun. ٌبَرَّقٌ ٌبَرَّقٌ َترَقٌ: It (a sword) shone, gleamed or glistened; it (a cloud) gleamed or shone with lightning. ٌبَرَّقٌ َترَقٌ: The lightning appeared. ٌبَرَّقٌ: He threatened and frightened. ٌبَرَّقٌ َترَقٌ: He feared so that he was astonished at seeing the gleam of lightning. ٌبَرَّقٌ َترَقٌ: The eye or eyes became dazzled so as not to close or move the lids. ٌبَرَّقٌ َترَقٌ: His eyes became weak. ٌبَرَّقٌ َترَقٌ: The eyes became raised or fixedly open. ٌبَرَّقٌ َترَقٌ: It also means, he was afraid or he became confounded or perplexed and was unable to see his right course. ٌبَرَّقٌ َترَقٌ: Lightning (ٌبَرَقٌ plural). ٌبَرَّقٌ َترَقٌ: Confusion; fear; lamb. ٌبَرَّقٌ َترَقٌ: Wherein are thick darkness and thunder and lightning. (20:20) ٌبَرَّقٌ: When the eye is dazzled (75:8) ٌبَرَّقٌ (ٌبَرَقٌ plural): An ewer such as is used for wine or water having a long and
slender spout and a handle; a vessel having a spout and a handle; a water jug; a beautiful woman; a woman who shows her beauty intentionally. With goblets and ewers (56:19).

Thick silk brocade; silk brocade interwoven with gold; thick silk. Its linings will be of thick brocade (55:55).

An eye black in the iris with whiteness of the bulb.

The camel lay down, or kneeled down upon his breast; (2) He was or became firm, steady or steadfast for fighting; (3) it was or became long or protracted. He applied himself constantly to it. He prayed for the man that he may be blessed. May God bless thee in everything around and about you. God perpetuated for the Prophets the eminence, honour and dignity which he bestowed upon them. O God, perpetuate for Muhammad the eminence, honour, dignity etc. which Thou has bestowed upon him. May thou be blessed. He augured good from the thing or man. (from بَرَكَةٌ) : Hallowed, exalted or extolled by God; Allah exceeds every thing and is above everything in His attributes; Allah is everlasting.

(1) Increase; accession; abundance or plenty; (2) firmness, stability perpetuity coupled with increase; (3) abundant and perpetual good; (4) generally divine blessing; (5) God's superiority over every thing. A camel's kneeling and lying down upon the breast; a pond; a place where water collects; a tank.

Which We blessed (7:138). We blessed him and Isaak (37:114). Blessed is he who is in the fire (27 : 9). Blessed or hallowed is Allah, the Lord of all the worlds (7:55).

Blessings on thee: This is a blessed Reminder (44:4).
بَرَمْ [aor. بَرِّمُ inf. noun بَرَمُ الْحَبْلِ [بَرَمْ] : He made the rope of two distinct yarns and then twisted it. بَرَمُ (inf. noun) : (1) He settled or arranged the affair soundly or thoroughly; (2) he thought or meditated upon it looking to its end; he performed it with thought or consideration (3) he made a compact firm. بَرَمٌ (plural بَرَمْ) : Active participle from بَرَمُ meaning one who is firm or determined to do a thing; one who arranges or settles an affair soundly or thoroughly. بَرَمُونَ (أَمَّ بَرَمُونَ) : Are they determined upon a course, then We too are determined (43:70). بَرَمْ : An inevitable decree; an unalterable decision.

بُرْحَنٌ [aor. بَرِّحَنُ بَرَحْنَ [بَرْحَنَان] : He adduced or established the evidence or argument against him or for him. بَرْحَانٌ (بَرْحَانَ plural) : An evidence, an argument, a proof; manifestation of an evidence or proof; a decisive and manifest evidence or proof; a proof or evidence which necessarily implies truth. بَرْحَنٌ : He adduced an argument or evidence.

بَرَّعَ [aor. بَرِّعُ بَرَعَ [بَرْعُ وَ بَرَعَ] : The sun began to rise as though it clove the darkness with its light; it rose with spreading light. The primary meaning of بَرَعَ is the beginning to come forth, said of a tusk or tooth, because it cleaves the flesh and comes forth. قَمْرُ بَرَعٍ : He made his blood flow. بَرَعَ دُمَّةً : The rising moon or the rising sun. بَرَعَ (plural بَرَعَانَ) : فَلَمَّا رَأَى السَّمَّاس بَرَعَةً (بَرَعَانَ وَ بَرَعُونَ) : And when he saw the sun with spreading light (6:79).

بَسَّ [aor. بَسِّسُ بَسَّ [بَسْ] : He broke it, crumbled it. بَسُّ (الإِبلَ) : He drove the camels gently. بَسَّتُ الْمَالَ فِي الْبَلَادِ : He sent the money in the towns and distributed and divided it. بَسَّتُ الْجَبَالَ بَسَّاً : The mountains shall be crumbled with a vehement crumbling like flour and become earth or be levelled or reduced to powder and scattered in the wind; the mountains shall be completely shattered. (56:6)

بَسَرَ [aor. بَسِّرُ بَسَرَ [بَسَرُ وَ بَسَرُ] : He frowned; he contracted his face; he grinned. بَسَرَ : He frowned or he contracted his
face excessively, or he looked with intense dislike or hatred.

He was quick or before the proper time in doing or seeking a thing.

Faces on that day shall be frowning or excessively contracted; shall be dismal. (75:25)

[as] inf. noun. [as] [as]

He spread it, expanded or extended it.

He stretched forth or extended his hand towards me.

He was made to have dominion over him by absolute force and power.

God multiplies or enlarges or makes abundant the means of subsistence.

He accepted the excuse.

His face became cheerful.

We are in an ample and plentiful state.

Wide; spacious.

He is a liberal or a bountiful person.

A woman beautiful and sleek in body.

But both His hands are wide open.

God has made the earth for you a wide expanse.

The palm-trees were or became tall or exceedingly tall and full-grown, or they bore fruit.

He overcame them, excelled them or was
superior to them. 

He became exalted above them in fame or renown.

He excelled in his knowledge or learned the whole of it.

The sun rose.

He became changed in his complexion by the announcement of an event; he rejoiced or became glad.

He rejoiced at the news of a new-born child.

He announced 69.

These verbs signify less than (he laughed).
to him an event which produced a change in his (complexion). The she-camel became pregnant. The word has come to be used in connection with good or happy news. But it can also be and is sometime used in connection with bad news. So means he gave him a good news or a bad news.

He lay with her skin to skin. He went in unto her.

Enjoyment attended him, as though it clove to his skin.

He managed the affair himself.

Cheerfulness of countenance.

Mankind; the human being; applied to the male and the female, singular, dual or plural.

The father of mankind, i.e. Adam.

The exterior of the skin of the head in which grows the hair, or the upper skin of the head and of the face and body of a human being upon which the hair grows.

News, generally good news which changes the complexion of the face of a person.

Beauty and comeliness of the face; elegance of form or features.

One who announces good or bad news, but mostly good news. The plural of is and of (fem. of ) is .

also means, goodly; beautiful; elegant in form or features.

A beautiful woman; a she-camel of good breed.

They said, we have indeed given you the glad tidings (15:56).

So announce to him a painful punishment (31:8).

So give him the glad tidings of forgiveness and a noble reward (36:12).

And when to one of them is conveyed the tidings of the birth of female, his face darkens with grief. He hides himself from the people because of the bad news he has had (16:59,60).

And they rejoice (9:124).

Say, I am only a man like you (18:111).

It scorches the face (74:30).

And the glad tidings came to him (11:75).
So a bearer of glad tidings and a warner has indeed come to you (5:20).

Who sends the winds as glad tidings (25:49).

He sends the winds as bearers of glad tidings (30:47).

On that day some faces will be bright, laughing, joyous (80:39,40).

So Allah raised Prophets as bearers of good tidings and as warners (2:214).

He sends the winds as bearers of glad tidings (30:47).

On that day some faces will be bright, laughing, joyous (80:39,40).

They will be brought within sight of one another; they will be made to see one another (70:12).

He who sees, it is for the good of his own soul (61:05).

He endeavoured to see or perceive mentally; he had or was endowed with intelligence or knowledge or understanding.

A lesson for those who have eyes. (3:14).

A lesson for those who have eyes. (3:14).
ةبصِرُ: Eyes cannot reach Him but He reaches the eyes (6:104).
مُبصِرُ: Seeing; one who sees. مَبصِرُ is one of the attributes of God, meaning (1) Who sees every thing and from Whom nothing is hidden; (2) one endowed with mental perception; discerning; intelligent; skilful; possessing knowledge. رَجُلٌ مُبصِرٌ بالْعَلَمِ: A man well versed in knowledge. أبوّ مُبصِرُ means (1) The dog, because it is one of the most sharp-sighted of animals; (2) a man endowed with mental perception. وَاللَّهُ بِصَبْرٍ بالْعَبَادِ: And Allah is mindful of servants (3:16).
مُبصِرَةٌ: Understanding; intelligence; knowledge; skill; mental perception; belief or firm belief; constancy; firmness; a witness; an observer and a witness; an example by which one is admonished; a shield; a coat of mail; an oblong piece of cloth. مَبصِرَةٌ (plural). أَذَاعُوا إِلَى اللَّهِ عَلَى بَصَرِهِ أَنَّهُ مِنْ أَنْبِيَاءِ الْمَبَارَكِينَ: I call unto Allah on sure knowledge. I and those who follow me (12:109).
قُدْ حَجِّكُمْ بِبَصَرِهِ: Nay, man is witness against himself (75:15).
عَلَى غَيْرَ بَصَرِهِ: Without certainty. مُبَنِّيَّةُ: And the day full of light, or giving light (10:68). مَبَنِّيَّةٌ: And the sign of day We have made sightgiving (17:13).
ثَصَّلَ: Onion; a helmet of iron pointed in the middle. وَغَزْدَهَا وَبَصَلَهَا: And its lentils and its onions (2:62).
بَصَعُ [aor. inf. noun بَصْعَةُ: He cut it; he cut it in pieces; he cut it lengthwise. بَصَعَهَا: He lay with her. بَصَعُهَا: He gave her in
marriage. The Holy Prophet is reported to have said: فَمَنْ بَطَرَ فَلْيُبْطَرْ. Women shall be consulted respecting their being given in marriage. فَبَلْ مَنْ مَهَّدَ لَهُ اِنْفَضَاعٌ. Marriage; sexual intercourse; marriage-contract; a dowry; divorce; the authority possessed over a woman by her guardian who affiances her; an equal, particularly as a suitor in marriage.

بَطَرْ: A part or portion of the night; a time thereof.

ضَمِّى بَطَرٌ مِنَ اللَّيْلِ: A part of the night passed. The word بَطَرْ denotes a variety of numbers such as five, seven, ten etc. But generally it is understood to mean from three to nine.

بَطَرَةُ رُحَالٍ: From three to nine men.

فَلِيْتُ فِي بَطَرٍ: From three to nine women.

بَطَرَ السَّبِيعُ بَطَرٍ: So he lived in the prison for three to nine years (12:43).

بَطَرْ وَجَدُوا بِضَاعَتِهِمْ رَدَّتْ إِلَيْهِمْ: Fatimah is a part of me. (1) Merchandise; an article of merchandise; a portion of one's property which one sends for traffic. (2) money spent on buying and selling articles of merchandise.

بَطَرْ: They concealed him as a piece of merchandise (12:20); They found their money returned to them (12:66).

بَطَرَ [aor. بَطَرَ inf. noun بَطَرٍ and بَطَرُ and بَطَرَ] [بَطَرَهُو] [بَطَرُهُو] [بَطَرُهُو]: He became slow or backward, tardy or dilatory. بَطَرُهُو: He made his pace slow.

بَطَرَهُو: It made him slow or backward; it kept or held him back.

بَطَرَهُو مِنْ بَطَرٍ بِهُ عَمَلَهُ لَمْ يُسَرَّعَ بِهِ بِنَسَبَةٍ: He whose deeds held him back, his lineage will not advance him.

بَطَرَهُو: What kept you back.

بَطَرَهُو: Who will tarry behind (4:73).

بَطَرَ [aor. بَطَرَ and بَطَرْ and بَطَرَ] [بَطَرُهُو] [بَطَرُهُو] [بَطَرُهُو]: (1) He exulted or exulted much or excessively; he behaved insolently or un-gratefully; he behaved proudly and boastfully on account of wealth; (2) he was or became stupefied or confounded and knew not what to do; (3) he was stupefied or confounded on account of fright. بَطَرُ الحَقّ: He was disdainful of truth and did not accept it.

بَطَرَ الشَّيْءَ: He disliked a thing while it did not deserve that dislike; he was or became brisk or lively; he
walked with a proud and self-conceited gait. He behaves insolently and ungratefully in his manner of life. He held wealth in light estimation. Who came forth from their homes boastfully (8:48) Exulted in its manner of life (28:59) His blood went unavenged.

[ar. بطله inf. noun بطله بـ بطله is act. part.]: (1) It was or became false, fictitious, unsound, corrupt, vain, unreal, naught, futile, ineffectual, null, of no force or account; (2) it went for nothing as a thing of no account or as a thing that had perished or become lost (it is said of a statement or deed). بطل ما كانوا بـ بطل دمه. Their works proved vain (7:119) Bطل دمه. His blood went vain i.e. it was not avenged or retaliated. Bطل بيديه. He joked or was not serious or earnest in his discourse or talk. بطل [ar. بطل]: He was or became brave or courageous in war or fight. بطل: (1) He said or spoke what was not true; he made a false claim. He rendered or proved it to be false, vain, null, useless, futile, ineffective, worthless; (2) he nullified it, cancelled it, whether it was true or false; he made it to go for
nothing as a thing of no account. — He annulled his testimony; he proved or rendered it false, vain.

The man joked. — Render not vain your alms by taunt (2:265). — And He brings to naught that which is false (8:9) (plural: False, wrong, spurious, vain, futile, void, null, ineffective, unsound, unfounded; a thing of no account; a thing that has perished or become lost.

قد فَلَتْ بَاطِلًا: You have spoken a lie, a falsehood; a vain deed or action or affair; belief in plurality of Gods; in play or sport or acting unprofitably.

رَبِّي مَا خَلَفْتَ هَذَا بَاطِلاً: Our Lord, Thou hast not created this in vain (3:192).

وَخَسَرْ هَذَا الْكُرْمُ: Falsehood has vanished away (17:82).

أَنُعُ اِلْدِينِ يَأْكُلُونَ أَموَالَ النَّاسِ بَاطِلًا (plural): Those who devour the wealth of people wrongfully (4:162).

فَهْوَاتُ الْبَاطِلُ: Falsehood cannot approach it (41:43). — forbid falsehood. — Falsehood is act par from falsehood can be approached by falsehood. — falsehood is act par from falsehood cannot approach (plural: mubatal, mubtala, mubtala: And then there perish those who uttered falsehoods (40:79).

بَطَنُ: Courageous or brave man; a hero; one the blood of whose adversaries goes unavenged.

بَطَنُ: A great liar.

بَطَنُ [aor. inf. noun بَطَنُ inf. noun بَطَنُ [جَعَلَة بِطَنُ inf. noun بَطَنُ [أَرْبَعَاء بِطَنُ inf. noun بَطَنُ [ثَلاَثَاء بِطَنُ inf. noun بَطَنُ: He was or became big in the belly in consequence of much eating.

بَطَنُ: He was or became big in the belly in consequence of satiety, and disordered therein; he was or became much filled with food. — He also means, he exulted greatly and behaved insolently. — (1) He struck his belly; (2) it (a disease) entered into him or penetrated into his belly. — He entered the valley. — He penetrated into or knew the inward state of the affair. — He became one of his intimate friends. — He also means, it was or became hidden. — Whether open or secret (6:152).

بَطَنُ: He concealed the thing. — I made the man to be one of my intimate friends; I took him as my close friend. (1) The belly or abdomen. — What is in the belly. — Al-fath 'adh batinahu. (plural: بَطُونُ [بُطُونُ [فُلُانُ or من فُلُان: She brought forth a
child. : She died in child-birth.  (2) The inside of anything. بطن مكة : In the valley (interior) of Mecca (48:25).

نذرُكَ لَكُمْ مَا فِي بَطَنِي : I have vowed to Thee what is in (the interior of my belly) my womb (3:36).

أَخْرَجْكُم مِّن بَطُونٍ أمِّياءُكُمْ : He (God) brought you forth from the inside (i.e. wombs) of your mothers (16:79). بطن السماء : also means a low tract or portion of land. مات بالطين : He died of the disease of the belly.

باطن : Hidden, concealed; internal or inward part of a thing. باطن الأمر : The inward part of the affair; the secret thoughts; the inward recess of the mind. ألَّا بَطَنُ : is one of the attributes of God meaning, He who knows the inward state of things; He also knows the secret of hidden things; He who is hidden from public view. هو الظاهر والباطن : He is the Manifest and the Hidden (57:4).

بطانتها : Both external and internal (31:21). بطن or inner covering of a garment; a secret that a man conceals; a special or intimate friend or associate. بطاني : He is my close, intimate or special friend. لا تتخذوا بطناء : Take not as intimate friends (3:119).

بطنة الرجل : The family of a man and his intimate associates; an inner vest. بطنانها من استورق : Linings of which will be of thick brocade (55:55).

بَعُث [aor. inf. noun بُعُث and بَعَث] : He sent him as a messenger. بعثنا في كُلِّ أمِّي رُسُولًا : We sent (or raised) among every people a Messenger (16:37).

بعث الله عز وجل : Allah sent a raven (5:32). (1) He roused him or urged him or appointed him to do a thing. (2) he instigated him to do the thing. بعث الله عليهم ألباء : God sent upon them afflictions. فبعثنا علَيهم أئمة : We sent against you or appointed for you our servants (17:6). (3) It also means, to rouse someone from sleep, as they say بعث من نوبة : He roused him from sleep; (4) he roused
him; (5) He brought him to life.

Then We raised you up after your death (2:57).

God quickened or raised to life the dead. (1) Primarily signifies the removing of that which restrains one from free action; (2) the quickening, vivifying and the raising of the dead to life; (3) sleepless man whom his anxieties keep awake; (4) a detachment of army; (5) a person sent; a Messenger; (6) a people sent from one place to another; (7) the people sent to the fire.

Then We raised or We appointed among them twelve leaders (5:13).

When the graves are laid open (82:5).

He caused him to go; he withdrew himself; he removed him far away or alienated or estranged him. (1) Distance or remoteness; (2) judgement and prudence. (1) Distance or remoteness; (2) judgement and prudence. (1) Distance or remoteness; (2) judgement and prudence. (1) Distance or remoteness; (2) judgement and prudence. (1) Distance or remoteness; (2) judgement and prudence.
malediction, May God curse him. Behold, cursed be Midian, even, as Thamud had been cursed (11:96). The hardness of the journey (or the hard journey) became too long for them (9:42). Distant; remote; far; far-off; as signifying distance with respect to place, it is used alike as masculine and feminine, singular, dual and plural. It signifies distance in time also. A far-fetched or extraordinary saying. An extraordinary affair. And he did not tarry long (27:23). And the people of Lot are not far from you (11:90). Gone far in enmity. (2:177) Those who are kept far away. They will be removed far from it (21:102). (an adv. noun of time) signifying: (1) After or afterwards; (2) behind; (3) now; (4) yet; (5) as yet; (6) before; (7) in time; and it also means; (8) inspite of being, syn. with and also means; (9) contrary or (10) against and (11) addition to or further more. It is used with a but if it is without it has Zamma or Fatha with Tanween as and and and: And they disbelieved after they had accepted Islam (9:74). Who disbelieves in Allah after he has believed (16:107). Allah's is the command before and after (30:5). Then afterwards, either release them as a favour or by taking ransom (47:5). So what is after truth (has been discarded) but error (10:33). And furthermore, all other angels are (his) helpers (66:5). Ill-mannered and, in addition to that, of doubtful birth (68:14). Who then will guide him after Allah (45:24). And whoso transgresses after (in spite of) that (2:179).

[O.P. 34] (1) A camel, male or female, whereas is applied to a male camel and to a she-camel; (2) an ass; anything that carries. We shall have in addition the measure of a camel-load (12:66).
The gnats or mosquitoes bit him or annoyed him. Mosquitoes increased in the house. (1) Some or somewhat or someone; (2) a part or portion of a thing or things; (3) all. Some of the travellers will pick him up (12:11). I have remained a day or part of a day (2:260). Gnats or mosquitoes. (singular): A gnat. To give an illustration as small as that of a gnat (2:27). A place or land abounding in mosquitoes.

The man married the woman or he took a wife; he became a husband. She became a wife. He resisted him. He became confused or confounded and did not know what to do. He or it was or became hateful, odious or an object of hatred. His good fortune fell.

He or it was or became hateful, odious or an object of hatred. His good fortune fell. He hated him. The company of men hated one another. Hatred (cont. of حب).
and **بغي**:

Vehement hatred.

Hateful; odious; an object of hatred; hated.

Extreme hatred has shown itself from what they say by their mouths (3:119).

**بغي**

[aor. inf. noun **بغي**]

(1) He affected stupidity, dullness or lack or intelligence; (2) he became submissive and humble.

**بغي**

(plural and **بغي** fem. and **بغي** plural): The mule; the animal generated by the he-ass and the mare or sometimes the horse and the she-ass coming together in the act of mating.

**وَالْحَيْلَ**

And the horses and the mules and the asses

**فِلَانِةُ الْعَقْرُ مِنْ بَعْلَةٍ.**

She is more barren than a mule.

**بغي**

[aor. inf. noun **بغي** and **بغي** and **بغي** and **بغي** and **بغي** and **بغي** and **بغي**]

He sought; sought after or sought for; he desired or endeavoured to find and take; (اِبْتَغَى also means, he sought diligently).

According to Imam Raghib signifies, seeking to exceed the just bounds in respect of that which one aims at or endeavours after whether one actually exceeds them or not. The word also signifies acting wrongfully, injuriously or tyrannically, or seeking or endeavouring to act corruptly, wrongly or unjustly, or exceeding the due limits in any way.

**بغي**

He sought for or after the thing.

**بغي**

The man exceeded the proper limits; he disobeyed.

**فَقاطِلُوا بَيْنَ الْبَيْنِ بَغَيْ**

So fight that party which exceeds the proper limits (49:10). Between them is a barrier which they exceed not to encroach upon one another (55:21).

**أَعْلَمَ اللّهُ أَنْتُوا رَبًا.**

Shall I seek a lord other than Allah (6:165)?

**أَفْحَمَ الْجَاهِلِيَّةِ بَغَيْنَوْنَ**

Do they then seek the judgement of the days of ignorance (5:51). The sky rained vehemently.

**بغي**

The wound grew worse and swelled and produced much purulent matter.

**بغي**

He lied.

(1) We do not lie; (2) what else do we seek. (12:66).

**بغي**

He looked at a thing and waited for it.

**بغي**

The girl committed fornication (or adultery); she prostituted herself.

**وَلَا تَكُونُوا فِي هَٰذِهِمْ عَلَى الْبَيْنِاءٍ**

And do not compel your maids to commit fornication or prostitute themselves (24:34).

**بغي**

He exalted himself against men; he oppressed them; he acted
wrongfully or tyrannically against men and deviated from the right way. 

wrongfully or tyrannically against men and deviated from the right way. 

One of us has transgressed against the other (38:23). He was proud or conceited in his walk; he behaved proudly, haughtily or insolently.

And do not seek (or endeavour) to create disturbance or mischief) in the land (28:78).

He was proud or conceited in his walk; he behaved proudly, haughtily or insolently.

And seek the way of approach to Him (5:36).

And do not seek (or endeavour) to create disturbance or mischief) in the land (28:78).

It is syn. of [inf. noun 

And he who seeks a religion other than Islam (3:86).

It was or became suitable, fit, right, proper, meet for him; it behoved; it was or became easy or practicable for him.

It does not behove thee that you should do such a thing. And We have not taught him the art of poetry, nor does it behove him. (36:70).

It is not right or possible or easy for the sun that it should overtake the moon (36:41).

Pharaoh and his hosts pursued them wrongfully and aggressively (10:91).

Your excesses are only against your own selves (10:24).

A fornicatress, an adulteress or a prostitute; (plural: Scouts; it also means a female singer.

And thy mother was not an unchaste woman (a fornicatress etc.) (19:29).

A man who seeks for or after; a man who exceeds proper limits in acting wrongfully; who transgresses; a horse that is proud with exceeding briskness.

Neither disobedient nor exceeding the limits (2:174).

He slit; ripped; cut or divided lengthwise; he laid open; he widened. Hud-Hud (hoopoe) clove the ground and discovered water; he became fatigued so that he could hardly see.

Ox or bull; cow; (singular and plural)
Verily, cows appear to us alike (2:71).

I see in a dream seven fat cows (12:44).

I do not know where he went.

Calamity befell them.

A piece or plot of land; a piece of land differing in colour or condition from that which adjoins it; a place where water remains and stagnates.

A wide or spacious place or piece of land; a piece of land full of different kinds of trees.

Dog.

The mirage.

It was black and white.

I do not know where he went.

Calamity befell them.

A piece or plot of land; a piece of land differing in colour or condition from that which adjoins it; a place where water remains and stagnates.

A wide or spacious place or piece of land; a piece of land full of different kinds of trees.

In the blessed spot (28:31).

A land which grows.

one who sells.

He remained, continued, lasted, endured; he was or became permanent.

He lived for a long time.

A remain, remnant, relic or residue of the thing remained.

He made him to become permanent or continue to live for ever.

May God preserve him, or God preserved him.

He pardoned him; he took pity on him.

More enduring.

is one of the attributes of God meaning Everlasting.

And give up what remains of the interest (2:279).

And the provision of thy Lord is better and more lasting (20:132).

It spares not, nor does it leave (74:29).

And what is with Allah is lasting or will remain (16:97).

Then We drowned the rest, or who had remained behind (26:121).
**بَقِٰى (bakiya)**

(onde and baqiyah are plural and baqiyah is mas.) : Any righteous or good work of which the reward remains; act of obedience; lasting; continuance or permanence. And He made it a word enduring (43:29).

**وَجَعَلَهَا كَلَّمَةً بَاقِيَةً (wa-juhalahah kallamah baqiyah)**

: Canst thou see any remnant of them or dost thou see them to have any continuance. And lasting good works (18:47).

1. A remain; 2. remainder; remnant; 3. Legacy.

**أَرْوَاحُ قَبْلَةٍ (a`rowah quibal)**

: And a legacy of good left by the family of Moses and Aaron (2:249); 4. relic; 5. residue; 6. Excellence; 7. judgement and intelligence; 8. understanding and discrimination; 9. obedience; (10) having the quality of watching and hence preserving themselves.

**أَوْلُوْا بَاقِيَةً (awl aura baqiyah)**

: Persons possessing all these above mentioned qualities i.e. intelligence, discrimination, understanding, obedience etc; (11) Best part of a people.

11. Best part of a people. (فَلَانِ بَاقِيَةٌ الْقَوْمُ): Such a one is the best of the people; (12) good state or condition remaining.

**بَاقِيَةٌ الَّذِينَ آمَنُوا (baqiyahul zayin aamano)**

: Obedience of God, fear of God. That which is left with you by Allah is better for you, or the obedience or fear of Allah is better for you (11:87).

**بَكْرَةٌ (bakrata)**

[aor. inf. noun from b`akr and b`akr and b`akr and b`akr (b`akr) plural): A virgin; a man who has not touched a woman, applied both to a man and a female; an unpierced pearl; a bow when one first shoots with it; a cloud abounding with (سَحَابَةٌ بَكْرَةٌ) ; a cow that has not yet conceived; a heifer; a woman that has not yet given birth to a child; a she-camel that has given birth only once; fire not lighted from another fire (ثَنَاءٌ بَكْرَةٌ) ; the first born child whether male or female; the first of anything.

**فَجَعَلْنَاهُنَّ بَكْرَاتٍ (fajualnah hum b`akrat)**

: A blow or stroke that kills at once, not requiring to be struck a second time.

**لَا فَارِضٌ وَلَا بَكْرَةٌ (la faris wa la b`akrata)**

: Neither old nor young (2:69).

**وَلَقَدْ صَبَحَهُمْ بَكْرَةً عَدَابٌ مُّسْتَفَرَّرٌ (walaqad sabahum b`akrat udab musfarra)**

: We have made them virgins (56:37) (inf. noun from b`akr (b`akar) and b`akr (b`akar) : The early morning or first part of the day; time between dawn and sunrise.

**بَكْرَةً (bakrata)**

: In the evening and in the early morning (3:42).

**وَلَقَدْ صَبَحَهُمْ بَكْرَةً عَدَابٌ مُّسْتَفَرَّرٌ (walaqad sabahum b`akrat udab musfarra)**

: I came to him early in the morning.
early in the morning a lasting punishment (54:39). A youthful he-camel; one in a state of youthful vigour (metaphorically applied to a young man).

He reprimanded him severely; he overcame him with argument; he smote him or beat him. He tired the beast in walking. That is at Bacca (Mecca) (3:97).

He was dumb, either by natural conformation or from inability to find words to express himself; he had not understanding to reply, nor ability to frame speech well, though possessing the faculty of speech; he was dumb and weak in understanding, silly or stupid, or he was dumb and deaf and blind by birth; he desisted from sexual intercourse intentionally or from ignorance. He refrained from speaking intentionally or from ignorance. (plural): Dumb either by natural conformation or from inability to find words to express himself; not having understanding to reply or the ability to make good speech or speak well, though having the faculty to speak; dumb and stupid. Deaf, dumb and blind (2:19). One of them is dumb (16:77).

He wept i.e. he shed tears; he lamented or grieved; he lamented and shed tears. He wept for or over him. He also means, he sang. So the heaven and the earth did not weep over them, or for them or on account of them. (44:30) He made him weep; he did to him what made him weep. He that it is Who makes people laugh and weep (53:44). One who weeps much. (act. part. n.): One who weeps; weeping. (is plural). They fell down prostrating themselves and weeping (19:59).

is a particle of digression signifying (a) the cancellation of what precedes as in: Nay, or nay rather, or nay but, they are honoured servants (21:27); or (b) transition from one object of discourse to another as in: But you prefer
the present life (87:17). In all such cases it is an inceptive particle, not a conjunctive; (c) when it is a conjunction, it requires the word that follows it to be in the same case as that which precedes it as in

إِطْرُتْ زَنَادًا بَلْ عَمِّرًا

: Beat thou Amr, not Zaid. 

جَاهَةَ نَيَّ أَخُوُوكَ بَلْ أَيُّوكَ

: Thy father came to me, not thy brother. (d) Sometimes it is used as syn. with

بَلْ هُوَ وَرَانٌ وَ فُرَانٌ مَجِيدَةٍ

: And it is a glorious Qur'an (85:22). (e) It is used in the sense of

إِنَّ الْذِّنَينَ كَفُرُوا فِي عَزْوَةٍ وَ شَفَاقٍ

: Verily, those who have disbelieved are in a state of pride and opposition (38:3). (f) Sometimes it is put in place of

بَلْلَّ

: Water; prosperity or wealth; good future; health.

بَلْلَّ

[aor. and inf. noun بَلْلَّ : He remained, stayed, abode or dwelt in the place and kept to it. بَلْلَ : He had eyebrows not joined. بَلْلَ : He was or became stupid or dull. بَلْلَ (masc. and fem.) and بَلْلَ : Both signify the same, namely a country, land, province, district, territory, city, town or village, i.e. any portion of the land comprehended within certain limits; land which has not been dug; a burial ground; a grave or sepulchre; dust or earth; a trace mark or vestige; the origin of a thing. Besides the above meanings it means a desert or waterless desert in which one cannot find his way. بَلْلَةٌ is one of the mansions of the moon; the earth or ground; breast. 

إِخْجِلْ هَذَا الْبَلَدُ أَمَا (فَلَان وَاَسِعُ الْبَلَدَةُ)

: Such a one is wide in the breast. 

مَكِّيّةٌ

: Make this city a city of peace (14:36). 

مَكِّيّةٌ

: We drive it to a dead land. 

مَكِّيّةٌ

: A fair city (34:16). 

مَكِّيّةٌ

: We quicken therewith a dead land (50:12). 

مَكِّيّةٌ

: This town of peace (95:4). 

مَكِّيّةٌ

: I am commanded to serve the Lord of this city (27:92). (singular ﷺ : Towns; land. ﷺ : The moving about of the disbelievers in the land. (3:197).)

أَبْيَضَ

[aor. and inf. noun أَبْيَضَ : He despaired or gave up hope, من رَحْمَةِ اللَّهِ (of the mercy of Allah); he became broken in spirit; he was or became silent on account of grief; he was or became
perplexed or confounded and unable to see his right course; he was or became cut short or stopped in his argument; he was prevented from attaining his wish; he was or became unable to prosecute his journey; he repented, or grieved for what he had done. يَفْلَسُ (يَفْلَسُونَ) plural, act. part. noun: one who despairs. فإذا هم يَفْلَسُونَ And lo! they are plunged in grief; they despair (6:45). أَبْلُسُ أَبْلُسُنَ): (1) One who despairs (2) it is generally considered to be a name of Satan. فَمَسْحُوْا اَلْأَبْلُسُ They submitted but Iblis did not (2:35).

هَلْ and هَلْ [aor. inf. noun هَلْ] هَلْ and هَلْ and هَلْ : He swallowed it. يَا أَرْضُ الْبَلَّغُ مَا كَبْ : O earth, swallow thy water (11:45).

هَلْ [aor. inf. noun هَلْ] هَلْ هَلْ and هَلْ means: Reaching, attaining, arriving at or coming to, the utmost point of that to which a person directs his course or which he seeks, pursues or endeavours to reach, whether it be a place or time or state, and sometimes signifies being at the point thereof. هَلْ: He reached or arrived at it or him. هَلْ: The fruit ripened. هَلْ: The boy reached or attained his puberty. هَلْ: The disease grew severe. هَلْ: He reached or arrived at the place. هَلْ: He reached his full vigour or maturity (12:23). قَدْ: When they are near to reaching their term (65:3). هَلْ أَجْلَهُنَّ هَلْ: The extreme limit of old age has indeed come upon me, has overtaken me (19:9). وَلَبَّلَغْنَهَا حَاجَةً: And you may attain your desire or satisfy your need (40:81). هَلْ: Thou hast not conveyed His message. فَمَا هَلْتَ رَسَالَتِهِ: I have delivered to you the messages of my Lord (7:94). هَلْ: He exceeded the usual or proper bounds or degree in doing a thing; he acted immoderately or extravagantly; he exerted himself to do the thing; he did his utmost (in an affair); he did a thing thoroughly or completely. إِنَّ اللَّهَ يَلْغَ أَمْوَهُ: Verily, Allah accomplishes His purpose fully (65:4). هَلْ (act. part. noun and
بلغ (fem.) : Reaching, attaining or arriving at a place, time or affair; that which reaches or arrives at a place, affair etc.
بلغ في الحمق : Reaching the utmost degree in stupidity.
بلغ العمرة : Offering reaching the Ka'aba (5:96). 
بلغ means also a young man who has reached his maturity. It also means a good or excellent thing.
بلغ (feminine). 
بلغ العمرة : For God is the most thorough argument; argument that reaches home (6:150).
بلغ : Consummate Wisdom.
بلغ : That which is conveyed; a message; the act of conveying; delivery of a message; reaching or attaining a thing. 
بلغ لندناس : This is sufficient exposition for men. (14:53).
بلغ : He was or became i.e. chaste or eloquent in speech; sharp, penetrating or effective in tongue.
بلغ : The place and the time which a person or thing reaches, attains or arrives at; the utmost limit or point to which or towards which one tends or repairs or to which one directs his course or which one seeks, pursues, endeavours to reach, whether it be a place or a time or a state or event; the utmost degree of proficiency; the age of puberty or maturity; a sum of money, particularly a considerable sum thereof.
بلغ : One who carries or preaches a message.
بلغ من العلم : That is their sum of knowledge or their utmost limit of knowledge (53:31).

بلغ [aor. inf. noun بلغة and بلغة and بلغة and بلغة (as also بلغة and بلغة)]: He (God) tried, proved or tested him (with or by good) or (by or with evil); He afflicted him.
بلغ : He knew it or became acquainted with it. 
بلغ : I tried, proved or tested him; I smelt it.
بلغ : We tried them with good things (7:169).
بلغ : We may know or become acquainted with i.e. make known or test the facts about you (47:32).
بلغ [aor. بلغة]: It (the garment) was or became old and worn-out; it (a plant) became old and withered; it (a bone) became old and decayed; it (a corpse) became consumed by the earth; it (a man's reputation) became worn out.
And a kingdom which decays not (20:121).

God did to him a good deed. (8:18).

And that He may confer on the believers a great favour (8:18).

On the day when the secrets shall be disclosed (86:10).

He wore out the garment. (2:250).

Surely, We do try people (23:31).

And in this there was a trial for you from your Lord (2:50).

A great favour (8:18).

Is a particle; contrary of لا and used for corroboration like تأكّم; it is a reply to an interrogation which is a negative and affirms what is said to the addressee, as when you say to another: Didst thou not do such a thing, and the reply is بلى meaning yes, yea or aye. It is also used to convey reproof. иَخْبَسَ الْأَنْسَانُ أنّا لَن نَّجْعَمَ عَظَامةً: Does man think that We will not collect or assemble his bones? (75:4) Then the reply is بلى i.e. We will collect them. It is also used to make a person confess or acknowledge a thing. وَقَالُوا بَلَى: They said, yea. It denotes a reply to a simple negation also. It occurs in 39:60 where it is said بَلَى فَذَكَّرْنَ بَيْنَيْنِ (Aye, My Signs came to thee), preceded by that which is not literally a negation, but which has the force of a negation.
[aor. ابنُ يَلْمَكَانِ: He remained or remained in the house or clung to it. (بناءة singular): Fingers; extremities or ends thereof; all the limbs and members of the body; the fingers or toes and any other parts of all the limbs; the arms or hands and the legs or feet. وَأَحْضَرَوْا مَنْهَمَ كَلّ بناءة: And smite of all their finger-tips (8:13). (singular and plural): To restore his very finger-tips (75:5).

[inf. noun ابنُ and ابنٌ and ابنَ: He built it, constructed it. (the tashdeed signifies frequency or repetition). بناءة: He built houses in the land. بنى الأرضا: He went into his wife. بنى الزَّجَل: The food built or fattened his body. بناءة: A building; a structure; a wall; the roof or ceiling of a house; the body with the limbs; a thing that is spread on the ground to serve as a table for food, made of leather. بناءة: A building; a structure; a wall.

كنّهم بناءة مرَصُوصٌ: As if they were a solid structure cemented with molten lead (61:5). والسماة بناءة: This building of theirs which they have built will ever continue...

ابن (fem. ابنَة): A son (because he is the father's building, made to be so by God); A son's son; a descendant (plural ابنٌ بناءة and ابنٍ بناءة). Similarly بنت: A daughter; any female descendant (plural ابنَة السِّيَل: The wayfarer. ابن السِّيَل: Adam. ابن الحرب: The thief or robber. ابن الطُّرفِق: The warrior. ابن الغمَّ: The rich man. ابن الغمَّ: The tear. ابن النَّفَي: The coffee. بنات الأرض: The calamities and misfortunes. بنات الدهر: The griefs. بنات الأرضا: The streamlets. بنات: also means, dolls with which young girls play. بنتَي (fem. of ابن): A term of endearment. بنات الطُّرفِق: A little daughter. بنتَي الطُّرفِق: The small roads that branch off from the main road. بنتَي فلان: Thy son has committed a theft (12:82). يَذْبَعُونَ أَنسَاءَ كُمُ: They slaughtered your sons (2:50). And Mary, the

 infographic noun Ibnā' : He was or became confounded, perplexed or amazed and unable to see his right course; he was struck or dumbfounded; he was silent being dumbfounded; he was overcome by an argument or allegation or plea. Ibnā' : So the disbeliever was confounded (2:259).

 infographic noun Ibnā' : (1) It came upon him suddenly and caused him to become confounded or perplexed, (2) or he overcame him. (3) he or it confounded or perplexed him so that he could not see his right course. Ibnā' : It shall come upon them suddenly, so that it will confound them (21:41).

 infographic noun Ibnā' : He calumniated him; slandered him; lied against him; accused him falsely or did so in such a manner as to confound him. Ibnā' (inf. noun Ibnā') : He accused her falsely of adultery; forged a lie against her. Ibnā' : Confounded, perplexed; slandered or falsely accused; calumniated. Ibnā' : A calumny; a slander; a falsehood by reason of which one is confounded and unable to see his right course; a false accusation of adultery against a woman; عَلَىٰ مَثَلِ مَيْرَمِ بِهـِنَّا : Against Mary a grievous calumny (4:157).

 infographic noun Ibnā': He or it was or became beautiful or beautiful and bright. Ibnā': He was or became joyful or glad or happy. Ibnā': It rejoiced him or made him happy. Ibnā': Beauty; beauty and brightness of a thing; joyfulness of appearance; joy or happiness; freshness. Ibnā': A garden of surpassing beauty. Ibnā': Beautiful orchards (27:61). Ibnā': Beautiful in colour; beautiful and bright, applied to a plant; beautiful, happy or glad, applied to a man. Ibnā': Every kind of beautiful species (50:8).
[aor. inf. noun: He left the she-camel to be milked by anyone who pleased, or he left her young one at liberty to suck her. : May God curse such a one. : He left his subjects to do what they like. (and he would not stop or hinder them) : They cursed one another; they invoked the curse of God upon one another. : The act of cursing each other; invoking the curses of God upon one another. : He humbled himself or occupied himself with earnest supplication. : (1) Then we invoke the curse of God (3:62); (2) let us pray most earnestly.

[inf. noun: He separated the (i.e. lambs or kids or both) from their mothers so that they pastured alone. : Confusion; the thumb. : Confused; not clear. : A confused speech. : A beast; a brute; any quadruped whether of the land or of the sea; all animals except beasts of prey and birds; it may also mean any animal. : Quadruped of the class of cattle (5:2).

[aor. inf. noun: He returned to him or it; he withdrew to him or it; he made himself an associate to him or it. : And they returned with the anger of God (2:62). : He returned with his sin; he acknowledged it or confessed it; he became responsible for it; he became burdened or laden with it; he bore his sin. : That thou shouldst become responsible for my sin as well as thy sin (should bear), or should become burdened with my sin and thy sin (5:30). : I confer and acknowledge to thy favour. : Also means, it suited, matched or corresponded. Also signifies, he exalted himself or was proud. : He lodged him in an abode. : He prepared an abode for him; he assigned to him an abode. : He (God) gave or assigned to you an abode in the land (7:75). : He stayed in the place. : A place of abode. : Excellent abode (10:94).]
believing men their positions (3:122).

[inf. noun] 

باب [bab]: He became a door-keeper or gate-keeper to him. 

باب (plural) [bab]: A door; a gate; a place of entrance; a means of access or of attainment; a trick or process by which something is effected; a class or category or head. 

باب: I explained to him his account head by head.

باب: A door-keeper or gate-keeper. 

باب: Enter the door submissively (2:59). 

باب: For it there are seven doors (15:45).

بار [bar]: He or it perished. 

بار: The market became dull. 

بار: The work became or proved vain. 

بار: The land was or became uncultivated. 

بار: He tested and tried the man. 

بار: They became extinct and perished. 

بار: A bad or corrupt man or people; a man or people in a state of perdition; a ruined man or people. 

بار: They were a ruined people (25:19). 

بار: Perdition; destruction. 

بار: They landed their people into the abode of ruin (14:29). 

بار: They hope for a bargain that will never fail; a traffic that will never perish (35:30). The Arabs say: 

بار: Perdition fell upon the disbelievers.

بال [bal]: He made water; (بال: He begot offspring resembling him in form and natural disposition); it (fat) melted or dissolved. 

بال: A state; condition or case. 

بال: He (God) will improve their condition (47:3). 

بال: What is the case of the women who cut their hands (12:51). 

بال: How are you? 

بال: He is in ample and easy circumstances or condition. 

بال: He is in an evil condition. 

بال: This is not of the things for which I care. 

بال: (1) The heart or mind; (بال: Urine; the mirage; offspring; a large number). 

بال: It occurred to
me. (2) Mind or attention; (أغطى بالك: Give me thy attention).
(3) The whale, a great fish; (4) the spade.

**bait**

*aor. inf. noun*  

: He stayed in the place at night; he passed the night in the place.  

: He passed the night doing such a thing; he entered upon the night doing such a thing; he did such a thing at night.  

: Those who pass the night prostrating in prayer before their Lord.  

: The man remained awake all night.  

: He passed the night or entered upon the night with such a one.  

: He became in such a place.  

: He married or took a wife.  

: He constructed a house.  

: He performed the thing at night; he thought and meditated upon it at night.  

: He thought over or meditated upon his opinion and concealed it.  

: When they spend the night meditating upon what He will not approve of, or talk or pass the night plotting etc; (4:109).  

: He came upon the enemy suddenly; took them by surprise; attacked them, by night or at night.  

: We will surely attack him and his family at night (27:50).  

: He trimmed the palm-trees.  

: A house; a chamber; a tent; an apartment; a dwelling; a habitation; a pavilion; palace or mansion; a grave; the wife of a man; a man's household or family; the Ark of Noah; a verse; the nobility of the Arabs; a noble person (فِلَانَ الْبَيْتُ قَوْمِه: Such a one is the noble person of his people); the furniture of a house or tent.  

: Surely, the weakest of the dwellings is the dwelling of the spider (29:42).  

: The House (the Ka'ba at Mecca).  

: Pilgrimage to the House is a duty on people. (3:98):  

: The ancient House (22:34).  

: The frequented House (الْبَيْتُ المُعْمَورُ).  

: The inviolable or the sacred House (5:98).  

: Thy sacred House (14:38).  

: People of the house (11:74); people of the House of the Holy Prophet.  

: The House of God (the Ka'ba).  

: The treasury.  

: Coming upon the enemy by night; a sudden attack upon the
enemy by night when he is heedless; a great slaughter among the enemy by night. Our command came upon them by night. Our punishment came upon them by night (7:5).

[ar. bādā'] bādā' [ar. inf. noun. bādā' and bādā' and bādā' and bādā'] biyāthu: He or it perished; passed away; became extinct. bādā': That this will ever perish (18:36).

[bāṣṭ] bāṣṭ [ar. inf. noun. bāṣṭa': He excelled him in whiteness. bāṣṭa': The bird laid its egg. bāṣṭa': He stayed in the house. bāṣṭa': The heat became intense. bāṣṭa': He made it white. bāṣṭa': It was or became white. bāṣṭa': His face became white i.e. expressive of joy; he became cheerful; his character became cleared. bāṣṭa': On the day when some faces shall be white (3:107). bāṣṭa': A desert; a waterless desert.

[bāṣṭa'] bāṣṭa' [aor. biyāthu: He sold it; he bought it. The sun set. biyāthu: The sun because of its whiteness. bāṣṭa': The damsel of the curtain. bāṣṭa': The main part of the house. bāṣṭa': Land in which there is no herbage. bāṣṭa': The main part of the summer or the intense heat of the summer. bāṣṭa': The last born of the children. bāṣṭa': The seat of regal power. bāṣṭa': The damsel of the curtain. bāṣṭa': As though they are sheltered eggs (37:50). bāṣṭa': A calamity; a favour which is not asked; a year of scarcity. bāṣṭa': Such a one is clear or white in face; pure from faults and generous. bāṣṭa': A woman white in face; unsullied in honour. bāṣṭa': A piece of paper on which nothing is written. bāṣṭa': The sword; silver. bāṣṭa': The sun because of its whiteness. bāṣṭa': The white thread (2:188). bāṣṭa': And lo! it was white for the beholders (7:109). bāṣṭa': And among the mountains are streaks white (35:28). bāṣṭa': Whiteness; milk; the white of an egg. bāṣṭa': Sudden death.
primary signification of بائع is the exchange of property. 

بائع رآب: A profitable buying and selling.

بائع خاسر: A buying and selling occasioning loss.

بائع دنيا بالآخرة: He purchased the enjoyments of the present world at the expense of the enjoyments of the world to come.

بائع: Exchanged commodities with him.

البائع: He swore allegiance to the Amir.

الباعة: The making of a covenant as though each of the two parties sold what one had to the other and gave him his own special property and his obedience and all that pertained to his case.

بائع: He had the oath of allegiance made to him as being Khalifa.

بائع: (1) Striking together of the hands of two contracting parties in token of the ratification of a sale; (2) the act of swearing allegiance or obedience.

بائع: (1) A place of worship of the Christians; (2) a synagogue of the Jews.

الباع: There would certainly have been pulled down cloisters and churches and synagogues and mosques (22:41).

الذين بابعونك: Surely, those who swear allegiance to thee, swear allegiance to Allah (48:11).

أحل الله البائع: Allah has made trade lawful (2:276).

بائع: A buyer; a seller.

بائع [aor. مباع] inf. noun [بائع]: (1) It became separated or severed from a thing; (2) he separated himself or withdrew to a distance; (3) it was or became untied.

بائع (inf. noun: [بيع] and [بيعه]): It was or became distinct, manifest, evident, plain, clear, perspicuous; it was or became known.

بائع الحق: The truth became manifest or became known. He cut the thing, separated it and severed it.

بعان (من خساده رأسه): He smote him and severed his head (from his body).

بعان: He married his daughter and she went to her husband. 

بعان signifies also: (1) He spoke or wrote clearly, plainly or with eloquence; (2) he made it clear: (1) How distinct, apparent, manifest, clear, evident, plain is it; (2) how perspicuous or chaste or eloquent is he in speech or writing.

بعان (act. part noun): (1) Separating, severing, disuniting; (2) he or it that cuts; separates, disunites; clear, manifest, evident, perspicuous, eloquent, plain; he or it that makes plain, clear,
manifest, perspicuous etc.

- An open enemy; (2) clear enemy; (3) enemy that separates or disunites

A Book that makes manifest all that is required to be known; (2) a clear, perspicuous Book; (3) a book that makes things clear; (4) a book that separates truth from falsehood; (5) a book whose blessings are made manifest.

With a clear and manifest proof

Who is not fluent or eloquent in disputation

They both lie on a manifest way

We have recorded it in a perspicuous Book

The means by which one makes a thing clear, plain, manifest, evident and perspicuous; (2) perspicuity, clearness, chasteness or eloquence of speech or language; (3) perspicuity of speech with quickness of intellect; (4) pespicuous, chaste or eloquent speech explaining clearly what is in the mind; (5) verbosity or extravagance in speech.

This is a clear demonstration of truth to people

Then upon Us is the expounding thereof

He taught him speech, eloquent speech, whereby he could discriminate and thus be distinguished from other creatures, or that speech whereby he is distinguished from other creation

The thing became clear, manifest, plain, apparent.

Indeed, We have made the things manifest or clear for you

An evidence; (2) an indication; (3) a demonstration, a proof; (4) a manifest sign or clear argument.

There has come to you indeed a clear evidence from your Lord.

Clear, manifest. A clear authority

Right has become distinct from error or wrong

He ascertained the truth of the thing; he made the thing clear.

If a wicked person brings you any news, ascertain the truth.
The thing became clear, manifest. ْمَبِينٌ (act. part.): Clear, manifest. ْمَبِينٌ (1) Clear book; (2) the Book that made things clear. (12:2). ْذَا ْلَّبَنٍ: Discord, enmity, rancour, hatred. It also means union, concord, friendship.

(1) So reform your corrupt state or allay your hatred or enmity or (2) so improve the state of love or concord between you, or (3) set things right among yourselves (8:2). ْبَيْنٌ: Full grown between the two (2:69).

This is between good and bad i.e. neither too good nor too bad.

For him are angels before him (13:12). ْبَيْنَا ْبَيْنَا: While or whilst. ْبَيْنَا ْبَيْنَا: Whilst we were thus.

Clear, manifest (act. part from ْبَيْنٍ; its plural is ْمَبِينَاتِ). ْفَاحِشَةُ ْمَبِينَةٌ: Clear or flagrant evil (4:20).

Indeed We have revealed clear Signs (24:47).
ت

Numerical Value = 400
The third letter of alphabet called لَا (Taaun). Added at the beginning of a noun, it is preposition governing the gen. case, significant of swearing and denoting wonder; it is peculiarly prefixed to the name اللَّهُ accordingly to general usage. تَبَّ: By Allah, I will certainly plan against your idols (21:58). Added at the end of a noun, it is a particle of allocation. It is added in the beginning of the second person of the future. It is also added as a sign of the fem. gender in the beginning of the future. It is also added in the beginning of the third person (fem.) of the aorist used as an imperative as a sign of the fem. gender. Sometimes it is added in the beginning of the second person of the aorist, used as an imperative as a particle of allocation. It is used also for ﷽ ﷾ (intensification) as in feminine of ذَا ﷺ ﷾: This and that; a noun of indication, denoting that which is female or feminine; the dual is واَنَ كُنْتُ أَوْلَادَ حَمِيلٍ ﷺ ﷾: If they be with child ...... until they are delivered of their burden (65:7). ﷺ ﷺ is prefixed to it to give notice of what is about to be said so that one says ﷺ ﷺ ﷺ ﷺ ﷺ: ("this") as in فَلَآ أُلْيَاءٌ ﷺ ﷺ: This is such a woman; and in the dual إِخْرَى أُبْنَى هَيْنِينَ ﷺ ﷺ: one daughter of mine of these two (28:28). And in the plural ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ: Neither towards these nor to those (4:144). When it is used in addressing another person كَتبَ ﷺ ﷺ ﷺ ﷺ ﷺ: "These" or "those" are a people that have passed away (2:135).

تَبَ [aor. لَمَعَ and inf. noun لَمَعُ and لَمْ تَبَ and لَمْ يَتْبَ and لَمْ يَتَبَ and لَمْ يَتَبَ: He cut off the thing. لَمَعَ: He destroyed such a one. لَمْ تَبَ: Perdition be his lot; may God decree to him loss or perdition; may he perish. لَمْ يَتْبَ: Perished be the two hands of Abu Lahab; may the two hands suffer loss, be lost or perish (111:2). لَمْ يَتَبَ: Perdition cleave thee, is it for this that thou collected us and kept us? وَمَا كَبْدَ فَرَعُونُ إِلَّا فَيْتَبَ: And the plan of Pharoah ended in ruin. (40:38). لَمْ يَتَبَ: And thy added to them naught but perdition (11:102). لَمْ يَتَبَ: Loss,
ruin; perdition; diminution.  تَنَّىَبَ : He became an old man.  فِصْرُتُ نَايَلَا : I was a young man and I have become an old man.

[...] and "[aor. inf. noun] and [aor. inf. noun]" and "[aor. inf. noun]" and "[aor. inf. noun]" and "[aor. inf. noun]" and "[aor. inf. noun]"

: He or it perished.  تَنَّىَبَ (inf. noun) : He broke it into pieces; he destroyed it; (God) destroyed him.  تَنَّىَبَ : Perdition; destruction.  تَنَّىَبَ : Broken-up and destroyed.  رَأَىُ : A counsel brought to nought.  وَلَيْبِبْوُا : To destroy completely all that they conquered.  وَلَا تَرَدْ الطَّالِبُونَ الْأَتَّابِقُ : And Thou increase not the wrong-doers save in destruction (71:29).  مَتَّىَ مَا هُمْ فِيْهِ : Destroyed will be all that they are engaged in (7:140).

[...] and "[aor. inf. noun]" and "[aor. inf. noun]" and "[aor. inf. noun]" and "[aor. inf. noun]" and "[aor. inf. noun]"

: He followed him; he walked behind or after him.  تتَبَعَ : He followed him; he went after him and overtook him; he made him to be a follower or he induced him to be his follower; he made him to follow; he sought him.  والَّا يَتَبَعُ مَلَّةً إِبْرَاهِيمُ : And follows the religion of Abraham (4:126).  فَاتَبَعُوهُمْ فَرَعُونٌ وَجَنَّوْدَةً : Then he followed another way (18:93).  So Pharaoh followed them with his hosts and almost overtook them (10:91).  ثُمَّ لَمْ لا يَتَبَعُونَ مَا أَنفُقُوا مَا وَلا أَذَىٰ : Then they do not make taunt or injury to follow that which they have spent (2:263).  وَاتَبَعُوا فِي هذِهِ الْدُّنْيَا لِغَلَطٍ : And curse was made to follow them in this world (11:61).  تتَبَعَ (plural and plural both) when singular, its plural is تتَبَعُونَ : Following; a follower.  وَاتَبَعُوهُمْ فِي هذِهِ الْدُّنْيَا لِغَلَطٍ : Thou art not following their Qibla (2:146).  أَوْ الْتَابِعُونَ غَيْرِ أَوْلِيَ الْأَرْزَاقِ : Or such of followers (male-attendants) as have no sexual appetites (24:32).  تتَبَعَ : The person praying is a follower of his Imam.  تتَبَعَ : The people are his followers.  أَنَا كَانَ لَكُمْ تَبَعٌ : Surely, we were your followers (40:48).  تَبَعَ : One who prosecutes or sues; an aider especially against an enemy.  ثُمَّ لَمْ لا تَتَبَعُوا إِلَيْهِ بِتَبَعٍ : Then you will find no helper for yourselves against Us (17:70).  تتَبَعُ : It was or became consecutive, successive or uninterrupted.  تتَبَعَ الْقُوْمُ : The people followed one another.  تتَبَعَ : Consecutive, successive,
uninterrupted. So fasting for two successive months (4:93). (inf. noun: اتباع) : He followed; he went after him. متبع (act. part. n.) and متبعون (pass. part. n.). إنكمو متبعون. (متبع) : You will be followed. (following): So the pursuing of the matter shall be done with fairness (2:179).

تاحث [aor. inf. noun: تجارة] : He trafficked, traded; he employed money for gain; he sold and bought. (بيةارة) : Traffic; trade; merchandise; commerce; selling and buying; investing money for gain. (تبعار) : He did a profitable business. (فما ربحت تجارتهم) : But their traffic brought them no gain (2:17).

تاحث [cont. of اقتوق] : Below, beneath, under. (جاء من تحت) : He came from below. (هذا تحت هذا) : This is beneath, below or under this. (التجاره) and signifies the low, base, vile or ignoble person. It is said in a tradition. لا تقوم الساعة حتى تظهر التجاره : وتنزلل الوعول : The Hour of Resurrection shall not come to pass until the poor people get the upper hand and the rich or noble perish. (تحري من تحتها الأهر) : Beneath which rivers flow (2:26).

ترب [aor. inf. noun: ثرب] and (ترب) : (1) It (a thing) became dusty; (2) it (a place) abounded with dust; (3) he had dust or earth in his hand; (4) he became so poor that he clove to the dust or earth; (5) he suffered loss and became poor so that he clove to the earth; (6) his wealth became little. (كثب) : He became rich and he became poor (having cont. meaning). (بعد ما كثب) : He became poor after he had been rich. (عليكم بذات الذين قريبت) : You should have a woman of religion, may thou be successful (a tradition). (ثرب) : Dust; earth. (له الثرب) : May he have disappointment. (خلفة من ثرب) : He (God) created him from earth or out of dust (3:60). (ثراب) (plural ثراب) : One born at the same time with another; a contemporary in birth; an equal in age; an equal; a match; a peer or compeer. (هم الثراب) : They are equal in age. (وبراب) : Loving, of same age (56:38). (تراب) : The earth, dust; a grave; a cemetery. (قتراب) (singular قرب) : Breastbones; four ribs of the right side of the chest and four of
the left thereof; uppermost parts of the human breast beneath the chin.

\[
\text{مَرْتَبَةً مَنْ بَيْنَ الْعَلَقِ وَالْبَلَدَة}
\]

That flows out from between the loins and breast (86:8). Leaving to the earth on account of poverty; poverty or neediness.

\[
\text{مَرْتَبَةً ذَٰلِكَ مَرْتَبَةً}
\]

Poor; so poor as to have been reduced to dust or to have cloven to earth. Or a poor man lying in the dust (90:17).

\[
\text{تَرَفُّ}
\]

[aor. inf. noun] He led a life of ease and plenty; it (a plant) was or became luxuriant or flourishing.

\[
\text{تَرَفُّ}
\]

He persevered in or persisted in or resolved upon transgression or deviation from the right way. Wealth made him to behave proudly, to be greatly disobedient or rebellious, or to be extravagant in acts of disobedience; wealth made him to lead a life of ease and comfort.

\[
\text{مَرْتَبَةً}
\]

He was afforded ease and plenty.

\[
\text{مَرْتَبَةً}
\]

act. part. n. and plural: (1) One enjoying a life of ease and plenty; (2) one who indulges himself greatly in the pleasures of this life; (3) one who has been given means of subsistence in plenty - a wealthy man; (4) one who exults excessively and behaves proudly on account of wealth.

We commanded its wealthy people or worst of its chiefs and the leaders in evil (17:17). See also (11:117) and (23:34).

\[
\text{تَرَكُّ}
\]

[aor. inf. noun] (1) He left it, abandoned it, forsook it or quitted it intentionally and under constraint or by necessity; (2) he left it (aplace) or departed from it; (3) he left him, abandoned him, relinquished him, deserted him and separated himself from him; (4) he discarded it (athing), threw it away as of no account; (5) he left it alone; (6) he neglected it, omitted it or left it undone. \(\text{تَرَكُّ}\) also means, he caused or rendered it.

\[
\text{إِنْ تَرَكَ خَيْرًا}
\]

If he leaves behind wealth (2:181).

\[
\text{كَوْمُ}
\]

I have given up (abandoned) the religion of the people.

\[
\text{تَرَكَ قَوْمًا}
\]

We left Joseph with our things (12:18).

\[
\text{تَرَكَ الْبَحْرَ رَفَعْا}
\]

And leave the sea at a time when it is motionless (44:25).

\[
\text{أَمَّا مَعْجَبُكُمْ أَنْ تَرَكُّوا}
\]

Do you think that you will be left alone (9:16)
And we are not going to forsake our gods (11:54). (When used as the is omitted.)

And that thou perhaps art going to abandon (11:13).

He became the ninth of them. Applied to denote a number (nine).


Over it are nineteen (74:31). Ninety nine ewes (38:24).

He stumbled and fell upon his face; he missed his proof in litigation and the object of his search in seeking; he perished; he became far removed; he became degraded.

May he fall never to rise; may he perish; may ruin cleave to him; may he be degraded. Ruin is for them (47:9). God destroyed him; degraded him; made him to fall on his face. Ruin; degradation; mischief; evil.

He abstained from shaving his pubes etc. and in consequence became dirty. Dirtiness; one of the rites of the pilgrimage; it signifies shaving of the hair of head, clipping the moustache, paring the nails and shaving the pubes etc. He removed his dirtiness; he did the needful acts of cleansing (in pilgrimage). Then let them accomplish their needful acts of cleansing (22:30).

They watered their land that it might become good. He made it or rendered it firm, stable, strong, solid, sound, free from defect; he settled or created or constructed it firmly, solidly; he put on a solid, sound or firm footing. He (God) created everything perfectly (27:89).

He threw him down; he threw him down on his neck, cheek or forehead. He made the she-camel to lie down upon his breast; he threw it upon the ground. He lowered the rope into the well.
It is a demonstrative pronoun used to indicate something distant.  

تم: These are the verses of the Book (10:2).

تالا: [aor. inf. noun] تلاع: I followed or went after him or it.  

And by the moon when it (the moon) follows it (the sun) (91:3): He follows such a one in action; he imitates him.  

تالا: I drove the camels  

[inf. noun] تالا: He read, rehearsed, recited the book; he followed it and did according to it.  

(1) They follow what the Satan related; (2) they pursue the course which the rebellious men followed (2:103).  

: Who may recite to them Thy Signs (2:130): Reading, rehearsing, reciting, relating.  

: They read it as it ought to be read; they follow it as it ought to be followed.  

(1) تاليث (fem. of تليث or تاليث act. part. n): She that follows; she that reads or recites.  

(2) تالايث (plural): Those who recite or read out discourse on religion (37:4): He read or perused or he recited the Qur’an; he followed it or did according to it by reading or by conforming to it.

تمم: The thing was or became complete, entire, whole or full on without or free from deficiency. Sometimes it also means, the thing was or became perfect.  

: Thus the period fixed by his Lord was completed (7:143).  

: He persevered in denial.  

: He completed, made entire, whole or free from defect.  

: As He completed it on thy two forefathers (12:7): I have completed My favour upon you (5:4).  

تمم: Being complete or perfect; the complement of a thing or its supplement.  

تمم: A full moon.  

تمم: Complete, entire, whole, full, free from defect.  

تمم (inf. noun): completing the favour puon him who
did good (6:155). (act. part. n. from آنم and inf. noun (تَمَامَتْ) : He who completes or makes whole or entire or perfect. واللَّهُ مُتَمَّمُ : And Allah will perfect His light (61:9) or (تَمَامُ) : Complement or supplement or a thing.

It is derived from the root تَمُورَ and means: A sort of fire-place or oven in which bread is baked; the surface of the ground; the highest part of the earth or ground; any place from which water pours forth; i.e. fountain etc; a place where the water of a valley collects; the break of the dawn. فَأَنْتَوْرُ : The fountains gushed forth (11:41)

[ао. r. inf. noun تَمُورَ and تَوَّّبَ and تَوَّبَةَ : He returned; he repented. تَابَ : He repented; he returned to God with repentance after he was sinful or disobedient. تَابَ مِنْ ذَنْبٍ : He desisted from his sin and repented of it. The Holy Prophet is reported to have said: Repentance means returning from sin. And repents thereafter (6:55). أَنْباَتَ مِنْ بَعْدِهِ : Holy art Thou, I turn to Thee. (7:144) : Turn ye to your Creator (2:55). تَابَ اللَّهُ عَلَيْهِ. (1) God returned to him with mercy and acceptance of repentance; (2) God returned to him with forgiveness; (3) God forgave him and saved him from acts of disobedience, or accepted his repentance; (4) God returned to him with favour and grace. أَكَلَدَ تَابَ اللَّهُ عَلَيْهِ أَوْلَادَهُ وَالْمُهاجِينَ وَالْأنصارِ : Allah has certainly turned with Mercy to the Prophet and to the Emigrants and the Helpers (9:117). or تَوَّبَ signifies the repenting of sin: i.e. the grieving for it or regretting it with the confession of having no excuse for the commission thereof. The Forgiver of sin and the Acceptor of repentance (40:4) : He (God) accepts repentance from His servants (9:104). تَابَ : One who repents of sin i.e. returns from disobedience to obedience. تَابَون (plural). أَنْباَتُوْنَ : Those who return to God in repentance, who worship (9:112) (fem. of تَابَ : A woman who turns to God in repentance (9:117) (plural). تَابَاتٌ : Those women who turn to God, who worship (66:6). تَابَاتٌ
(تَوَابِينَ plural), when applied to man, means one who repents much and returns from disobedience to obedience to God. ٍ([(لَتُحِبَّ التَوَابِينَ) : Surely, God loves those who return to Him and repent much of their sins (2:223). When applied to God, تَوَابَ means One Who returns much or often to forgiveness towards His servants who turns to Him. ٍ([(لَنَزِمَ) : Surely, God is oft-returning with compassion and is merciful (9:104). (inf. noun from تَابُ) : Returning. In Him do I put my trust and towards Him is my return (13:31)

(a) A chest of box as things are repeatedly taken out of it and returned to it; (b) a coffin of bier; (c) chest of breast or bosom or the ribs with what they contain, as the heart etc.; (d) the heart which is the storehouse of knowledge, wisdom and peace; (e) a boat. ٍ([(لَيَنْبِكُمُ التَّابِينَ) : You will have a heart wherein there will be peace and tranquillity (2:249).

تَآَرَ [aor. noun تَأَرَ being syn. with تَأَرَ inf. noun تَأَرَ] : The water flowed. تَآَرَ (أَلْفَ) ٍ([(رَآَو) : (1) A time; (2) one time; (3) a turn; syn. مَّرَةٌ ; a time long or short; syn. وَمِنْهَا نَخْرِبُكُمُ تَآَرَاتُ أُخْرَىٰ. جِنْنِ ٍ([(أَتَّلِمَ) : And from it shall We bring you forth once more (20:56).

تَآَرَ [aor. noun تَآَرَ being syn. with تَآَرَ inf. noun تَآَرَ] : By the fig and the olive (95:2).

تَآَرَ [aor. noun تَآَرَ being syn. with تَآَرَ inf. noun تَآَرَ] : (1) He lost his way in the desert; he missed the right way; (2) he was or became confounded or perplexed and unable to see his right course. تَآَرَ : He looked at a thing like one confounded or perplexed; (3) he behaved proudly or insolently; (4) his intellect or mind became confused he perished. ٍ([(يَبِينَ عَلِىٰ فِي الْأَرْضِ) : He behaves proudly or conceitedly towards his people. ٍ([(يَبِينَ فِي الْأَرْضِ) : A desert or waterless desert in which one loses his way. ٍ([(يَبِينَ فِي الْأَرْضِ) : They shall wander in the land in distraction or perplexity (5:27)
4

باب الثناء

ث

Thā

Numerical Value = 500
ثبت [aor. تثبت] inf. noun and تثبت : (1) It continued, lasted, endured or remained fixed or stationary; (2) it or he was or became permanent, firm, steady or fixed; syn. قائم and ذاتق، and استقراز; (3) it stood as a fact; (4) it was or became or proved or established, sound, valid, just or proper. ثبت بالمكان: He continued, dwelt, remained or abode in the place. ثبت على الأمر: He kept to the thing or affair continuously. ثبت الأمر: The matter became established. ثبت عليه: It was proved to be obligatory on him. لَهَ: It was proved to be due to him. (1) He established or proved a thing to be true (2) he strengthened it, made it fresh or steady. ثبت الحق: He strengthened or proved the truth with clear arguments. ثبت اسمَهُ في الدَّوَانِ: He wrote his name in the register. إذاً لَقبَمَ فِيْهَا فَأَذْهَبْا: When you meet an army, be steadfast and firm. (8:46). Allah effaces what He wills and keeps established or establishes (13:40). ثبت: He made him or it fixed or stationary, rendering him or it unable to move; he inflicted on him a wound which made him unable to move; he imprisoned him. They beat him so that they rendered him motionless. ثبت بِوُلَّدَ: They made him fast with a bond so that he could not move. لَمْ تَبُولُكْ أُوْلَى: So that they might imprison thee or kill thee (8:31); or confine thee to thy place or that they might inflict on thee a wound by reason of which thou shouldst not be able to move. ثبت is inf. noun meaning, in order to strengthen. ثبتاً مِّن أَفْسَهُمْ: To strengthen their souls (2:266). ثبتاً أَفْتَامَكُمْ: And He keep or make firm your feet (47:8). ثبتاً بِفَوْادكَ: So that We may strengthen thy heart therewith. (25:33). ثبتاً تَبُولُكْ أوْ ثباتاً تَبُولُكَ: inf. noun: (1) permanence, constancy, steadfastness, stability, firmness, steadiness; (2) soundness, validity, reality, truth. فَقُولْ قَدْمَ بُدِّكْ ثباتاً: That the foot might slip after it has been firmly established (16:95). ثبات (act. part. n. of ثبت): (1) Constant, permanent, firm, fixed, steady, steadfast; (2) standing or holding good; (3) sound, real, substantial, true, right, just, proper; (4) established or proved. بالقول: A sound, valid, true, proper word.
With the word of which the truth is firmly established (14:28).

[The word is translated as:]

**ثَرُّ (aor. inf. noun)**

- (1) He drove him away, repelled him, banished him; (2) he disappointed or frustrated his hope or desire; (3) he cursed him; (4) he confined, restrained or withheld him or prevented him; he destroyed him.

**ثَرَّ (inf. noun)**

- The sea ebbed.

**ثَرِّ (aor. inf. noun)**

- What prevented thee from thy want.

**ثَرُّ (inf. noun)**

- Also means (in addition to the above meanings), he perished; he suffered loss; he erred; he became lost. (God) destroyed him with a destruction from which he could not rise.

**ثَرُّ (inf. noun)**

- Perdition; loss; going astray or becoming lost; woe; destruction from which there is no rising again.

**ثَرُّ (inf. noun)**

- They will wish for destruction there (25:14).

**ثَرُّ (aor. inf. noun)**

- He was or became stupid or weak in his work or action; he was or became heavy, sluggish or slow.

**ثَرُّ (aor. inf. noun)**

- He hindered, prevented or withheld him and retarded him from doing the thing; (2) he diverted him from it by occupying him otherwise; (3) he prevented him from doing it by inducing him to be cowardly and weak-hearted.

**ثَرُّ (aor. inf. noun)**

- One's turning a man back or away from a thing that he would do or one's intervening as an obstacle between a man and a thing that he desires.

**ثَرُّ (aor. inf. noun)**

- God hated that they should march forth, so He kept them back (or prevented them from doing so) (9:46).

**ثَرُّ (inf. noun)**

- Stupid in his work or action; weak; heavy, sluggish or slow.

**ثَرُّ (aor. inf. noun)**

- He collected the thing.

**ثَرُّ (inf. noun)**

- He kept, preserved, guarded or took care of the property.

**ثَرُّ (inf. noun)**

- He kept perseveringly to the affair.

**ثَرُّ (inf. noun)**

- He praised the man much; he praised him time after time in his
life time. 

(plural 

: (1) A company of men; (2) a distinct body or company of men; (3) a company in a state of separation or dispersion; (4) a troop of horsemen; (5) the middle of a tank; (6) the place where the water collects in a valley or low ground.

: Then go forth in separate companies (4:72).

: The water flowed; it poured forth vehemently or much. : Water or rain pouring forth vehemently or flowing much, applied to water, rain or blood. : The rain of such a one pours forth vehemently. And his sea is noisy i.e. he is abundant in bounty. : We sent down from the clouds water pouring forth vehemently (78:15).

: It was or became thick, big or gross, it was or became firm, stiff or strong; it became thick or dense. : He rendered it thick, coarse, strong, dense, firm etc; he or it weakened him or enervated him. : He beat him much or excessively. : I weakened him by causing wound to him. : He exerted himself vigorously in the affair. : He made a great slaughter among the enemy. : He made a great slaughter in the land. : So when you have weakened them by causing great slaughter among them; when you have overcome them (47:5).

: (1) He stripped the beast of the fat covering the bowels; (2) He stripped him of his garment. : (inf. noun (الحَرْث) : (1) he blamed him; (2) he blamed him or reproached him; (3) he upbraided him or reproached him with or for his offence or crime and reminded him thereof; (4) he reproached him and showed him his deed to be foul or abominable. being inf. noun possesses all the above-mentioned meanings i.e. removing the fat from over the bowels; the act of blaming or reproving for an offence; severe upbraiding that takes away brightness of countenance; reminding a man of his offences; exposing the foulness of the
man's deeds to him. No evil shall come upon you; no blame shall lie upon you; your crimes shall not be mentioned to you (12:93).

**[aor. inf. noun] تَفْقِف** : The earth became moist and soft after drought and dryness. **[aor. inf. noun] تَرَاب** : Moisture; humidity of the earth; moist earth. **[aor. inf. noun] تَرَاب** that is not moist is not called تَرَاب ; moist earth which when moistened does not become cohesive mud or clay. good; anything good. **[aor. inf. noun] تَرَاب** : Such a one is a person from whom good is easy of attainment; fresh and vigorous friendship. **لَمْ يَبْيَسْ اللَّهُ الْنَّورَ بِبَيْنَ يَدَيْهَا** : The fresh and vigorous friendship between me and him has not dried up.

**[aor. inf. noun] تَعِب** : He gave vent to it. **تَعِبُ أَلْمَاء** : He made the water flow. **تَعِبُ أَلْمَاء** : A kind of long serpent; a great serpent both male and female, but particularly male; serpent in general whether great or small or male or female. **فَأَذَا هُوَ فَتَعِبٌ مُّيِّمٌ** : Behold, it was a serpent clearly visible (7:108).

**[aor. inf. noun] تَقْبَ** : He made a small hole in the thing; he bore or pierced it. **تَقْبُ النَّسِيَّة** : The star shone brightly as though it pierced through the darkness. **تَقْبُ الْمَاء** : The fire burned brightly. **تَقْبُ رَأْيَة** : His judgement was penetrating. **تَقْبُ الفَاطِر** : A star, a lamp, fire, a flame or fire or a shooting star shining brightly as though piercing through the darkness and dispelling it. **تَقْبُ القَدْسَة** : A she-camel having much milk. **تَقْبُ نَافِقٍ** : A penetrating judgement. **حُسْبَ تَقْبَ** : Exalted or famous pedigree. **حُسْبَ القَدْسَة** : We are most famous or exalted among the people as regards pedigree. **الْخُمْمُ النَّافِقُ** : The star shining brightly as if piercing through the darkness by its light; the star or asterism that is high above the other; the planet Saturn (86:4).

**[aor. inf. noun] ثَفَقَ** : He became skilled or skilful; he became quick or sharp; he was or became intelligent or sagacious. **ثَفَقْتُ الْخَدْيَة** : I understood the tradition quickly. **ثَفَقْتُ** : (1) He perceived it or attained it by deed or by knowledge; (2) he reached him; (3) he found him; (4) he overtook him; (5) he gained mastery over him, (6) he overcame him or got
[aor. inf. noun تَقَلَّ and تَقَلِّل] (1) It (a thing) was or became heavy, weighty or ponderous; (2) it was or became heavy, weighty or preponderant ideally.

Q: And slay them wherever you find (overtake, overcome etc.) them (2:192).

Q: As for those whose scales (good deeds) shall be preponderant (heavy) (7:9);
(3) it was or became heavy or weighty as meaning onerous, oppressive or grievous.

Q: It (the time of the Resurrection) will be momentous or formidable to the (inhabitants of the) heavens and the earth (7:188).

Q: He was or became heavy, slow, lazy, wanting in activity, agility or intelligence: (2) he became stupid.

Q: As for those whose scales (good deeds) shall be preponderant (heavy) (7:9);
(3) it was or became heavy or weighty as meaning onerous, oppressive or grievous.

Q: The woman became heavy i.e. her pregnancy became manifest.
formidable (applied to an ideal thing).

We shall charge thee with a weighty Word (73:6).

(1) Applied to a man of means, stupid; (2) suffering from a violent disease; (3) unwelcome.

(1) Go forth light and heavy; (2) prompt and sluggishly; (3) riding and walking; (4) lightly armed and heavily armed; (5) strong and weak etc. (9:41).

plur and feminine: Heavily burdened or overburdened; weighed down or oppressed. is a woman whose pregnancy has become apparent. And if a heavily burdened soul call another to bear its load (35:19)

So that they are being weighed down with a load of debt (52:41).

: He (God) wrongs not any one even by the weight of an atom (4:41).

[ aor. inf. noun ] : He put back the earth into a grave; he poured forth pieces of money after digging it; he demolished a thing.

: God destroyed their dominion; God caused their power to depart.

: A party of men, a company of men, a large number of men, a numerous company.

Such a one does not distinguish between a flock of sheep and a company of men.

A large number from among the early Muslims and a large number from among the latter (56:40,41).

[ aor. inf. noun ] : He took a third of the thing.

: He made the two three with himself.

: Three and three; Three and three together; three at a time and three at a time.

Then marry of women as my be agreeable to you, two or three or four (4:4).

: Three (feminine)

: Three women.

Then to fast for three days.
Three nights successively (or full) (19:11). One of three. That God is one of three (5:74). We made Moses a promise of thirty nights (7:143). Three hundred years (18:26). A third; a third part or portion. They are all equal partners in one third (4:13). Two thirds. For these two are two thirds (4:177).

He repaired it. There; yonder; syn. a noun of indication denoting a place that is remote from the speaker like as هَا لا كَ denotes that which is near or denoting a place other than that of the speaker. So whither so-ever you turn, there is the face of Allah (2:116). Then i.e., afterward or afterwards; a particle or conjunction denoting order and a delay: Then He returned to them with forgiveness (9:118). This particle is also used in the sense of (and), as in : Then the increase of property. And God is witness to what they do (10:47).

The tree put forth its fruit or put forth its fruit yet unripe or began to put forth its fruit or bore fruit. It (a man's wealth) became abundant. The fruit of trees; several kinds of fruits; the fruit which a tree produces whether it is eaten or not eaten; property or wealth increased and multiplied; gold and silver; trees or shrubs (plural : A tree or shrub; a child or son; progeny or offspring; profit (plural : A tree full of fruit. Fruitful intellect (Opposed to : A barren intellect).

He took the eighth of their goods
or property. [aor. يَتْبَغَّن] لَقَدْ تَبَغَّنَ : He was or became the eighth of them or he made them, with himself, eight; he made them, they being seventy-nine, to be eighty. [الْثَمَّنَ] لَقَدْ تَبَغَّنَ : It was or became precious, costly. [الْثَمَّنَ] : The price of a thing i.e. the thing that the seller receives in return for the thing sold, whether money or a commodity; a compensation or substitute, whatever it be, for a thing (plural الثَّمَّانَى). High-priced; very valuable or precious. [وَلَا تَسْتَرْنَا بَيْنَنَا ثَمَانَى قَبْيلَةً.]: And barter not my Signs for a petty price (2:42). [ثَمَانِيَةُ] : An eighth; an eighth part or portion. [ثَمَانِيَانِ] : And for them is an eighth (4:13). Eighty. [فَأَجْلَدُوهُمُ ثَمَانِيَانِ جَلَدَةً.]: Flog them eighty stripes (24:5). Eighth. [وَسَيَتَمَكِهِمْ كَلِبَهُمْ;]: And eighth is their dog (18:23). Eight. [عَلَى أنْ تَأُجَرْنِي ثَمَانِيَانِ حَجَجٍ]: Provided thou serve me eight years (28:28). [ثَمَانِيَةُ أَرْوَاجٍ.]: Eight mates (6:144).

[الْثَّمَانِيَةُ] inf. noun لَقَدْ تَبَغَّنَ : He folded the thing or doubled it; he bent it; he turned one part of it upon another. [ثَمَانِيَةُ ثَمَانِيَةً] : He turned Zaid away or back from his want or his course. [ثَمَانِيَةُ عُطُفُهُ.]: Turning his side (22:10). [ثَمَانِيَةُ الأَرْضِ] : He turned over the ground twice for sowing or cultivating. [ثَمَانِيَةُ] also means, he made eleven to be twelve. [ثَمَانِيَةُ صَدْرَةٍ] : He folded his breast and concealed in it enmity and hatred. [وَالَّذِى يَنْهَى يَتْبَغَّنُ صُدُورُهُمْ.]: Surely, they fold up their breasts or bosoms to conceal what is therein. [ثَمَانِيَةُ] (inf. noun لَقَدْ تَبَغَّنَ) : He made it two or called it two; he repeated it. [ثَمَانِيَةُ عَالِيَهِ] : He praised him; he spoke ill of him. [ثَمَانِيَةُ] : Praise and dispraise; eulogy and condemnation. [ثَمَانِيَةُ] : He excepted it or excluded it. He said لَقَدْ تَبَغَّنَ : if God wills it. [وَلَا يَسْتَمَتُونَ] : And they make no exception by saying, "If God pleases" (68:19). Doubling or folding or turning. It also means second. [ثَمَانِيَةُ] : This is the second of this. Second of the two. [أَذْ هَمَا فِي الْبَرَاءِ] : When they were both in the cave (9:40). [أَذْ هَمَا وَالْبَيْنَى] : All mean two or the double of two. [أَذْ هَمَا عَشْرُ شَهَا.]: Twelve months (9:36). [وَبَعَدتِينَ مِنْهُمْ أَذْ هَمَا عَشْرُ نَيْسَانَ.]: And We raised among them twelve leaders (5:13). [أَذْ هَمَا أَثْنَانِ] : If they are all women more than two i.e. two and two; two and two together; or
two at a time and two at a time. They came two and two. The Prayer of the night is two rak'ats and two rak'ats. Then marry of women as may be agreeable to you, two (at a time) (4:4). And We have indeed given thee the seven oft-repeated verses (15:88). He returned from disobedience to obedience to God. He returned to a state of vigilance or health or soundness. He became convalescent. His reason returned to him. The people collected themselves and came. The water collected in the pond. The pond became full or nearly full. The property became abundant and collected. The dust rose and diffused itself and became abundant. His health returned to him. He requited, recompensed, compensated or rewarded him. The caller repeated his call by making a sign with a garment. He requited, compensated, recompensed him and rewarded him. He (God) rewarded them with a victory that was near (48:19). Have the disbelievers been rewarded or recompensed for what they had been doing (83:37). A recompense, compensation, requital or reward for good or evil; honey; rain (the good that comes from clouds); bees (because they return to their hives). A reward from Allah (3:196). A reward from Allah (2:104).
people return time after time; a place where people gather after they have dispersed; an abode; a house; a tent is also sometimes called a مَعْيَةُ (مَعْيَةُ الْجَرَّاحِ). مَعْيَةُ: The place where the water of the well collects; the place where the hunter puts his snare. 

ثَأْرُ: A garment. (plural ثَيَابٌ) : Garments; curtains of the house. 

ثَيَابٌ: He clung to the curtains of the house of God. 

ثَيَابٌ: Weapons; the wearer's body or self; works of a man. 

أُنَسِلَيْ ثَيَابَكُ إِنَّ الْمَلِيْكَ يُعَمِّدُ فِيُّهَا: Withdraw or separate thyself from me. 

ثَيَابُ الْجَرَّاحِ: The dead will be raised in his garments in which he dies; according to the works with which his life ended. It is also used for heart of a person. 

ثَيَابُ فَطِيرٍ: Purify thy garments; purify thy heart; rectify thy conduct. 

فَأَرَّنَ نُفَقُ الْجَرَّاحِ: Such a one is pure in heart, conduct or reputation. 

ثَيَابٌ: Vicious or perfidious. 

جَيْنُ تُضْعِفُونَ ثَيَابُكُمُ: When you put off your clothes (24:59). 

ثَأْرُ: The dust became stirred up and spread or rose and appeared. 

ثَأْرُ الْغَدَبَ: The locust appeared. 

ثَأْرُ الْجَرَّاحِ: He sprang towards him; he attacked him. 

ثَأْرُ الْأَرْضِ: The water gushed forth. 

ثَأْرُ ثُلْثُ: Discord rose between them. 

ثَأْرُ ثُلْثُ: He felt like vomiting. 

ثَأْرُ ثُلْثُ: He raised, roused, stirred up him or it. 

ثَأْرُ ثُلْثُ: He tilled the land; cultivated it by ploughing and sowing. 

ثَأْرُ ثُلْثُ: Not broken into plough the earth (2:72). 

ثَأْرُ ثُلْثُ: So they raise a cloud (30:49). 

ثَأْرُ ثُلْثُ: So they raise the dust with it (100:5). 

ثُوَى: He remained, stayed, dwelt in the place; he stayed or dwelt long; he alighted and stayed in the place; he settled in the place. 

ثُوَى: He was buried. 

ثُوَى: The man died. 

ثُوَى: A guest; a captive; a chamber or house. 

ثُوَى: A place where one remains, stays, dwells or abides. 

ثُوُى الْمَلِكَ: The master or mistress of the house or tent. 

ثُوُى الْمَلِكَ: Evil is the abode of the wrong doers (3:152). 

ثُوَى: A stranger remaining or remaining long or staying or dwelling in a country or town. 

ثُوَى بَلْدَةً: A
stranger who keeps to a town. It also means a man remaining in his grave. And thou wast not a dweller among the people of Midian (28:46).

The woman became separated from her husband on account of his death and by divorce. (plural : A woman who has been separated from her husband in any manner; or a woman whose husband has died; or a woman who has been divorced; or one that is not a virgin; or a woman to whom a man has gone in; a man who has gone into a woman; or a person who has married. (Applied to a man and a woman). It is also applied to a woman who has attained the age of puberty, though a virgin. : A well in which water collects. : Given to fasting, widows and virgins (66:6).
5

باب الجيم

ج

Jīm

Numerical Value = 3
[aor. جَعَر inf. noun جَعَرَ or جَعَر and جَعَرَ or جَعَرَ ]: He (a bull) lowed. lowing of a cow. 
[plural جُبَّر*] : He raised his voice in prayer or supplication; he cried out or called for aid or succour; he humbled himself to God with utmost supplication. 
[أَفَأَنَّ هُمْ يَجَّرُونَ] : Behold, They cry for succour (23:65).

[plural جُبُح] : He cut it, cut it off. 
[جُبِحَ الصّمْع] : He overcame the people. 
[جُبِحَ] : A well; or a well not cased with stone or the like; a deep well; a well containing much water; a well that is wide or ample. 
[جُبْحُ] : A well-known garment (or coat). 
[الْجُبْحَةُ في غَيْبَةِ الْجَعَرِ] : Cast him into the bottom of a deep well (12:11).

جَبِّر

An idol or idols; the name of a certain idol belonging to the Quraish of Mecca; that which is worshipped instead of God of whatever it be; that wherein there is no good; a diviner or an enchanter; the Devil or Satan; enchantment or magic. 

[plural جَبِّرَ] : He set a bone in order after it had broken. 
[جَبِّرَ النَّاسَ] : I put the affairs of the orphan in a proper state. 
[جَبِّرَ عَلَى الْأَمْرِ] : He compelled him to do the thing against his will. 
[جَبِّرَ] : He behaved proudly or insolently; he obtained wealth or property. 
[جَبِّرُوتُ] : Pride; power; dignity. 
[جَبِّرُ] : One who magnifies himself; who behaves proudly; one who slays unjustly; powerful, imperious or domineering; tyrannical; a tyrant; refractory; extravagantly disobedient; large; tall and strong. 
[جَبِّرُ] : Heart that receives not admonition. 
[جَبِّرُ] : One of the attributes of God meaning. the Subduer; the Repairer; High above His creatures; the Unattainable; the Restorer of the poor to wealth or competence; the Compeller of His creation to do whatsoever He willeth. 
[الْجَبِّرُ] : The Mighty, the Supreme, the Great (59:24). 

جَّيْرَة

[plural جَيْرَة] : A king; a slave or servant; a courageous or
young man. جبريل جبريل is a compound word made up of جبر which in Hebrew means a man or a mighty man or a hero, and الله means God. This word جبريل occurs in several combinations as in جبريل and اسماعيل and ميكائيل and ميكائيل. In Arabic the word means mending a broken thing; giving a poor man so liberally as to make him well of; a brave man. جبر also signifies "a servant". الله, in addition to the above mentioned derivation, may have been derived from the word الله (God) or from the root آل، the active participle from which is آل meaning, Controller or Ruler. So جبر means a servant of God; a strong and brave servant of God; a servant of God who looks after the repairing or reformation of the universe.

جبل

[aor. جبل: inf. noun جبل : God created him. جبلت القلوب على خبر من أحسن إليها : Hearts have been created with a disposition to the love of him who does good to them. جبلة على الأمر : He compelled him to do the thing against his will. جبل : He became like a mountain in bigness, thickness or roughness. جبل : Big, thick, coarse or rough thing. في مراجعة جبلة : A big, thick or coarse woman.

جبل (plural جبال) : A mountain, any of the mountains of the earth (lit. pegs or stakes, a term applied to the mountains because they are supposed to make the earth firm); any long or strong mountain; a rocky tract; any rocky elevation; a man who does not move from his place (هُوَ جبل : He is like a mountain and does not move from his place); a niggard; the lord or chief of a people; their learned man; insurmountable obstacles; calamity or misfortune; the echo. جبلة على الأمر : Means the serpent. جبلة : Nature; property; natural disposition; original constitution; a nation or people; a great company of men; a generation; the created beings. جبل : A great company of men or a company of men; a nation; a people; a generation. جبل : جبلة and جبل جبلة are synonymous terms.

وقد أضل منكم جبلًا كثيرًا : And certainly he led astray numerous people from among you (36:63).

And the former generations (26:185).
and [aor. inf. noun جَهْيَةٍ] : He became cowardly. 

جَهْيَةٌ: Cowardice. 

جَهَّانَ: A coward. 

جَهْيَةٍ: The part above the temple on the right of the forehead, and on left thereof; the side of the forehead, from the part over against the place where the hair falls off, to the temple on the right of the forehead and on left thereof; forehead. 

وَذِلَّةٌ لِلْجَهْيَةِ: And threw him on the forehead (37:104).

جَهَّا: [aor. inf. noun جَهَّا] : He struck him on the forehead; he turned him back from the thing he wanted; he encountered him with a thing he disliked. 

جَهَّا (plural جَهَّا): The forehead or the part of the face which is the place of prostration or the even part which is between the eyebrows and the (place where the hair grows in the forepart of the head); the moon; the tenth mansion of the moon. 

جَهَّا: The chief of a people as . 

جَهَّا: Generous and manly and noble persons of a people, or company of men. 

جَهَّا: I experienced from him abjectness or ignominy; a state of annoyance or molestation; a collected number of men or horses. 

جَهَّا: Their foreheads and their sides shall be branded (9:35).

جَّيْبَةٌ [aor. inf. noun جَّيْبَةٍ and جِبَابِيَةٍ] : He collected the Kharaj. 

جَّيْبَةٍ or جَّيْبَةٍ also means he chose it; he appropriated a thing purely to himself, exclusively of any partner. 

جَّيْبَةٍ: He chose it for himself. 

جَّيْبَةٍ also means he invented it; he forged it; he extemporized it. 

جَّيْبَةٍ: To which are collected or brought the fruits of every thing (28:58). 

ثُمَّ جَّيْبَةٌ رُسُمَةٌ: Then his Lord chose him (20:123). 

وَقَالُوا لَوْ لَا جَّيْبَةٍ: And they say, wherefore dost thou not forge it; wherefore hast thou not sought it or demanded of it of God (7:204). 

جَوَابُ (plural جُوَابٍ): A large watering trough in which water is collected for camels; a water-reservoir; a company of men (34:14).

جَعْثَ [aor. inf. noun جَعْثَ جَعْثَةٍ] : He pulled it up or out; he cut it or cut it off; he uprooted it or eradicated it. 

جَعْثَةٍ: The
body. : Uprooted from above the earth (14:27).

[case and the] inf. noun 

The night has gone half. The bird clove to the ground or fell upon its breast. They also use it as in the case of a bird is like in the case of a camel and like in the case of a man. Bird mounted its female for the purpose of copulation. (plural or ) : A bird, a hare, a camel or a man cleaving to the ground or falling upon his breast. : They lay prostrate upon the ground (7:79). also means, extinct; motionless; dead.

: He sat upon his knees; he knelt; fell upon his knees; he stood upon the extremities of his toes; he put down his knees upon the ground and raised his buttocks. : A company or congregated body of men. : One sitting upon his knees; standing upon the extremities of his toes; simply sitting; putting his knees upon the ground and raising his buttocks (plural and ) : (feminine of ) : Thou will see every people sitting upon their knees (45:29) in a upright posture, not at ease. : And We will leave the wrong-doers on their knees (19:73).

: He denied a thing; he disacknowledged it; he disbelieved it; he belied it. : He denied or disacknowledged his right knowing it to be such. also means, he found him to be niggardly or to possess no good. : He was or became niggardly or possessed little good. : The land became dry and of no good. : Our year was or became one of little rain. and : Paucity or scantiness of good; poverty. : They denied or rejected the Signs of Allah (6:34). : Will they deny the favours of Allah (16:72). : He prevented him from the affair.
The fire burned; burned brightly or fiercely, blazed or flamed. He kindled the fire; made it to burn or burn brightly or fiercely.

means, he opened the eye. A fire burning or blazing or flaming vehemently or having many live coals and flaming much; any great fire in a pit, a vehemently hot place.

One of the names of Hell or the Fire of Hell. And cast him into the Fire (37:98).

Fire of great heat. Eye fixed open.

He cut it off. A piece of cloth. He cut off the fruit of the palm-trees. The people became great. The thing was new (as though newly cut off from the web). He was or became fortunate or possessed of good fortune.

He strove, laboured or toiled; exerted himself vigorously, laboriously or took extraordinary pains. The event afflicted him. The breast became dry.

(1) Fortune; richness or good fortune; competence or sufficiency; or the state of being in no need (syn and لَتَنفَعُ ذٰٰلِكَ الْجَدَّةُ مَنْ كَفَّ الْجَدَّةُ). The worldly fortune of any one will not avail him against Thee; (2) means of subsistence. For such a one in this is means of subsistence; (3) Greatness or majesty. Exalted is Thy majesty; (4) a grandfather (maternal or paternal); an ancestor. A grandmother (maternal or paternal).

And exalted be the majesty of our Lord (72:4). He perished. A thing new (cont. of روَّاتِبُ). The night and the day (because they never become old and always remain new; it also means a thing of which one has no knowledge and hence signifies Death; the face of surface of the earth. Shall we then be raised up as a new creation (17:50)? And among the hills
are streaks white and red (35:28). (singular جَدْدَةٌ) : A beaten road or way; a road leading to water; a main road; a sign; the bank or side of a river; shore of the sea; a streak or stripe that is on the back of an ass, differing his general colour; a streak in anything, as in a mountain differing in colour from the rest of the mountain.

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(الجَدَّةِ) : He made for himself a grave or sepulchre. (plural الجَدَّاتِ) : A grave; a sepulchre. (الجَدَّاتِ) : They will come out of graves. (54:8)

[دار] : He built, made or founded a wall of enclosure. [دار] : He or it was or became adapted, apt, suited, suitable, fit, proper. : He was or became adapted, apt etc. for it. : He was or became adapted, fit etc. for doing such a thing. : He made or called him or it adapted, suitable, competent etc.

(الجَدَّ) : A wall; or a wall of enclosures; the foundation or side of a wall; a fence or dam raised of branches to retain water (plural الجُدُّ). : And they are most apt not to know the ordinances of the Revelation which Allah has sent down (9:97): : And the wall belonged to two orphan boys (18:83). : Or from behind the walls (59:15).

[دار] : He or it was or became adapted, apt, suited, suitable, fit, proper. : He was or became adapted, apt etc. for it. : He was or became adapted, fit etc. for doing such a thing. : He made or called him or it adapted, suitable, competent etc.

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[دار] and (دار) : He twisted the rope firmly; he made it firm, strong or compact. : A girl of beautiful build. (دار) : He contended in an altercation, disputed or litigated, vehemently. (دار) and (دار) : He contended in an altercation or disputed or litigated with him; he did so vehemently and ably or did so powerfully or obstinately or merely for the purpose of convincing him. (دار) signifies the disputing respecting a question of science for the purpose of convincing the opponent, whether what he says be wrong or not. According to Imam Raghib (دار) signifies competing in disputation or contention and in striving to overcome. It is from
I twisted the rope firmly; as though each of the two parties twisted the other from his opinion. Or as some say, it originally means the act of wrestling and throwing down another upon the ground. Vehement altercation or disputation or litigation; and ability or power to practise it.

A streamlet; a rivulet. A column and a table of a book. (syn. with): Altercation, disputation, litigation or vehement and able disputation. And they disputed by means of falsehood. Yet they dispute concerning Allah. But of all things man is most contentious. And thou hast disputed with us many a time.

He cut it or cut it off or cut it off utterly; he cut it off utterly and quietly; he cut it or broke it into pieces; he broke it; he hastened it or hastened to it. What is broken of or from a thing; broken pieces, fragments of a thing much broken; small pieces or particles of silver; stones containing gold; distinct parties or portions of men or things.

He broke them into pieces. A gift which shall not be cut off. A thing cut off.

He kept back the beast from eating fodder. The trunk of a palm-tree; the trunk of a tree when the head is gone; the beam of a roof. Body of the man excluding his head, his two hands and feet; every thing which has no foundation or permanence.

I shall crucify you on the trunks of palm-trees.

He stood firmly upon a thing. He also means, he sat upon his knees. And: A brand or fire-brand; a thick piece of firewood, not flaming; a piece of fire; a live coal or a flaming live coal; a
thick stick one end of which is a live coal. : A brand of fire (28:30). : Such a one is a kindler or a piece of mischief.

[ar. inf. noun] : He dragged, drew, pulled, tugged or stretched. : What drew thee to do this thing. : At thine ease; it will continue. : Come at your ease. : The night was or became long. : He caught hold of his brother's head, dragging him towards himself (7:151).

[ar. inf. noun] : He wounded him or made an impression upon him with a weapon or rent some part of his body. : He wounded him with his tongue; he reviled him; he found fault with him; he spoke ill of him. : He invalidated the evidence. : He committed a sin. : He received a wound; his testimony was rendered or declared invalid. : He also means, he worked or wrought with his hand; he earned. : Evil is that which thy hands have wrought. : And He knows what you do by day. (6:61) : And those who commit sins (45:22) : A wound (plural : Beasts and birds of prey; the limbs; the organs of the body; mares. : And for other wounds there is also retaliation (5:46). : And what you have taught the beasts and birds of prey (5:5) : A surgeon.

[ar. inf. noun] : The locust ate what was upon the land and stripped it of all its herbage. : The locust. : The land was smitten by locusts. : He was or became alone. : A man alone; a bare or naked sword. : : Locusts; the locust. : : So We sent upon them the storm and locusts (7:134).

thing and did not leave anything on the table.

أرض جرَّم: Land in which there is no herbage or which produces no herbage; land of which the herbage has been cut and has been eaten; land from which the water is cut off and it has been dried up or it has not been rained upon.

آتآنَ سَوَّقَ الْمَاءَ إِلَى الْأَرْضِ جرَّم: We drive the water to the dry land (32:28).

جرَّح [aor. يجرِّح العمة] جرَّح العمة جرَّح العمة: He sawllowed the water.

جرَّح العمة: He swallowed the water in consecutive portions one time after another, like one who acts against his will; he drank water in haste or he drank it little by little.

جرَّحة: A gulp or as much as is swallowed at once of water; a sup or sip as also

جرَّحة or جرَّحة: A single act of swallowing water and is what one swallows or a mouthful which one swallows or a small drought.

جرَّح: He will drink it little by little; he will drink it against his will and with difficulty (14:18).

جرَّف [aor. يجرِّف الشَّيء] جرَّف الشَّيء جرَّف الشَّيء: He took away, carried away or removed the whole or greater part of the thing.

جرَّف القَبَس كجرَّف السَّبُلُ: It swept away or destroyed men like the sweeping away of the torrent.

جرَّف: A bank, the lower part of which is excavated by the water and hollowed out by the torrents so that it remains unsound or weak; a bank of a water course when the water has carried away from its lower part and undermined it so that its upper part remains over hanging; the side of a bank of a river that has been eaten by water so that some part of it every little while falls; an abrupt, water-worn bank or ridge.

جرَّف على شفا جرَّف هار: On the edge of a hollowed falling bank (9:109).

جرَّف: Death or pestilence that is wide spread and destroys and sweeps away people like the sweeping away of the torrent.

جرَّم [aor. يجرِّم الْسَّيِّئ] يجرِّم الْسَّيِّئ: He cut the thing or cut it off.

جرَّم النَّافِق: He sheared or cut off the hair of the she-camel.

جرَّم النَّافِق: He cut off the fruit of the palm-tree.

جرَّم: I led him into sin.

لأيُّجَرِّمُنَّكُمْ شَيْئًا فَوَمَ فَيُّلْتُمُ عليهَا أَنْتُمْ أَنْتُمَا: Let not the enmity or hatred of a people occasion or cause you or induce or incite you that you
do not act justly (5:3). جرم: He committed a sin, a crime, a fault, an offence or an act of disobedience. أجرم إليهم أو علَّمهم: He committed against them a crime for which he should be punished. The Holy Qur'an says: صيبَ الَّذين أجرموا صغار: humiliation from Allah will befall the guilty people (6:125). If I have forged a lie, on me is my guilt (11:36). جرم: His sin became great or his body became great. جرم: A sin, a crime, a fault, an offence or an act of disobedience (syn. مخالفة or محرم); transgression. جرمو: The Holy Qur'an says: إن الفترته فعلي إجرامي: If I have forged a lie, on me is my guilt (11:36). جرم: His sin became great or his body became great. جرم: A sin, a crime, a fault, an offence or an act of disobedience (syn. مخالفة or محرم); transgression. جرمو: The Holy Qur'an says: إن الفترته فعلي إجرامي: If I have forged a lie, on me is my guilt (11:36).
And those running easily or smoothly (51:4)

And to Him belong the lofty ships reared aloft (55:25) masculine of جَازَةٍ (singular qārāh) : A flowing stream. جَازَةٍ : Inf. noun of جَازَةٍ meaning, flowing. It also means, place or time of flowing or running; channel of a river.

In the name of Allah is its sailing and its anchoring (11:42) وَجَعَلْنَاهَا وَمَرْسَسَهَا : In the name of Allah is: What happened i.e. and event or occurrence (plural مَاجَارَاتُ اللَّهِ). هُوَ جَازَةٌ لِلَّهِ : He is his surety.

جِزَاءٌ [aor. جِزَاءٍ if. noun جَازَةٍ] : He divided it into parts or portions; he made it to consist of parts or portions as also جَازَةٍ جَازَةٍ جَازَةٍ : He was satisfied with it. جَازَةٍ (plural جَازَةٍ) : A part or portion or division of a thing; a constituent part of a thing; a volume of a book.

And they assign to Him a part of His servants (43:16) وَجُهَّلُوا لَهُ مِنْ عِبَادَهُ جَزَاءٍ : And they assign to Him a part of His servants.

جَرَعُ [aor. جَرَعَ inf. noun جَرَعَ] : The act of cutting. جَرَعَ الوَادِى : He passed the valley to the other side.

He cut apart from his property a portion for him. جَرَعَ (aor. جَرَعَ) : He was or became impatient; he manifested grief and agitation; he was or became affected with grief. جَرَعٌ جَرَعٌ جَرَعٌ : He cut apart from his property a portion for him.

سَوَاءٌ عَلَى الَّذِينَ أَجْرَعُنَّ آمَنَّا : It is equal to us whether we are impatient or show patience (14:22).

جَرَوْعٌ : Females.

جَزَاءٍ [aor. جَزَاءٍ and inf. noun جَزَاءٍ] : It paid, gave or rendered as a satisfaction; it satisfied; sufficed; or contented. جَزَاءٌ الذَّينِ : I paid the debt.

مَا جَزَاءُ أَجْرَعْنَا إِلَّا صَبَرُنَا : It paid, gave or rendered as a satisfaction; it satisfied; sufficed; or contented. جَزَاءٌ الذَّينِ : I paid the debt.

جَزَاءٌ فَلَا نَا عَلَهُ جَزَاً عَلَى جَزَاً كَذَا : He repaid, requited, compensated or recompensed him for such a thing.

جَزَاءَ اللَّهِ حِيْرًا : May God repay him good.

جَزَاءٌ بَيْنَهُ : I punished him for his crime.

جَزَاءٌ بِمَا صَبَرْوُا جَمِيَّةً : And He rewarded them, recompensed them for their patience with a garden (76:13). لَاتَجْرَعْنِي نَفْسٌ غَنِّ نُفْسٍ : A soul shall not give anything as a satisfaction or shall not make satisfaction.
for another soul (2:49).

And thus do We requite the guilty (7:41).

And thus do We recompense or reward those who do good (6:85).

And We punish or requite none but the ungrateful (34:18).

This is the reward of those who do good (5:86).

This is the requital or punishment of the disbelievers (9:26).

Sufficient; one to be a compensation for; and to give a compensation for another. This is a man sufficient for thee as a man. And no son will avail, will give anything as a satisfaction for, his father (31:34).

The tax that is taken from the free non-Muslim subjects of a Muslim government whereby they ratify the compact that ensures them protection or because it is a compensation for the protection which is guaranteed to them, the non-Muslim subjects being free from military service; a land tax; a tax that is paid by the owner of land. Until they give the tax in acknowledgement of superiority (9:29).

The blood stuck to him or it became dry. The body with the limbs or whole person; it is also syn. with بدنَ: The body without the head and arms and legs; blood or dry blood. Some say that عجلةً جسًّا means a red golden calf. وَمَا حَمَّلْهُمُ الْجَاهِلُونَ الطَّاعُمَ: And we have not given them bodies not eating food (21:9).

And We placed upon his throne a mere body (38:35).

He felt it with his hand for the purpose of testing it that he might form a judgement of it. He searched or sought for or after news; he searched or spied into, investigated, scrutinized or examined news. فَلَا نَحْسَبْهُمَا: He sought for information respecting such a one. And do not inquire about
or spy into private circumstances (49:13). A spy who searches for and brings information or one who is acquainted with private affairs of an evil nature and signifies one who is acquainted with private affairs of good nature.

**جَسمَ** [aor. inf. noun] He or it was or became great or large, big or bulky or large in body; he or it became corpulent or corporeal as also : He embarked upon the main part of the affair. **جَسمٌ** The body with the limbs or members, (syn. جَسَمٌ) or signifies the whole body and limbs of a man; a thing having length and breadth and thickness (plural جَسَمٌ). **جَسَمٍ** Great; large; big; bulky; corpulent or big-bodied. Its plural is جَسَمٌ which signifies great affairs and intelligent men. زَادَهُ بَسَطَةً فِي أَمْرِهِ. **أَمْرُ جَسَمٍ** He (God) has given him increase in knowledge and physique (2:248).

**جعلَ** [aor. inf. noun] (1) He created. **جعلَ** He created all kinds of darkness and light (6:2); And We have created of water everything living; (21:31). (2) He made a thing. **جعلَ لَكُم مَّن أَنفِسَكُمْ أَرْوَاجًا** He (God) has made for you of your own selves wives (16:73); (3) He made or prepared. **جعلَ** He will prepare or make for him a way of escape (65:3). (4) He made a thing to be or become or he appointed or constituted. **جعلَ** And He has made me a Prophet (19:31); (5) He made a thing to be in a particular state or condition. **جعلَ** And He has made the moon in them to be as a light (71:17); (6) He made a thing to be in an altered condition. **جعلَ** We made their upper part to be their lower part (15:75); (7) He pronounced a thing according to his own judgement. **جعلُ الْقُرآنِ** And they pronounced the Holy Qur'an to be lies; (15:92);
(8) He called or named. And they have called the angels who are the servants of God females (43:20); (9) He held or believed to be. And they hold or believe God to have daughters (16:58); (10) He thought. He thought Basra to be Baghdad. (11) He made known, plain or perspicuous. We have made it known etc. as an Arabic Qur'an (43:4); (12) He exalted or ennobled. And We have exalted you as a nation conforming to the best mean (2:144); (13) He put or laid. He has put or placed or exalted some of you over others. And We have placed or put into the hearts of those who followed him pity and compassion (57:28); (14) He began. He began to write; (15) He made or gave. And We gave them good name (19:51). (act. part.); maker or making. And I will make those who follow thee (3:56); (16) To regard, consider. Does he regard or consider all the gods to be one God (38:6).

جَفََّنَ [aor. يَجَفَّنَ] inf. noun [جمعه: جَفَّاءٌ] : It (a valley flowing with water) cast forth froth or foam, and particles of rubbish or refuse. جَفَّاءُ الْقَدِّرُ or جَفَّاءُ يَرْتُبْهَا : The cooking pot while boiling cast forth its foam or froth. جَفَّاءٌ : He threw him down. جَفَّاءٌ نَفْسُهُ : What is cast forth of froth or foam, and particles of rubbish or refuse by a torrent or a cooking pot. Figuratively the word means a worthless, useless or unprofitable thing. قَلْبًا الْرَّوْنَدُ فِيذَبُّ جَفَّاءٍ : Now as to the froth or scum it passes away as a worthless thing (13:18): The first or foremost of men or people. جَفَّاءٌ also means, an empty ship.

جَفَّنَ [aor. يَجَفَّنَ] inf. noun [جمعه: جَفَّةٌ] : He slaughtered a she-camel and gave her flesh for food to the people in bowls. جَفَّةٌ (plural جَفَّات) : A kind of bowl, particularly applied to a receptacle for food; a generous man. جَفَّةٌ غَرَاءٌ : A generous man who entertains many guests and feeds many; he is called جَفَّةٌ because people are fed by him in the جَفَّةٍ. جَفَّةٌ : His bowl was turned upside
down; i.e. he was slain. جَفَّةٌ is also a kind of wine. وَجَفَّانِ: And bowls like watering - troughs (34:14).

[ar. جَفَّ inf. noun جَفَةٌ and جَفَّاءةٍ] جَفَّاءةٍ: It did not keep or cleave to its place. جَفَّاءَةِ عَنْهُ: His side was restless on the bed; his side did not keep or cleave to its place upon the bed; it became withdrawn or removed from it. جَفَّةٌ: The cloth became or was course, thick or rough. جَفَّةٌ فَلَانَا: He turned away from, shunned or avoided such a one; he removed or withdrew to a distance from such a one. جَفَّةٌ: He treated him rudely or coarsely. جَفَّةٌ المُرَأَةَ وَلَدُّها: The woman neglected her child. جَفَّاءَةُ عَنْهَا: He withdrew or separated himself from him or it; he shrank or flinched from him or it. جَفَّاءَةٍ جُنُوبًا عَنِ المُضَاجِع: Their sides withdraw or remain separated from their beds (32:17).

[ar. جَلَّ inf. noun جَلَالةٌ or جَلَالٍ] جَلَالةٌ: It was or became thick, gross, course, rough, rude, big or bulky; it (a thing) became great (in size); a man became great in estimation, rank or dignity. جَلَالةٌ: Greatness of estimation or rank or dignity and جَلَالٌ: Supreme greatness thereof i.e. supreme greatness; majesty, might, independence. جَلَالٌ جَلَالةٌ (plural). قَوْمٌ جَلَالةٌ: A great people, of eminence, nobility or dignity. وَبَلَّى وَجَدَ رَبُّكَ ذَوَ الْجَلَالِ وَالْإِكْرَامِ: And the person of Thy Lord, Lord of Majesty and honour will remain (55:28).

[ar. جَلَّ and جَلَّ inf. noun جَلَبٍ and جَلَبٍ] جَلَبٍ: He drove or brought, conveyed or transported a thing from one place to another. جَلَبٍ عَلَى: He gained or earned for his family. جَلَبٍ عَلَى: He urged on his horse to run by striking or crying out. جَلَبٍ عَلَى: And urge against them thy horse men or collect then against them thy forces and threaten them with evil (17:65).
committed a crime against him; or an offence for which he should be punished. (plural جلابِب): A woman's outer wrapping garment; a shirt; a woman's covering; a garment with which a woman covers her head and bosom; dominion, sovereignty or rule with which a person is invested. (33:60).

جَلَدَ [aor. يَجَلَدُ inf. noun جَلَد]: He hit or hurt his skin. He struck him with a whip; he flogged him with a whip or whips. (plural جَلَد). The serpent bit. (33:60).

جَلَسَ [aor. يَجَلَسُ inf. noun جَلَسَ and مَجَلَس]: He sat. جَلَس differs from فَعَّد, the former signifying, he sat up; or sat after sleeping or prostration, and the latter he sat down; or sat after standing. جَلَس is a change of place from low to high and جَلَسْتَ فَعَّدَة is a change of place from high to low. (plural مُجَلَّس). جَلَس: A sitting place; the people of a جَلَس i.e. an assembly or a company of men sitting together; an oration or a discourse or an exhortation. (58:12).

جَلَّلَ [aor. يَجَلَّلُ inf. noun جَلَّلَ]: It (the information or thing or an affair or a case) was or became clear or displayed or disclosed. جَلَّلَ: The thing became high. جَلَّلَ الْمَشْيَة: He (or they) emigrated from his town; they dispersed themselves or became...
dispersed; he fled, being driven away from his town.

He made the affair clear, manifest. He banished the man from his town. He removed the grief from him. He polished the sword or furbished it.

And had it not been that Allah had decreed for them the exile (59:4).

Allah will make manifest the hour.

And the day when it exposes it to view (91:4) And the day when it shines (92:3).

Banishment. A manifest affair, an acknowledgment or confession.

[ar. يَجْمَعُ inf. noun يَجْمَعَهُمَّ] He (a horse) overcame his master running away with him; he broke loose and went at random without any certain aim so as not to be turned by anything; he (the horse) became refractory so as to overcome his master; he was quick or swift; he (a man) went at random or without a certain aim; he (the man) hastened or went quickly to him.

The woman went to her family without the permission of her husband. The object of his desire baffled his efforts to attain it. They hasten or go quickly so that nothing turns them back (9:57).

[ar. جَمَّ، جَمَّا and جَمْلِي inf. noun جَمْلِيَّةَ [جمَّلَةَ] جَمَّلَهُمْ] The water was or became much. The horse was not ridden i.e. it was left unridden. He or it rose or became high; it drew near; it came to pass. (Inf. noun used as an epithet): Much or many. Much property or many cattle. And you love property with much love (89:21). جَمْلَة also signifies people of the lowest, basest or meanest sort.

[ar. يَجْمَدُ inf. noun يَجْمَدَهُمَّ] The water congealed, froze, became solid, became dry. He or it remained fixed or stationary; he or it was or became incapable of growth, lifeless or dead; he or became stupid; inert; it was or became...
stagnant. جمّد: He shed few tears. جمّد غيّه: He was or became niggardly; he possessed little good. جامد: (Applied to water) freezing; in a state of congelation; congealed; lifeless or dead; incapable of growth; stupid; dry; ججل: A man of stagnant condition. جامدة (feminine of جامد): Lifeless or dead; incapable of growth; dry; stagnant; جمعها: Thou thinkest to be dry or lifeless or stagnant or incapable of growth etc; stationary or fixed (27:89).

جمع [aor. جمع] inf. noun جمع أمّة: He collected, gathered, assembled, contracted a thing; he composed or settled a thing. جمع الله شملة: He composed or settled or decided his affair. جمع الله: May God compose his difference. جمع also means, it compromised, comprehended or contained. جمع بنيهما: He brought them (the two) together. جمع علىه ثيابه: He put on his clothes. مجمعت أمّة: جمع مالاً وعدّة: I have never gone into a woman. جمع: He collects, gathers, hoards, amasses money or wealth and counts it (104:3). جمع الناس فجمعنا له كم: People have assembled for you (3:174). جمع كيبة لم يأتي: He settled his plan and came (20:61). جمع السّحرة: So the magicians were brought together (26:39). جمع الشمس والقمر: The sun and the moon are brought together (75:10). جمع: He put the things together. فأجمعوا أمركم وشركاءكم: I determined, resolved or decided upon the affair; I determined or settled the opinions. فأجمعوا أمركم وشركاءكم: So determine, resolve or decide upon your affair and prepare for it and call your partners or determine ye with your companions upon your affair, or determine ye upon your affair and the affair of your companions (10:72). فأجمعوا أن يجعلوا في غيابه الأب: And they resolved to put him into the bottom of a deep well (12:16). فأجمعوا أن يجعلوا في غيابه الأب: It became collected, brought together, mustered or drawn together; it was or became composed, arranged or settled. جمع إجتمع: He was or became in company with him; came together with him, he met him in an affair. لبناً إجتمعاً البحر والناس: If the jinn and the men gather together (17:89). جمع: Will you gather together (26:40)?
assembly; a company, troop, party or groups of men; a collective body; an army; a military force; a herd, a flock of birds; a pack.

We shall gather them all together (18:100).

And greater in assemblage (party, company, assembly (28:79).

The day when the two parties or armies met (3:156).

Soon shall the hosts be routed (54:46).

The mosque where people congregate for Friday Prayers.

The Holy Prophet is reported to have said I have been given the Qur'an in which great and many meanings are comprised in a
few words; I have been endowed with a speech which is expressive of many meanings in a few words.١٥٤

أَمَّلِي: A state of union; or congregation, familiarity; friendship and amity.١٥٥

يَوْمُ الْجَمِيعَةِ: May God make permanent the state of union subsisting between you two.١٥٦

جَمِيعَةُ: Friday.١٥٧

ضَلاَعَةُ الْجَمِيعَةِ : The Prayer of Friday.١٥٨

إِذَا نُؤُدِّي لِلضَّلاَعَةِ مِنْ يَوْمِ الْجَمِيعَةِ: When the call is made for Prayer of Friday (62:10).١٥٩

جَامِعَةُ: He combined with him and aided him to do such a thing.١٥٠

جَانِمُ الْمُرَافِئَةِ: He lay with his wife (inf. noun جَامِعَةَ and مَجَامِعَة).١٥١

جَمِعَةٌ [اُورُ. جَمِيلٍ / جَمِيلَةٌ: He collected. جَمِيلٌ / جَمِيلَةٌ: He was or became beautiful or comely in person and good in action or behaviour or also in moral character. جَمِيلَةٌ [اُورُ. جَمِيلٍ / جَمِيلَةٌ: He was moderate in desire. جَمِيلُ ِ: A camel; the male of جَمَالَةٍ; the mate of the جَمِيلَةٍ. جَمِيلُ: The people had many camels. جَمِيلٌ / جَمِيلَةٌ: A he-camel; a camel; the mate of جمال. جَمِيلَةٌ: Beauty, goodness of person or behaviour or mind; much goodness that is communicated from its possessor to another; Patience. وَلَكُمْ فِي هَذَا جَمَالٌ: And for you there is beauty in them. جَمِيلٌ: Melted fat; beautiful, comely; good in person, mind, actions, behaviour or moral character. جَمِيلَةٍ: God is beautiful in His actions, so He likes a beautiful character or actions. جَمِيلَةُ (فَتِيل): Complete or perfect in body. فَاصْفِحُ: If they were camels of dun colour (77:34). جَمِيلُ: A strand of a thick rope; the aggregate of a thing; the sum, whole or total. It implies muchness or numerous and means any aggregate unseparated. جَمِيلٌ: A large sum of money. جَمِيلَةٌ: On the whole; to sum up. جَمِيلَةٌ also means a proposition; a clause; a phrase; sometimes a sentence.
[aor. inf. noun جَنَّةٌ : It veiled, concealed, covered or protected him; or it covered him with its darkness as also: It covered or concealed him or it, جَنَّةٌ اللَّيْلِ الْمُظْهِرَةٌ: The night covered the thing with its darkness. جَنَّةٌ اللَّيْلِ : The night became dark. جَنَّةٌ [aor. يَجَنُّ] means, it (an embryo) was concealed in the womb. جَنَّةٌ (inf. noun جَنَّةٌ) and جَنَّةٌ جَنْوُنٌ and جَنَّةٌ جَنْوُنٌ: He (a man) was or became mad or insane; bereft of reason or intellect. جَبَتَ الأَرْضُ جَنَّةٌ (inf. noun جَنَّةٌ جَنْوُنٌ) : The land produced pleasing herbage or plant. فَلَمَّا جَنَّةٌ عَلَى اللَّيْلِ : And when the night darkened upon him (6:77). جَنَّةٌ اللَّيْلِ : The darkness of night or its intense darkness or the confusedness of the darkness of night; concealment; the genii i.e. such beings as remain aloof from the people as if remaining concealed or that conceal themselves (opposite of أُنُسُ), thus comprising the angels; certain of the spiritual beings. فَلَمَّا جَنَّةٌ صَفَّ جَنَّةٌ : Such a one passed the night as a guest of جَنَّةٌ, that is in a desolate place where there was no one to cheer him by his society or talk. جَنَّةٌ also means the main or chief part or body of men or of mankind; the flowers of plants or herbage; the prime of youth. كَانَ ذَلِكَ فِي جَنَّةٍ شَابِهٍ: That was in the prime of his youth. It also means seriousness or earnestness. جَنَّةٌ اللَّيْلِ : The darkness of night. لَا جَنَّةٌ بِهِذَا الْأَخْرَى: There is nothing secret about this matter. جَنَّةٌ جَنْوُنٌ : A state of possession by a loss of reason; madness, insanity or unsoundness in mind or intellect. جَنْوُنٌ جَنَّةٌ also means persistence in evil; and pursuance of a rash course. مَا مَضْأَحِيهمُ جَنَّةٌ جَنْوُنٌ: There is no insanity about their companion (7:185). جَنَّةٌ جَنْوُنٌ (mad man; one suffering from جَنْوُنٌ i.e. insanity, madness; bereft of reason; unsound in mind; possessed by jinn. مَجَّحُونٌ : Thou art surely a mad man (15:7).plural مَجَّحُونٌ. Madmen. جَنَّةٌ جَنْوُنٌ and جَنَّةٌ جَنْوُنٌ (plural of جَنَّةٌ جَنْوُنٌ) : If mankind and the jinn gathered together (17:89). جَنَّةٌ جَنْوُنٌ and جَنَّةٌ جَنْوُنٌ : From among the jinn and mankind (114:7). جَنَّةٌ جَنْوُنٌ : Anything veiled, concealed or hidden (applied as an epithet even to rancour or malice); buried; deposited in a grave; an embryo; a foetus; the child or young in the body or in the
womb (plural جَنَّاتٍ). When you were embryos in the bellies of your mothers (53:33).

A thing by which a person is veiled or protected; an armour by which one protects himself; a shield; لهم أُحْلَدُوا أَبْنَاثَهُمْ جَنَّةً (جَنَّةٌ) (63:3); They have made their oaths a shield.

Neither man nor jinn will be asked about his sin (55:40); that which conceals or darkens or that which remains concealed; a white serpent or a small white serpent; a species which is harmless and abounds in houses.

And when he saw it move as it were a serpent (27:11). (plural جَنَّاتٌ and جَنَّاتٌ and dual): A garden; a walled garden; any garden (سَمَّاَوْنَ) having trees by which the ground is concealed; a garden whose trees overshadow by the luxuriousness and denseness of their branches.

For them are gardens beneath which rivers flow (2:26). These are the dwellers of Heaven. And for him who fears to stand before his Lord there are two Gardens (55:47).

One of them We provided with two gardens (18:3). Gardens of Eternity. And delightful dwelling-places in Gardens of Eternity (9:72). Gardens of Paradise. Will have Gardens of Paradise for an abode (18:108). In the Gardens of Bliss (10:10). Gardens of Eternal Abode. And for them are Gardens of Eternal Abode (32:20).

[Inf. noun جَنَبٌ]: He broke his side or he hit or hurt his side; he led him by his side namely a horse; he put him away or sent him away; or he removed far away, alienated or estranged him or it. Thou keep me and my posterity away from worshipping the idols (14:36). He removed or put away from him the thing. He had a vehement desire to see; he inclined towards him; he became
disquieted. 

He, a camel, limped by reason of pain in his side. 

He became affected by i.e. pleurisy. 

The man became polluted. 

An epithet from meaning polluted i.e. having had to take bath after sexual intercourse. 

If you are in a state of pollution or uncleanliness, so purify yourself by bathing (5:7). 

He was or became distant, remote far off or aloof from him or it; he retired or withdrew himself to a distance; he estranged or alienated himself; from him or it. 

A stranger; a man who is remote or distant in respect of relationship; a person who is not a relative; a person who is one's neighbour but who belongs to another people; one is not one's lineage; a person who is not a relation to another and who comes to him and asks his protection; distance or remoteness. 

The neighbour who is a stranger or who is not related (4:37). 

also means under obligation of performing total ablution. It is used as singular and plural and masculine and feminine. 

So she observed him from afar (28:12). 

The side or half or lateral half of a man; or the part of a man that is beneath the arm-pit, extending to the flank. 

I sat by the side of such a one: 

He gave him the side, meaning he was submissive to him; 

The companion by your side (4:37); the companion in a journey; the companion by one's side; (3) the companion in every good affair. 

also means, (4) the husband or the wife. 

Pleurisy. 

also means: (5) Part or portion or tract; a part or portion of a thing; the greater or main or chief part of a thing; 

This is little in comparison with the magnitude of the love or simply in
comparison with the magnitude of or simply in comparison with thy love (6) in respect of; O my grief for my negligence in respect of that which is the right or due of Allah or in respect of the means of attaining nearness to God (39:57). They say: Fear God in respect of His due and impugn not His reputation. (plural of) : Their sides keep away from their beds (32:17) They also say : They alighted in the sides of the valley or in the tracts beside the valley. : Side; direction; the neighbourhood of a people; a region or tract of a people or country. : He perceived fire in the direction of the mount (28:30). : He turns away and goes aside (17:84). : Do you feel secure that He will not bring you low on a tract of land (17:69). : A man's honour or reputation which should be preserved inviolate; avoided and despised. i.e. leave it alone. : The bank of a river and any bank or steep acclivity; a limit, bound or boundary. : Beside, aside or apart. : A portion or large portion of property. : A man gentle and easy to deal with. The bank of a river and any bank or steep acclivity; a limit, bound or boundary. : Beside, aside or apart. : A portion or large portion of property. : A man gentle and easy to deal with. : He or it inclined or leaned towards it. : And if they incline towards peace, incline thou to it (8:62). The word also means, he (a man) set about a thing to do it with his hands, his breast leaning over it. : He rested himself upon his elbows having set them upon the ground. : It approached. : The night approached. : The bird contracted its wings to descend and approached like one falling and repairing to a place of refuge. : He hurt the wings of the bird. : Wing; hand, upper arm or arm from the shoulder to the elbow; armpit; a part or portion of a thing; the side (plural of) ; edge, wing of an army; ability; refuge; protection; power; inclination; assistant. : And lower to
them the wings of humility (17:25). Plural is جناح
Possessors of wings (35:2)
I am under the protection of such a one.
His wings are clipped i.e. he lacks power, strength or ability; he is impotent.
They left their homes or country or accustomed places.
We are upon the wings of travel; we are about to travel.
A sin, a crime or an act of disobedience, or an inclination to it; and anxiety or molestation or hurt which one is made to; a blame to bear.
There shall be no sin (or blame) upon you (2:237).

[ar. inf. noun جناح] : He collected جناح i.e. armies, military forces; etc. جناح (plural جنّان) an army; a military force; a legion; a body of troops or soldiers; auxiliaries; any species of creatures; Surely, they are a host who will be drowned (44:25).
And for Allah are the hosts of the heavens and the earth (48:8). جَنّان = a city, a province or district; military capital. جَنّان (plural): Military capitals of Syria.

[ar. inf. noun جنَف] and جنَف [ar. inf. noun جنَف] جَنَف : He deviated from the right path.
He acted wrongfully in his will.
He acted wrongfully or unjustly; he deviated from the right way or course; he inclined to sin; he kept away from rightful things.
He inclined on one side in a proud manner; He intentionally inclined to a thing; He kept away from his family on account of hatred; He inclined to a sin or affected an inclining.
Inclining to sin etc; deviating from the right way or course; acting wrongfully or unjustly; keeping away from a good thing. جَنَف also means depression in one of the two sides of the chest with evenness of the other side.
He who fears on the part of the testator an inclination to a wrong course or deviation from the right course or acting unjustly (2:183). Without being deliberately inclined towards sin (5:4).
He gathered, plucked or took the fruit from the tree; he plucked it while it was fresh. He collected gold from the mine. He acquired eminence or nobility. He committed a sin against him. He did a bad thing. Whatever is gathered or plucked from the tree; whatever is plucked or gathered while fresh; fruit just gathered or plucked; also signifies fruit ready to be gathered or plucked; it also means fresh ripe dates and grapes even cotton and herbage and gold which is collected from its mine and honey when it is gathered and cowries as though gathered from the sea.

It will cause fresh ripe dates to fall upon thee (19:26). And the ripe fruit of the two Gardens within easy reach (55:55).

He strove or toiled; exerted his power or ability; employed himself vigorously or diligently; took extraordinary pains in such an affair; he did his utmost or used his utmost power in prosecuting his affair so that he was tired by it. He examined the man. The disease afflicted or weakened or fatigued him. He fatigued or wearied the animal; he burdened the beast beyond his power. He churned the milk so as to extract its whole butter. He very eagerly desired the food; or ate much of the food and left nothing of it. He lay with her or compressed her. He dispersed his property and wasted it. The truth became manifest. He was careful in the matter. He exerted his utmost power or ability in contending with an object of his disapprobation, and this is of three kinds, namely a visible enemy, the devil, the devil and one's self, all of which are included in the term as used in Holy Qur'an in (22:79). He fought with the enemy or he encountered the enemy, imposing upon himself distress or exerting his utmost power or ability to repel him. (inf. noun and (مَجَاهِدْ))

[greek text]
He fought in the way of God i.e. in the cause of religion.

Inf. noun of جَهَّدَ. Possessing all the meanings which the word جَهَّد signifies. Technically the word means fighting in the way of Allah.

And who so strives, strives only for the benefit of his soul (29:7).

And as for those who strive in Our path (22:70).

And strive in the cause of Allah as it behoves you to strive for it (22:79).

They swore by God with their most energetic and strongest oaths (5:54).

And who find nothing to give but their toil i.e. the earnings of their toil (9:79).

A state of extreme difficulty or trouble.

He did his utmost.

Allah has exalted those who strive hard (4:96).

[inf. noun جَهَّرَ and جَهَّرَ] It (a thing) was or became plain, apparent, conspicuous, open or public; it was or became exceedingly plain to be perceived either by sight or by hearing.

He announced openly the affair.

He uttered the speech openly, publicly and with a loud voice.

He raised the voice so as to be heard clearly.

He was or became great or bulky before the eyes of the beholder; he was or became pleasing in aspect; it (the voice) rose so as to be plainly heard; he was or became high or loud; he was or became loud of voice.

He saw the man without a veil intervening; he regarded him with respect or considered him great.

He thought the people to be many when he saw them.

He made known the acts of sin by talking loudly of them.
does not like the uttering of unseemly speech in public (4:149).

And utter not thy prayer aloud (17:111).

Plain, manifest, apparent, open or public; conspicuous; loudly. He saw him clearly or with his eyes, without anything intervening.

We will not believe in thee unless we see Allah clearly or with our own eyes without any thing intervening or see Him face to face (2:56).

He (God) knows your inside and outside (6:4).

He (God) knows what is manifest and what is hidden (87:8).

He met him in the day time, openly or publicly. And I called to them aloud (71:9).

He fitted him out, equipped him with what he needed. He gave the bride with her requisites. He prepared for the dead body what was necessary for it. The requisites, equipments, provisions or other requisites for a traveller; household goods or furniture and utensils; excellent goods that are conveyed as merchandise.

When he had provided them with their provision (12:71).

He was ignorant, he was ignorant of it; he did not know it. The like of me will not be ignorant of the like of thee. He acted towards him in a silly and foolish manner and wrongly. In Arabic punishment for an evil is sometimes denoted by the term used for the evil itself. A poet says:

Beware! Nobody should show ignorance against us; or we shall show greater ignorance in reply i.e. we will severely punish such ignorance. He was ignorant, silly or foolish in his opinion or judgement. He neglected or ignored the truth. The cooking pot boiled violently. He pretended ignorance. Ignorance; foolishness; wrong
conduct. جهل in the sense of ignorance is of two kinds i.e. (1) the non-existence of knowledge of that which should be known; (2) a decisive belief not agreeable with the fact or reality. According to Imam Raghib it is of three kinds: (1) The mind's voidness of knowledge which is the primary meaning and (2) the believing of a thing to be different from what it is and (3) the doing of a thing in a manner different from that in which it ought to be done. كفی بالشک جهله : Doubt is sufficient ignorance. یکی از آن‌که فراموشی نخورند : I see that you are a people who act ignorantly (11:30). جاهل (plural جاهلین and جاهل و جاهل : Ignorant; neglectful; foolish or silly and wrong in conduct. جاهل : The lion that is ignorant of the prey. هو جاهل منه : He is ignorant of him (his condition) or it. یخسایهم الجاهل غیابه : The ignorant man thinks them to be free from want (2:274). ان آکون من الجاهلین : When you were ignorant (12:90). That I may be of the ignorant (2:68). یعنی جاهل جهله : Indeed he is most unjust and most neglectful (33:73). بجهالت : Who do evil due to ignorance. جاهلیه : Ignorance. الجاهلیه : Days of Ignorance; time before the Holy Prophet. یقنون بالله : Thinking wrongly of Allah like unto the thought of ignorance (3:155). : Do they then seek the judgement of the Days of Ignorance (5:51)? الجاهلیه ؟ : The time or state of ignorance or intense ignorance. جاهلیه : A pagan; a pagan Arab; relating to ignorance.

جهنم Hell or Hell-fire, a name of the fire with which God will punish the evil-doers in the life to come; a proper name of the abode of punishment. According to some it is an Arabic word applied to the fire of the world to come because of its depth (جهنم and جهنم applied to a well meaning deep, in which he who falls perishes) or originally syn. with آنار. The word may have been derived from جهم which means, he became frowning, contracted or ugly in face, ن being something additional the sense being that جهنم is a place the very sight of which makes the face of the onlooker contracted on account of aversion. Or it may have
been derived from جَهَنَم which means the stern or course of face or may have been the result of the combination of جَهَنَم and جَهَنَم: So Hell shall be sufficient for him (2:207).

جَرَأَة
Atmosphere; air; sky; a low or depressed part of the ground; a vacant or desolate place; the interior of a house or tent; hall; open pasture ground. أَلَمْ يَرُوُوا إِلَى الْعَظِيمَ مَسْلَمَاتٍ فِي جَرَأَةِ السَّمَاءِ: Do they not see the birds held under subjection in the vault of heaven (16:80)?

جَابَ [aor. inf. noun جَابِ: He made a hole in it; perforated or pierced or bored it; he cut it. جَابُ الصَّخْرَة: He made a hole in the rock; وَلَمْ يَلْدِ الَّذِينَ جَابُوا الصَّخْرَةَ بِالْوَلَادِ: And Thamud who made holes in the rock; excavated the rocks; cut the rocks and made their dwellings in the valley (89:10). جَابَ اللَّوْبَ: He cut the cloth or cut it out. جَابُ البَلَاد: He traversed the towns or crossed or cut through them by journeying. أَجَابَ: He answered him, replied to his question. أَجَابُ ذَعَا: He answered his prayer; he accepted his prayer (inf.noun أَجَابَة): I answer or accept the prayer of the one who calls Me (2:187). وَمَنْ لَمْ يَجِبْ ذَا عَالِيِ اللَّهَ: He who does not answer the call of one who calls to Allah (46:33). أَجَابَ الْأَرْضُ: He answered or accepted his prayer. فَأَجَابَ لَهُ رَبُّهُ: So his Lord heard his prayer. أَجَابَ الْأَرْضُ: The land produced plants or herbage. أَجَابَة: He obeyed him or complied with his desire in doing a thing. أَجَابُ الْأَرْضُ: Respond to Allah (or accept His call) and the Messenger when he calls you that he may give you life (8:25). أَجَابَ الْأَرْضُ: Only those can accept who listen (6:37). (act. part. from أَجَابَ) أَجَابُ: One who answers the call or summons. أَجَابَ الْمُجِيبُ: God Who accepts our prayers. أَجَابَ الْمُجِيبُ: And Noah indeed did cry unto Us and how excellent Answerer of prayers are We (37:76). وَمَا كَانَ جَابَ الْقُوَّهُ: And the answer of his people was no other (7:83).

جُجُود [aor. inf. noun جُجُود: It was or became good, goodly or
excellent; he was or became excellent. جاد (inf. noun جودة) : He was liberal with his property. جاد بن قّيس : He gave up his ghost. جاد نفسه : His soul resigned itself or departed. جاد المطر : The rain was or became copious. جاد السماة : The sky rained. جاد العين : The eye shed many tears. جاد القدر : The horse became fleet and excellent in his running. جاد الله : He inclined to him or it. جاد : He vied with him and overcame him in liberality. جاد : (masculine and feminine) liberal, bountiful or generous; or one who affects or constrains himself to be generous; or one who gives without being asked (plural جادات); a courser; a fleet or swift and excellent horse (plural جادات). جاداً : He advanced like a swift horse. جيدة (plural جيّدة) excellent.

أذ غرض عليه بالغمامة الضافات الجيّدة : When there were presented to him at eventide light-footed coursers (38:32).

[an. inf. noun جوز] : He declined or deviated from the right course. جار عن الطريق : He pursued a wrong course; he deviated from the way. جازعليه : He acted unjustly towards him, against him. جارد الأرزع : The herbage of the land grew tall. جارد (inf. noun جاورة) : (1) He lived near him or in his neighbourhood; (2) He bound himself to him by a covenant to protect him. جازر (3) : He confined himself in a place of worship for devotion and prayer (inf. noun مجاررة) . آقام في جاررة : He abode in his neighbourhood. هو في جاررى : He is under my protection; I am bound by a covenant to protect him. جازر بسكة : He abode in Mecca not necessarily for worship. ثم لم يجاررواك فينها إلا قليلاً : Then they will not dwell therein as thy neighbours, save for a little while (33:61). ججزاء : He protected him; he granted him refuge or rescued him; he aided him; he delivered him from evil. جارين : Who protects and against Whom there is no protection (23:89). And He will protect you from a painful punishment (46:32). جحار : He sought or asked to be protected; to be granted refuge or to be saved or
liberated. He sought the protection of such a one from such a one. Who seek thy protection, grant him protection (9:6). A neighbour; one who lives near or next door to another; a person whom one protects from wrongful treatment; one who seeks or asks protection; a protector or one who protects another from that which he fears; one who gives refuge or protects; an aider or assister; a confederate; a woman's husband; a man's wife; a partner who has not divided with his partner; a partner who divides the property with another or not; a partner who divides with another; the pudendum of a woman.

And the neighbour that is a kinsman and the neighbour that is a stranger (4:37). And I am your protector (8:49). They became mutual neighbours; they bound themselves by a covenant to protect one another. Diverse tracts adjoining one another (13:5). an inf. noun used as an epithet = Deviating from the right course; acting unjustly. A road or way deviating from the right course. And some of them deviate from the right course (16:10). Oppression; injustice. Wronged or unjustly treated by the judge.

He passed along the place and left it behind. He exceeded or transgressed the proper limit or bound; he was or became extravagant or exorbitant. The judge executed the transaction. When they had gone further (18:63). And when We brought the Children of Israel across the sea (10:91). He forgave him; he overlooked or connived at his sin. O God forgive me. And We forgive their sins (46:17).

He sought for or after a thing eagerly and with the utmost of his endeavour. The people went through the middle of the houses and
the streets and sought for what was in them, as a man seeks for news. : The lion trod upon them; or came into the midst of them and did mischief among them. : The lion. : And they went through the midst of your houses (17:6).

[ar. inf. noun and ] : He was or became hungry or empty in the belly; cont. of : He longed to meet him or extremely desired to meet him. : Hunger or emptiness of the belly. : With something of fear and hunger (2:156). : That thou dost not thirst therein nor art exposed to the heat of the sun (20:119). : Hungry.

: A hollow; an interior empty, vacant or void space; a vacancy; the inside or interior of a house; a low and wide tract of land and valley; the middle of a thing; the belly or abdomen of a man; the interior of the belly; the chest or thorax. : The last third of the night. : Allah has not assigned to any man two hearts in his belly (33:5).

[ar. inf. noun and ] : He or it came; or was or became present; it came; it came to pass, happened, took place, befell or occurred; it resulted; it ensued. : I came to Zaid. : The rain came or descended. : The order of the Sultan arrived. : He did such a thing. : Surely, you have done a most monstrous thing (19:90). : I did a good thing. : Thou hast done a strange thing (19:28). : When the Promise of my Lord shall come to pass (18:99). : Until when death comes to or overtakes or befalls one of them (23:100). : I compelled him, constrained him or necessitated him, to have recourse or betake himself to it. : And the pains of childbirth drove her unto or compelled her to have recourse to a trunk of palm-tree (19:24). : She gave birth to a child. : He brought to pass, did, executed, performed or
effected, a thing; he said or uttered a thing.  

When he came to his Lord with a sound (whole) heart (37:85).  

And he who brought the truth (39:34).  

And the Prophets and the witnesses will be brought (39:70).

[This word should come under the root جَبَحَ ُ: The opening at the neck and bosom of a shirt and the like; a pocket; the heart; the bosom.  

He is pure or sincere of heart or trustworthy or faithful.  

He is a person of foul heart. (plural جَبَحَات).  

Put thy hand into the bosom of thy garment or into thy bosom (27:13).  

And draw their veils over their bosoms (24:32).

or [aor. يَجَذَّب ُ: He had a long neck; or a long and beautiful neck; or a long and slender neck.  

The neck, generally applied to that of a woman; or the part of the neck upon which the necklace lies; or its forepart.  

A female soft of neck.  

Upon her neck a halter of twisted rope (111:6).]
6

باب الحاء

ح

Ha

Numerical Value = 3
This thing was or became an object of love for me.

Beloved, lovely charming or excellent is he or it.

He loved him.

He stood still; he stopped.

He was fatigued or tired.

He made him stand still.

He was fatigued or tired.

He formed the medicine into pills.

He or it made him or it an object of love to me; he made me to love him or it.

God has made faith beloved to you i.e. He has made you to love faith; He has endeared the faith to you (49:8).

The lover; the beloved; friend.

We are the sons of Allah and His loved ones (5:19).

Nur is there a grain in the darkness of the earth (6:60).

And We bring out from it clustered grain (6:100).

also means a small portion of a thing.

Heart's core; the heart's blood.

also means a want; or an object of want.

Well-done Zaid.

Approved, lovely or charming is the thing.

This is dearer to me than that.

Joseph and his brothers are dearer to our father than we are (12:9).
beautiful or adorned it or embellished it and made it plain. أَحْرَّرَهُ: He or it made him happy; he made him to enjoy a state of ease and plenty; he treated him with honour or with extraordinary honour. أَحْرَرَ أَحْرَرُهُ: The wound became healed but left sears. أَحْرَرَ: He made it plain.

أَحْرَرَ: He or it made him happy; he made him to enjoy a state of ease and plenty; he treated him with honour or with extraordinary honour. أَحْرَرَ أَحْرَرُهُ: They shall be made happy (or honoured) in a garden (30:16). أَحْرَرَ: The wound became healed but left sears. أَحْرَرَ: He put ink into the inkstand. أَحْرَرَ أَحْرَرُهُ: A good and righteous learned man; a learned man of the Jews or Christians; a great religious leader or chief; happiness and ease (plural حَرَرَات). أَحْرَرَ أَحْرَرُهُ: Why do not the divines and those learned in the Law among them prohibit them (5:64). أَحْرَرَ أَحْرَرُهُ: He or it made him happy.

أَحْسَسَ: [aor. inf. noun أَحْسَسَ] أَحْسَسَ أَحْسَسُهُ: He detained, confined him; restricted him; shut him; imprisoned him; prevented or hindered or debarred him from. أَحْسَسَ أَحْسَسُهُ: He debarred him from getting the thing he wanted. أَحْسَسَ: A place of confinement; a prison, a jail. أَحْسَسَ: What prevents it. أَحْسَسَ أَحْسَسُهُ: ما أَحْسَسُهُ أَحْسَسَ أَحْسَسُهُ: You shall detain them both after Prayer (5:107). أَحْسَسَ أَحْسَسُهُ: He bequeathed his property to be spent in the way of Allah.

أَحْمَطَ: [aor. inf. noun أَحْمَطَ] أَحْمَطَ أَحْمَطُهُ: The camel ate much or he had pain in his belly from eating much or unwholesome food so that his belly became inflated and he died. أَحْمَطَ أَحْمَطُهُ: His belly became swollen so that he died. أَحْمَطَ أَحْمَطُهُ: His work became dull or void or of no account; it perished (5:6). أَحْمَطَ أَحْمَطُهُ: His blood went unavenged. أَحْمَطَ أَحْمَطُهُ: What prevents it. أَحْمَطَ أَحْمَطُهُ: The water of the well went down so that it never came to its first place. أَحْمَطَ أَحْمَطُهُ: He rendered his work null and void and of no account. أَحْمَطَ أَحْمَطُهُ: So He rendered their works null and void (47:29).

أَخَبَكَ: [aor. inf. noun أَخَبَكَ] أَخَبَكَ أَخَبَكَ أَخَبَكَ: He tied it and made it firm; he
wore it well and firmly. حِيَّامُ (plural حِيَّامُوُهُل) : An enclosure for cattle; the black thread with which are sewed the borders of a cloth; a streak or line; the ripples of sand. حِيَّامُ (plural حِيَّامُوُهُل): The track of the stars, the streak or tract in the sky; the path or way. حِيَّامُ (singular حِيَّامُ): And the sky full of tracks, paths or ways (51:8). حِيَّامُ المَاءِ: The ripples of the water.

[lio. inf. noun حَيْلَ: He bound it or tied it and made it fast with a cord. حَيْلَ: He caught the game with the snare. حَيْلَ: A pregnant woman. حَيْلَ: A rope or cord; a thing with which one ties a beast; a bond; connection with another by the bond of love or friendship; (واسِعُ الحِيْلَ : liberal in disposition); a covenant or compact; a promise or an assurance of safety or security. إلاَّ حَيْلَ مِنَ اللَّهِ وَحَيْلَ مِنَ النَّاسِ: Unless they have a covenant from Allah and a covenant from men (3:113). حَيْلَ الزُّوْرِيدِ: Jugular vein (50:17); an extended tract of land collected together abundant and high; heaviness; ponderousness. فَإِذَا حَيَّامُ حَيَاةُ جَمِيعٍ: Then lo! their cords and their rods it appeared to him (20:67).

[lio. inf. noun حَمَمَ: He made it or rendered it firm or settled it firmly, namely an affair; he decreed it; ordained it; or decided it finally; He necessitated it; or made or rendered it necessary or unavoidable. حَمَمَ عَلَيْهِ الأَمْرُ: He made the affair absolutely necessary or unavoidable for him. حَمَمَ: A decree, an ordinance, a sentence or a judicial decision; an unavoidable thing; pure; genuine; free from admixture. كَانَ عَلَى رَبِّكَ حَمَمَ مَثْقُولًا: This is an unavoidable decree of thy Lord (19:72).

It is a particle used in these senses: (1) It denotes the end of an extent which is its predominant meaning. (2) It is used as a preposition signifying 'To' 'till' 'until' or 'to the time of' as in the saying. سَلَامُ حَتَيْنَ رَآيَتِها: I ate the fish even to its head. سَلَامُ حَتَيْنَ رَآيَتِها: Peace it is till the rising of the morning (97:6). (3) It is also followed by a mansoob aorist, أنّ being here
understood after: Until Moses returns to us. (4) It is also syn. with اُلّا, denoting a cause or motive and signifying 'to the end that', 'in order that', or 'so that' as in: Become a Muslim so that thou may enter Paradise (or ' in order that' or 'to the end that'). (5) It is also used in the sense of اُلّا meaning 'except' or 'unless'. (6) It is also a conjunction like وَاو and signifying 'And' or rather 'even' as in: I ate the fish even its head; I ate the fish and its head. (7) It is also used as an inceptive particle as in: I ate the fish so that its head was eaten.

is originally (Till when; 'until when'; 'how long'): The of which originally is.

[ar. inf noun: He hastened him, hurried him uninterruptedly or in any manner. ] حَجَّحَ: He excited, incited, urged or instigated the man to do the thing. حَجَّحَ or حَجَّحَ: He urged on the beast with the whip. حَجَّحَ or حَجَّحَ: He urged the horse or animal. حَجَّحَ: He made the horse to go quickly in a brisk manner or urged him to run by striking him with the feet or whip. حَجَّحَ: A woman inciting, urging or instigating or a woman incited, excited, urged; a sharp man, quick in his affair; quick or swift. حَجَّحَ: He retreated quickly and eagerly. حَجَّحَ or حَجَّحَ: He went, repaired or betook himself to him; he went or betook himself to an object of respect and reverence; he went or betook himself to him repeatedly or frequently. حَجَّحَ: The sons of such a one visited such a one repeatedly or frequently. حَجَّحَ: I went to him. حَجَّحَ: He went to the House of God to perform the Pilgrimage. حَجَّحَ: And complete the Hajj or Pilgrimage (2:197). حَجَّحَ or حَجَّحَ: He came to him. حَجَّحَ: He abstained or refrained from doing the thing. حَجَّحَ: He probed the wound. حَجَّحَ also
means: He shaved his head for Pilgrimage. حجّة: He overcame him in or by an argument, a plea, an allegation, a proof, evidence or a testimony. حجّة: He was pertinacious in litigation and overcame therein. حجّة or حجّ: Pilgrimage to Mecca; the religious rites and ceremonies of the Pilgrimage; حجّ is sometimes called غمره i.e. the Greater Hajj and حجّ الأكبر i.e. Smaller Hajj. يوم الحجّ الأكبر: On the day of Greater Hajj (9:3). The month of Pilgrimage; i.e. the last month of the Arabian Calendar. حجّ (حالج): The month of Pilgrimage; i.e. the last month of the Arabian Calendar. حجّ (حالج): Do you hold the giving of drink to the pilgrims? (9:19): He contended or disputed with him by an argument or plea. حجّ أو حجّة: Who disputed with Abraham about his Lord (2:259): On condition that thou serve me for eight years (28:28): A mode of argument by which one overcomes an adversary in a litigation or dispute; an argument; a plea; an allegation whether true or false; a proof; an evidence; a testimony; an excuse. حجّة: Thou art an evidence against thyself. حجّة: So that people may have no argument against you (2:151): And that is Our argument which We gave to Abraham (6:84): Their only plea or excuse was that they said (45:26). حجّة: One who disputes and overcomes by argument. The Holy Prophet is reported to have said: ان حجّة يوم القيام: I will overcome him by argument on the Day of Judgement.

حجّ، حجّة [حجّة] inf. noun حجّة: He or it prevented, hindered, debarred him or it. حجّ: It intervened between the two things. فلنّ يحجّ: حجّة صدره لليمير: His bosom became straitened. ونحنّ حجّة: حجاب: Such a one acts as the door-keeper of the prince. ونحنّ: حجاب: And between the two there shall be a partition or barrier or a veil (7:47). حجاب: A thing that prevents, hinders or debars; a veil or curtain; a thing that intervenes between two
things i.e. a bar, a barrier, partition, a written charm or amulet; the horizon: It became concealed by the horizon (38:33); a mountain or an elevated part of a mountain.

Concealed; debarred; secluded; blind. He is debarred from good. On that day they will be debarred from their Lord (83:16).

He prevented, hindered, debarred or prohibited him. He made the affair forbidden or unlawful or prohibited to him.

Bosom or breast of a man or woman (plural is جَرْكُونَ). Such a one is in the protection of such a one. He grew up in his care and protection. Who are under your care i.e. your wards (4:24).

Forbidden, unlawful, inviolable or sacred. He (God) has made a barrier and strong and inviolable obstruction (25:54). These cattle and crops are forbidden (6:139). This is forbidden or unlawful to thee; any garden or walled garden; the anterior pudendum of a man or woman, a mare; relationship that prohibits marriage; nearness with respect to Kindred; understanding, intelligence, reason.

Truly, in this is an oath for men of understanding (89:6). An enclosure; a chamber, or an upper chamber; apartment; a side; a tomb. Those who call thee from behind the private apartments (49:5).

A stone; sand; rock. The people of the desert. The black stone of the Ka'bah. Such a one is unequalled. means gold. And strike the rock with thy rod (2:61). They were like the stones (2:75). The son shall go to him in whose bed it is born and for the adulterer is stoning or disappointment and prohibition. (A saying of the Holy Prophet).
حَجَرَ [aor. and inf. noun]: He or it prevented, hindered, impeded, withheld, debarred him or it.

حَجَرَّ [aor. and inf. noun]: He or it intervened as or formed a separation, a partition, a fence, a barrier or an obstacle or obstruction between them two, he separated them i.e. two things or two persons facing each other.

حَجَرَّ: A thing intervening as a separation, a partition, a fence, a barrier or an obstruction between the two things facing each other. حَجَرَّ is so called because it forms a separation between Nejd and Ghor or between Nejd and the Sahara or between Ghor and Syria or between Nejd and Tihameh.

عَصَمَ مَنْ أَحَدُ عَنْهَا حَجَرَّينَ: And Who placed between the two a barrier (27:62).

عَصَمَ مِنْ أَحَدَ عَنْهَا حَجَرَّينَ: And none of you could have withheld Us from him (69:48).

حَدَّ [aor. and inf. noun]: He or it prevented, hindered impeded, withheld, restrained, debarred, forbade or interdicted; he repelled, turned away or averted a person from a thing.

ذَلِكَ: This is what you shunned or from what you turned away (50:20).

حَدَّ الْبَسَّارِينَ: He sharpened the knife. حَدَّ: He looked sharply at him or it or intently or attentively.

فِي صَرْقُ الْيَوْمِ حَدِيْدَةَ: So sharp is thy sight this day (50:23).

حَدَّ: Prevention, hindrance, an impediment a restraint, inhibition, prohibition or interdiction; a restrictive ordinance or statute of God; a bar, an obstruction, a partition or a separation between two things or places to prevent their mixture; a limit or boundary.

حَدَّ: He exceeded the limit. حَدَّ (plural). تَلَكَ: These are the limits set by God (2:188); a definition; the end extremity or utmost end of a thing; the edge; arms or weapons; a side, region or quarter; station, rank or standing.

حَدَّ: sharpness of a sword or knife or the sharpness of temper.

حَدَّ: Iron; sharp sword; weapon; iron tool;

أُنْزِلَتْ الْحَدِيدَاتِ: We have sent down iron (57:26); like iron in sharpness (plural

رَجُلٌ حَدِيدٌ): A man sharp of intellect or understanding.

فِي صَرْقُ الْيَوْمِ حَدِيْدَةَ: Thy right or intellect or judgement is sharp this day (50:23).

سَفُورَةٌ بِالْيَدِ حَدَا،: A pungent odour.

رَائِحَةٌ حَدِيْدَةٌ (حَدَّادًا, plural of حَدَّ): They smite you with sharp tongues.
He was or became his enemy; he was or became angry or enraged with him. They love those who oppose Allah (58:23). Verily he opposes Allah (9:63).

The man was or became hump backed; he had a protuberant back and a hollow or receding chest and belly; it was or became protuberant. It rose or grew up or out, high i.e. it became convex.

He was or became affectionate to him. He defended him.

High or elevated ground; Rugged or high ground.

The elevated waves of water; the rolling of water in waves; also means, a slope in a declivity; a swelling produced by beating upon the skin; the intenseness of the cold of water. They will come forth from every elevated ground (21:97).

It was new or recent, it (a thing) came into existence; it began to be; it had a beginning; it originated; it existed newly for the first time, not having been before. When the word is mentioned with قَدْمَ it is written أَحْدَثَ: Old and new ideas and anxieties came into my mind. He (God) brought it into existence; originated it; innovated it; He talked of it. He originated an innovation.

Till I speak to thee concerning it; or should tell thee about it (18:71). That Allah may bring about an event (65:2). He talked of it, related it; he told it. Do you talk to them of what Allah has disclosed to you (2:77). And of the favour of God you talk or proclaim (93:12). A novelty or new thing; an innovation; a thing not known before. An innovation. Innovations; new things. A piece of information; news or tidings; a story or narration; a thing; an account; an information; a discourse; a tradition or saying of the Holy Prophet or simply a saying; a thing talked of...
or narrated; subject of a story or talk; new, recent; existing newly, for the first time not having been before; as also:

حدث: Has the story of Moses come to thee (20:10).

حدث: Has the story of Moses come to thee (20:10).

حدث: Until they enter into some other discourse (4:141).

حدث: In what announcement will they believe after Allah and His Signs (45:7).

حدث: Then let them bring a saying like it (52:35).

حدث: It is not a thing that has been forged (12:112).

حدث: And We made them subject of talk or we made them stories (23:45).

حدث: And He will teach you the interpretation of things (12:7).

حدث: And no new admonition or reminder comes to them from their Lord (21:3).

حدث [aor. inf. noun: حدَّث]: He looked at it; he opened his eyes and moved his eyelids or twinkled with his eyes.

حدث: The people encircled him from every direction or side.

حدث: The meadow became a garden.

حدث: A walled garden; a garden surrounded by a wall; any round piece of land surrounded by a fence and the like, or by elevated land; a garden without a wall; a meadow or garden having trees; a garden of palm-trees and grape-vines a dense and luxuriant garden full of fruit-bearing trees; a distinct collection of palm-trees; a plot of seed-produce; a hollow in a valley that retains water. (plural حدائق وحدائق غنية).

حدث [aor. inf. noun: حذِّر]: He was cautious, wary or vigilant; was on his guard; he took care; was in a state of preparation; he feared.

حدث: He was cautious of it; was on his guard against it; prepared himself or was in a state of preparation against it; he feared it.

حدث: He was afraid of doing it.

حدث: Death was an object of fear.
Hereafter (39:10). : He feared death. حذر: He cautioned him against or made him to fear the thing. مخزود: Allah makes you to fear Him; cautions you against Him or His punishment (3:31). حذر وحذر: Caution, vigilance, wariness; guard or care; state of preparation or fear; means of defences. : He took care, was cautious or vigilant. ولهم: And they were thousands fearing death (2:244). وخذوا: And take your means of defence; make your preparation or take your precautions (4:103). هم: They are the enemy, so beware of them (63:5). حذر: Cautious; wary; vigilant; on his guard; careful; in a state of preparation; fearfulness; fully equipped with arms. وانا لحاج:plural of حذر: And we are truly a vigilant multitude (26:57). مخزود: A thing which is feared (pass. part.). إن عذاب ربكم كان مخزودا: Surely, the punishment of thy Lord is a thing to be feared (17:58). وفأك الله كل مخزود: May God preserve thee from every thing that is feared. مخزودة: A calamity that is feared; a troop of horses making an hostile attack upon a people; a sudden attack; a punishment. أحذر من: He is more cautious than the raven. حذر كزيدا: Beware thou of Zaid.

حر [حرف] aor. and inf. noun حر and حر and حرا: He freed the slave. حر: He was free born or of noble and free origin; he was or became thirsty; It (the day) was or became hot. حرر (حرف) aor. and حر: He heated water. حرر (حرف): he devoted him to the service of the church or religion or God as long as he lived. حرر الكتب: He wrote a writing or a letter well or elegantly, accurately or exactly; حرر: So the freeing of a believing slave (4:93). محرر: Freed from slavery; emancipated; a child devoted by the parent to the service of a church or religion. إن نذر لك لف: I have vowed to Thee what is in my womb to be dedicated to Thy service (3: 36). حرر: Heat; a burning of the heart from pain or wrath or distress and affliction or trouble; difficulty or severity of work. حرر: Do not...
march in the heat (9:81). A hot wind; (syn. with سَوُمَمْ) or حَرْوَرُ: A hot wind in the night and sometimes in the day and سَوُمَمْ is a hot wind in the day and sometimes in the night or interchangeable; the heat of the sun or heat absolutely; constant heat; the fire of Hell. وَلاَ الْضِّلْلُ وَلاَ الْحَرْوَرُ: Nor the shade and the heat (35:22). حَرْبُ: The state or condition of freedom. حُرُ: Free, ingenuous or free-born; generous or noble or of noble origin. حُرْ: The most prominent place of the face; حُرْ: The free for the free (2:179). حُرْ: Heated by or affected with wrath, etc. as also سَوُمَمْ: Silk or dressed silk; a garment or stuff made of silk. And their dress therein will be of silk (22:24).

حُرْ [aor. حُرْ] حَرْبُ: He plundered him. حَرْبُ: His property was despoiled. حَرْبُ: He waged war with him, warred or battled with him; he was or became hostile or an enemy to him; he disobeyed him, namely God. حَرْبُ: Those who wage war with Allah; and became His enemy or disobey Him (5:34). حَرْبُ: He stirred up the war. حَرْبُ: They waged war against one another. حَرْبُ: War, battle, fight, conflict. وَقَعَتْ بَيْنَهُم مَّحْرَبٌ: War happened between them. فَقَامَ الْحَرْبُ عَلَى سَاقِ: The war or battle became vehement. رَجَّلُ حَرْبٍ: A warrior; a great warrior. رَجَّلُ حَرْبٍ لَّبِسَ حَازَرَاتُهُ: A vehement or experienced warrior. حَازَرَاتُهُ: I am an enemy to him who fights with me or is an enemy to me. فَأَدْعُوا بِحَرْبٍ مَّنِ اللّهٍ: So be prepared for or apprised of war with Allah (2:280). حَرْبٍ: The upper end of a sitting-room or of a house or tent or chamber; the chief or most honourable sitting-place; the place where Kings and Chiefs and great men sit; a high place; the highest chamber in a house; a chamber to which one ascends by stairs; a King’s closet or private chamber; the station of the Imam in a mosque; a place of worship; a place of assembly. Whenever Zachariah visited her in the chamber (3:38). The plural is مَخَارِبٌ meaning, palaces; places of worship etc. يُعْمَلُونَ لَهُ مَانِشَاءً مِّن مَخَارِبٍ: They build for him what he pleased - palaces, etc. (34:14).
He earned wealth and collected it; He sought after gain and laboured diligently; he laboured for the goods of this world; he sowed; He tilled or cultivated land; he ploughed the ground and sowed seeds on it. He had frequent sexual intercourse with his wife; He emaciated the beast and fatigued it by journeying on it. He stirred the fire; He examined, studied and investigated and looked into the affair. He learned the thing and applied himself to its study.

Gain or acquisition, recompense or reward; a lot, share or portion; worldly goods; Whoso desires the reward of the Hereafter (42:21); seed-produce; tilled or a place or land ploughed for sowing; land under crop; crop or produce of land whether field-crop or garden crop; a wife as in i.e. how is your wife; a road or beaten track or the middle of the road. Your wives are a tilth for you (2:224). He destroys the crops and the progeny of men (2:204). Do you see what you sow (56:64).

A sower or cultivator of land; one who eats much; a greater eater.

The thing was or became close strait or narrow. His bosom became strait or contracted. The man committed a sin or crime for which he deserved punishment; He was in difficulty or he became straitened, particularly by the commission of a sin or crime; he became disquieted and contracted in his bosom, and he doubted because doubt disquiets the mind. The eye became dazzled or sank in its socket and its vision became straitened. The thing became forbidden to him; He betook himself to him for protection from a difficulty or strait. The dust rose in a narrow place. Straitness; or difficulty; a sin, an objection or harm or blame; a crime or an act of disobedience for which one deserves punishment or straitness which is the consequence of
sin or crime. i.e. no harm, no sin or crime or blame; فَلا ُعَلَكَ َحُرْجُ : No crime, sin, blame or harm on thee. فلا : So let there be no straitness in thy bosom (7:3).

: There is no sin or blame on the blind man (24:62). ُحُرْجُ also means, a piece of wood upon which a dead body is carried or a bier. It is also applied to a she-camel which is lean or lank. ُحُرْجُ and ُحُرْجُ also means forbidden or prohibited.

[ar. رَدُّ inf. noun ُحُرْجُ : He repaired or betook himself to him or it; he aimed at, pursued him or it; he prevented, with-held, hindered, prohibited or interdicted him. ُحُرْجُ (inf. noun) : He separated himself from others. ُحُرْجُ عليهُ : He was angry with him. ُحُرْجُ : Aim, intention or pursuit; anger; rancour or enmity which one retains in his heart, watching for an opportunity to indulge in it; prevention, prohibition or interdiction. ُحُرْجُ : And they went early in the morning determined to achieve their purpose or having the power to prevent (68:26).

[ar. رَدُّ and يَكْرُزُ inf. noun ُحُرْسُ : He guarded him, took care of him. ُحُرْسُ also means, he stole or he stole by night; he stole sheep or camels by night and ate them. In this, this word is used ironically. ُحُرْسُ (plural is ُحُرْسُ) : Guarding or preserving; a guardian or keeper. ُحُرْسُ السُلطان : The guards of a sultan. ُحُرْسُ also means a thief, used in this sense ironically because guardians are sometimes found to be thieves. ُحُرْسُ : A long time. ُحُرْسُ : ُحُرْسُ means day and night. ُحُرْسُ : So we found them full of guards (72:9).

[ar. رَمَّلُ inf. noun ُحُرْصُ ُحُرْصُ : He rent the skin or clove it; he stripped off or removed its superficial part. ُحُرْصُ عليهُ [ar. رَمَّلُ or ُحُرْصُ عليهُ (ar. رَمَّلُ) : He desired it vehemently; he hankered after it; he strove hard or took extraordinary pains to obtain it; he was excessively solicitous or careful and fearful respecting him; he was excessively compassionate to him. ُحُرْصُ عليهُ : How excessively desirous art thou of the
And thou wilt find them most covetous of the people (2:97).

And you will not be able to do justice between wives even though you wish it excessively (4:130).

And thou wilt find them most vehemently desirous. (act. part.)

: He is ardently desirous of your welfare or compassionate to you (9:128).

: And you will not be able to do justice between wives even though you wish it excessively (4:130).

: If thou art solicitous of their guidance (16:38).

: He excited, incited, urged or instigated him and roused him to ardour or to apply himself constantly or perseveringly.

: He turned the thing from its proper way or manner or altered it therefrom.

: He suffered the loss.

: He suffered protracted disquietude of mind and disease; ( : He died or perished); he was or became low, base, mean; unable to rise from or quit his place or possessing no good; he was or became neglected and forsaken.

: His stomach became in a corrupt or disordered state; he became in a corrupt or disordered state and sick, or diseased so as to defile himself in his clothes; he became emaciated by grief or by excessive love; he became at the point of death and he suffered protracted disquietude of mind and disease; ( : He died or perished); he was or became low, base, mean; unable to rise from or quit his place or possessing no good; he was or became neglected and forsaken.

: Corruptness in the body and in the intellect and in one's course of conduct; a man in a corrupt or disordered state; sick or diseased; a man having his stomach in a disordered state; a man suffering from or protracted disquietude of mind; weary or fatigued; at the point of death; emaciated by grief or by excessive love; heavily oppressed by disease so as to be at the point of death; extremely aged; old and weak; withering, possessing no good etc.

: Until thou art wasted away (12:86).

: He excited, incited, urged or instigated him and roused him to ardour or to apply himself constantly or perseveringly. 

: Urge the believers to fight (8:66).

: He suffered the loss.

: He suffered the loss.

: He altered the word from its proper meaning.
signifies the altering of words from their proper meanings.

Pervert or alter the words from their proper places (4:47).

He leaned or turned to one side.

Turning away for the purpose of returning to fight (8:17).

The extremity, verge, border, brink, side or edge of anything; pointed, sharp or edged summit of a mountain.

Such a one is standing aloof with respect to his affair; (plural) And among men there is he who serves Allah standing as it were on the verge (22:12); a letter of the alphabet (plural); a particle; a word; a dialect, an idiom or a mode or manner of the expression, peculiar to certain tribes of the Arabs. The Holy Prophet said: The Qur'an has been revealed according to seven dialects. Such a one recites in the manner of Ibn Masud.

[inf. noun] حَرَقَةَ : He filed it; he rubbed one part of it with another. حَرَقَةَ أو أَخْرَقَةَ : He burned him or it much or frequently or repeatedly. أَخْرَقَةَ فِي نَفَرٍ : Such a one annoyed, hurt or afflicted us. أَخْرَقَةَ بِالْمَسَانِ : He blamed, upbraided or reproached him. أَخْرَقَةَ : He or it destroyed or caused him or it to perish. فِي هِئَلٍ فَأَخْرَقَتْ : It became burned (2: 267). قَالُوا حَرَقُوا وَأَضْرَوْا الْيَهْدِيَّمُ : They said burn him and help your gods (21:69).

[inf. noun] حَرَقَكَ : He or it moved; was or became in a state of motion or commotion. حَرَقَكَ وَهَزَّ : He moved it or him stirred, agitated, shook him or it. لُعْرَكَ بِهِ لِسَانَكَ : Move not thy tongue therewith (75:17).

[inf. noun] حُرَّمَ :
It (a thing) was or became forbidden, prohibited or unlawful; to him a thing (or a man) was or became sacred or inviolable or entitled to respect for him. 

He denied him the thing; he refused to give him the thing. 

He persisted or persisted in litigation; he litigated.

He was denied or deprived of the thing. For him who begs and who is denied (70:26).

But we are deprived (56:68).

He forbade, prohibited or made the thing unlawful to him. 

I have forbidden myself injustice or I am above injustice or wrongdoing; 

He made or pronounced it or him sacred or inviolable or entitled to reverence or respect; he bound it hard; he denied him the thing. 

He (God) has made unlawful or has forbidden to you which dies of itself (2:174). 

He (God) has made unlawful or has forbidden interest (2:276).

And you kill not the life which Allah has made sacred (6:152). 

And We prohibited to him the foster mothers (28:13). 

Forbidden, prohibited or made unlawful; made or pronounced sacred or inviolable or entitled to respect.

The first month of the Arabic Calendar.

While their expulsion was unlawful to you (2:86).

Verily, it will be forbidden them for forty years 

If any one of you is unclean, [he shall enter into] a state of the Sacred Month. 

Forbidden, prohibited or unlawful; sacred or inviolable; (plural) applied to a man signifies, entering into the state of the Sacred Month. 

The Sacred Month. 

(Plural): The Sacred Months or the forbidden months, namely 

And when the Sacred Months or forbidden months have passed (9:5).
They ask thee regarding fighting in the Sacred Month (2:218).

They should not come near the Sacred Mosque (9:28).

Nor repairing to the Sacred House (5:3).

This is lawful and this is unlawful (16:117).

Is the name given to a small hillock in Muzdalifah which lies between Mecca and Arafat.

The state of being forbidden, prohibited or unlawful and of being sacred or inviolable or of being respected; sacredness or inviolability; respect or reverence, (خُرَّامات plural); a thing that is or should be inviolable or sacred or revered or respected; a compact, covenant or an obligation; a promise or assurance of security, that should be regarded as sacred or inviolable or the non-observance of which is blamable; a shore, portion or lot.

And for all sacred things there is the law of retaliation (2:195).

The inviolable ordinances and prohibitions of God and inviolable things or what it is incumbent on one to perform and unlawful to neglect or all the requisitions of God relating to the rites and ceremonies of Pilgrimage.

And whoever respects the sacred ordinances of Allah (22:31).

A female relation whom it is unlawful to marry.

She is unlawful to him and it is unlawful for her to marry him.

Anything forbidden; sacred; women; apartments of women; Sanctuary; precinct; pilgrim's cloak; a friend; a partner.

Such a one is a sincere friend.

It decreased or waned after increase.
course.

حزن [aor. حزَّنَة] : It (an event) befell him; distressed him; it overcame him suddenly or unexpectedly. حزَّنَة : He was or became a member of his party; he helped or aided him. حزَّنْوا : They became or formed themselves into parties; they collected themselves together. حزَّنَ : In its primary acceptation, means a party of company of men assembling themselves on account of an event that has befallen them; a party, portion, class of division of men; the troops or combined forces of a man; his party; partisans or faction ready for fighting and the like; any party agreeing in opinions and actions whether meeting together or not. : Surely, the party of Allah, they shall triumph (5:57). So that We might know which of the two parties was best able to calculate (18:13). And when the believers saw the allies (parties or troops) (33:23) : I fear for you the like of what befell the parties (40:31).

حزَّنَ [aor. حزَّنَ inf. noun حزَّنَ] : He grieved, mourned or lamented; he was sorrowful or unhappy; حزَّنَة : For him or it. حزَّنَة : He or it (an affair or an event) grieved him or made him sorrowful or unhappy = حزَّنَ : It caused him to fall into حزَّنَ i.e. grief; sorrow. حزَّنَ and حزَّنَ : Grief, mourning, lamentation, sorrow, sadness, unhappiness; contrary of فرَح or سُؤْرَ i.e. happiness, and is equal to حزَّنَ but حزَّنُ is grief arising out of an unpleasant event that has happened or on account of an object of love that has passed away or a roughness in the spirit, occasioned by grief (plural حزَّنٌ). فلَا خَوْفُ عَلَيْهِمْ وَلَا حَزَّنٌ : No fear (about the future) will come upon them, nor will they grieve (about the past) (2:39) : Praise be to Allah, Who has removed grief from us (35:35). حزَّنَ as also حزَّنَ : Grieved, sorry or sorrowful. صُوْتَ حزَّنَ : A soft, easy, plain tide or melodious voice.
He killed him, and extirpated him or he slew him quickly; he slew him with a quick and extirpating slaughter; he made his sound or motion to cease; He trod them underfoot and despised them. The cold killed them, nipped, shrank, shrivelled, blasted or burned the seed produce. When you were slaying and destroying them He put the meat on the ambers. He believed in the news; he believed it to be true. He was or became tender or compassionate towards him. He perceived the thing; he knew the thing by means of any of the senses. He perceived; he saw; he felt; he knew; he thought or opined. When Jesus perceived their disbelief When they felt or perceived Our punishment or might Canst thou see any one of them So search for, or inquire about Joseph A sound; or a low, faint, gentle or soft sound; motion; slain or killed; sound by which a person is perceived; the passing of anything near by one so that he hears it without seeing it. They will not hear the faintest sound thereof A sense; faculty of sense; any motion or low sound; a pain that attacks a woman in the womb after child birth or the pain of child birth. Hearing; seeing; smelling; tasting and touch. Injury befell them. He numbered, counted, reckoned or calculated or computed it. (He means numbering, counting, reckoning, calculating; computation; Allah bestows His gifts on whomsoever He pleases without reckoning And on Us the reckoning And He is swift at reckoning.
reckoning will take place (14:42).

And thou art not at all accountable for them (6:53).

And I had not known what my account was (69:27).

A reckoner; or giver of what is sufficient.

God is sufficient as a Reckoner or as a Giver of what is sufficient or of gifts.

Surely Allah takes account of all things (4:87).

A gift according to one's works; a sufficing thing; a large gift; memorable actions; a great number; the reckoning of causes of glory or of what is numbered; a number or quantity.

Sufficiency; sufficient.

This is sufficient for thee.

God is sufficient for thee; may God punish thee = And He is the Quickest of reckoners (6:63). Thunderbolts; small arrows; a punishment; a calamity or affliction with which a man is tried; evil; mischief; locust; dust or smoke; fire; small arrow; a gift according to one's works; a sufficing thing; a large gift; memorable actions; a great number; the reckoning of causes of glory or of what is numbered; a number or quantity.

A reckoner; an accountant.

And He is the Quickest of reckoners (6:63).

Thunderbolts; small arrows; a punishment; a calamity or affliction with which a man is tried; evil; mischief; locust; dust or smoke; fire; small arrow; a gift according to one's works; a sufficing thing; a large gift; memorable actions; a great number; the reckoning of causes of glory or of what is numbered; a number or quantity.

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Sufficiency; sufficient.
He was or became of good actions or nobility. (ْخَسَبُ is plural): Measure, quantity; amount, value; honour, distinction; merits; noble pedigree. Man will be paid according to the amount or quality of his work.

حسَدٍ (aor. and inf. non) يَحْسَدُ and يَحْسَدَ : He envied him for the thing or he envied him the thing (wishing that he might be deprived of it). He wished that he possessed courage like him (without wishing that he may be deprived of it). Thus i.e. envy is of two kinds Good or bad. The first kind of حَسَدٌ is that the possessor may become deprived of the thing he possesses and it may become transferred to him; the good حَسَدٌ consists in the wishing that the good thing possessed by the مَخْسَدٍ might also be possessed by him, the possessor also retaining it. أَخْسَدَنَّكُمُ اللَّهُ إِذَا حَسَدَ : May God punish me for my envy if I envy thee. حَسَدٍ : Envy; or the wishing that a blessing, or a cause of happiness may depart from its possessor and become transferred to one self. حَسَدًا مِّنْ عَنْدَ الْفُسُوحِ : Out of envy from their own selves (2:110). This is the predominant meaning of حَسَدٌ but as shown above is used in good sense also. حَاسِدٌ : Envious. مَخْسَدٍ (خَسَدَ) : One who is envied. أَمْ يَحْسَدُونَ النَّاسَ : Do they envy men? (4:55) وَمِنْ شَرِّ حَاسِدِهِ إِذَا حَسَدَ : And from the evil of the envier when he envies (113:6).

حسَرٍ (aor. and inf. noun) يَحْسِرُ and يَحْسَرْ and حَصَرُ [aor. and inf. noun] يَحْصُرُ and يَحْصِرْ [aor. and inf. noun] يَحْصُرُ and حَصَرُ : The eye became fatigued and dim and dull. حَصَرَةٌ : The thing became manifest. الْمَاءُ : The water sank and disappeared; or became low; or retired. حَصُرَتُ الذَّابِةُ : The beast became tired or fatigued so that it was left to remain where it was. (inf. noun) حَصَرَ or إِسْتِحْصِرُ and حَصَرَ : He became tired, fatigued or jaded or he (the beast) fell down from fatigue. وَلَا أُذَّنَّوا اللَّهُ إِلاَّ إِسْتَحْصِرُوا : Pray to God and do not be weary or feel weary or...
tired. (inf. noun خسرة): He grieved for it or at it; he regretted it; he felt or expressed grief, sorrow or regret on account of it. خسارة: Grief or regret; intense lamentation or expression of pain or of grief or of sorrow (خسرات: plural). يا خسرا عليه: O my grief or regret for it. ياخسرا على الأبد: Alas for the servants (36:31). يا خسرا على ما فرطنا فيها: O our grief for our neglecting this Hour (6:32). كذلک بریتهم الله اعمالهم خسرات عليهم: Thus will Allah show them their works as anguish for them (2:168). وآندرههم يوم الحسرة: And thou warn them of the Day of Regret (19:40). خسروا عن شيء: He removed it, took it off from a thing which it covered. خسر: The girl removed the veil from her face. خسر: He drove the beast till it was tired. خسر: Tired, fatigued or jaded; sight that is dim, dull or hebetated and failing; grieving or regretting or grieving intensely on account of a thing that has escaped one. يقلب الیک البصر خاسرا وفحوصیر: Thy look will come back to thee confused, while it is fatigued (67:5). مخسروا: Removed; put off; taken off or stripped off; hence a man who has given all that he had so that nothing remains in his possession; tired, fatigued; exhausted; grieving or regretting, being syn. with مخسروا. خسیر: Thou sit down blamed or exhausted (17:30).

خصم [aor. inf. noun حسم]: He cut it; or cut it off entirely. حسم ٱلعرق: He cut the vein and then cauterized it to prevent the flow of blood. حسم في العمل (inf. noun خسوم): He strove, toiled and wearied himself in work. خسمهم: It caused them to perish. خسم: A sword; a sharp sword. ليلة خسوم: A lasting night; a night of lasting evil. خسوم: Unluckiness or in auspiciousness. الايام الخسوم: The Days that are consecutive with evil; or that cut off or prevent good or prosperity; disastrous Days. خسوما: Consecutively. سخرها علیهم سبع لیال وتمناية ایام: He caused to blow against them for seven nights and eight days consecutively (69:8).
حسن

حسن [aor. inf. noun and : He or it was or became good or goodly, beautiful, comely or pleasing. 
حسن : Zaid is very good. 
حسن : Excellent or very good companions are these (4:70). 
حسن : And excellent is as a place or rest (18:32). 
حسن : He did that which was good; he did well. 
حسن : Then fear God and do good (5:94). 
حسن : He made or rendered it good or beautiful; he embellished or adorned it. 
حسن : Who has made beautiful everything that He has created (32:8). 
حسن : And He did good to me or bestowed upon me a favour (12:101). 
حسن : He is my Lord, He has made my stay beautiful or good or honourable (12:24). 
حسن : And do good as God has done good to thee (28:78). 
حسن : He knew it well. 
حسن : How good he is. 
حسن and : Good; excellent; goodness or goodliness; beauty or comeliness; just proportion of the parts of the body to one another; anything that is desired; anything such as is approved by the intellect; such as is approved by natural desire; what is approved by the intellect or by sight or by mental perception. 
حسن : A tradition of good authority. 
حسن means also good, pleasing or pleasant discourse or talk. 
حسن : And speak good words to men (2:84). 
حسن : Or do them good (18:87). 
حسن Then does good instead after evil (27:12). 
حسن Though their goodness (or beauty) please thee (33:53). 
حسن : It is Allah with Whom is excellent home (3:15). 
حسن : Will lend Allah a goodly loan (2:246). 
حسن : Will lend Allah a goodly loan (2:246). 
حسن : And He caused her to grow an excellent or good or goodly growth (3:38). 
حسن : And He might confer upon the believers a good benefit (or favour) from Himself (8:18). 
حسن : A good action or act; an act of obedience to God; the reward of a good action; a good benefit, benefaction, boon or blessing; abundance of comforts and conveniences of life; amleness of
circumstances and success.

Our Lord grant us good in this world (2: 202).

And who makes a good intercession (4: 86).

In the Messenger of God an excellent exemplar or excellent example (33:22).

Surly, good works drive away the bad ones (11:115).

Then they follow the best of it (39:19).

He or it is better and best; he is more and most beautiful.

And who is better in faith (4:126).

And who is it that is best? (16:126).

That which is better and that which is best; the good final and ultimate state or condition; the vision of God; Paradise; victory; martyrdom.

And the gracious word of thy Lord was fulfilled (7:138).

And to Allah belong all best (or perfect) names (7:181).

For those who respond to their Lord is eternal good (13:19).

You do not wait for us anything except of the two good things victory or martyrdom (9:52).

Benefit, beneficence; goodness; favour, kindness, courtesy; best way. The Holy Prophet is reported to have defined ḥasan as ḥasan (plural of ḥasan and ḥassān and ḥassān and ḥassān) : And the goodly beautiful ones (55:71).

Beautiful carpets (55:77).

That you worship Allah as if thou see Him or as if He sees to thee. (2:113);

Verily, God enjoins justice and the doing of good to others (16:91).

And those who followed them in the best manner (9:100).

Send them with kindness (2:230).

One who does good to others; righteous one; one who has much knowledge; and he is the doer of good (2:113).
good (16:129); is the plural of مَخْسَسَات (أَنْهَى لِلْمَخْسَسَاتِ مَنْكَنّ; (16:129) which is feminine of مَخْسَسِ (مَخْسِ): He (God) has prepared for the women among you who do good (33:30).

[arak. inf. noun and ] يَخْبَسَ: He collected the people; He collected the people and drove them. (1) He banished him from his native country; (2) he compelled him to emigrate. حَمْسَتِهِمْ السَّنَةِ: The year of dearth destroyed their camels and other quadrupeds. حَمْسَتِ الْكَبَيْكَينِ: He made the knife sharp and thin. وَهَذَا الْوَرْمُشُ حَمْسَتَهُ: The wild animals shall be collected together or shall be raised to life (81:6). : (1) He banished him from his native country; (2) he compelled him to emigrate.

And We shall gather them together and will not leave anyone of them (18:48). : Why hast Thou raised me up blind (20:126). حَمْسِ: Gathering; collecting; bringing together. ذلك حَمْسُ عَلَيْاهُ يَسِيرُ: That is a gathering easy to Us (50:45). At the first banishment, a reference to the banishment of Bani Nadhir, a Jewish tribe of Medina, by the Holy Prophet, after the battle of Uhad as a punishment for their treachery. حَمْسُ: One who collects together or congregates; a collector of spoils. وَأَرْسَلُ (حَمْسُ): And send into the cities summoners (7:112). مَخْسَرُ: Things or beings collected. And the birds gathered together (38:20). مَخْسَرُ: A place of congregation. يَوْمُ الْحَمْسِ: The Day of Resurrection. يَوْمُ الْحَمْسِ: The Day of Resurrection.

[arak. and ] يَخْبَسُ: He threw at him, or pelted him with pebbles; he pelted him; The wind cast or drove along pebbles. حَصْبُ النَّارِ: He threw firewood into the fire; he kindled the fire with firewood. حَصْبُ: Stone or stones; fire-wood or what is thrown into the fire; fire-wood prepared for fuel; firewood with which a fire is lighted. حَصْبُ جِهَمْ: The fire wood or fuel of Hell (21:99). حَصْبُ: A pelter or thrower of stones. حَصْبُ: He is a thrower of stones i.e. a calumniator, and not a friend. رَنْحُ: حَصْبُ: A violent wind that raises the pebbles (as also حَمْسِ), or

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a wind that carries along the dust and pebbles and a wind casting down pebbles from the sky; a punishment from God; dust containing pebbles; clouds or clouds casting down snow and hail; pebbles borne in the wind; small particles of snow and hail scattered about; a large number of men on foot.

جَعَلَ الْحَصْدَ الْرَّجُلَ حَصْدًا: The man walked like the walking of one who is shackled; the man strove or laboured hard; the man exerted himself; the man took extraordinary pains; the man exceeded the usual bounds in his affair; the man lay down upon his breast with folded legs.

وَلَوْ نُزِلَ عَلَيْهِمْ: Or He send against you a violent wind

وَأَنَا حَقَّ قُلُوبِهِمْ: Our day was one in which pebbles were blown about by the wind.

حَصْدًا: He moved the dust to the right and the left.

وَلَيۡسَ حَصْدُ الْحَقُّ, حَصْدًا: Now the truth has become established; now the portion of truth (from حَصْدَة) has become distinct from that of falsehood; now the truth has become distinct, apparent or manifest after concealment (12:52).

حَصْدًا: The thing became distinct or manifest after having been concealed.

حَصِدَ [aor. and inf. noun حَصِدَ حَصَادٍ] : He reaped or cut with sickle the seed-produce.

فَمَا حَصَادُهُمْ: And what you reap (12:48).

حَصَادُهُمْ بِالسَّبِيضِ: He cut or moved them down with the sword; he slew them with the sword; he exerted his utmost power or he exceeded the ordinary bounds in slaying them with the sword; he exterminated them with the sword.

وَسَلَّمَ الْحَضَرَ: He who sows evil reaps repentance.

حَصَادًا: (1) The time or season of reaping; (2) what remains of seed-produce upon the ground among the lower parts of the stalks of that which has been reaped; (3) what falls off and becomes scattered of seeds of leguminous plants when they dry up; (4) the fruit or produce of any tree.

وَزَرَعَ الْحَصَادُ: And give His due on the day of harvest (6:142).

حَصَادً: Reaped seed-produce; mown down with the sword like reaped
seed-produce; harvest that is cut down; seed produce torn up and carried away by the wind; slain or cut down with the sword like reaped seed-produce. حَبَّةُ الْحَصْصِ: Grain that is reaped; grain of wheat and barley, etc. that is reaped (50:10). Of them some are standing and some have been mown down like the reaped seed produce (11:101).

حَصْصَرَ [aor. حَصِّرَ and inf. non حَصِّرُ]: He or it straitened, even passed or surrounded him; he or it confined, imprisoned, detained, restrained, withheld or prevented him. حَصِّرَةُ: It (a disease or hostile party) detained, restrained, withheld or prevented him from journeying or from a thing which he desired. حَصِّرَ وَالْحَصْصِرَةَ: He took the whole of it, acquired it, took it to himself. حَصِّرَ الْحَجَّالِ: The man was or became unable to express his mind; the man faltered in speech by reason of shame or confusion of mind. حَصِّرَ بِالْحَصْصِرَةِ: He concealed the secret. حَصِّرَةُ: His bosom became straitened. حَصِّرَةُ: He was unable to do it. حَصِّرَ: He was or became niggardly; حَصِّرَ أَوْحَصِّرَ: He faltered in reading. جَاءَ وَكَمْ حَصِّرَصُّوْرُهُمْ: They come to you while their bosoms shrink from fighting you (4:91). لِلْفُقَارَاءِ: For the poor who are detained in the cause of Allah (2:274). وَخَذُوهُمْ وَأَحْصِرُوهُمْ: And take them and beleaguer them (9:5). مُحَاصِرَةُ: The enemy besieged or beleaguered them. حَصِّرُوا: One who has no sexual intercourse with women though able to have it, abstaining from them from a motive of chastity; who is prevented from having it by impotence; who does not desire them or approach them; castrated; very careful or cautious; who abstains from a thing through fear. حَصِّرُوا وَنَبِيًّا: Chaste and a Prophet (3:40). حَصِّرُوا مَعْنَىٰ: A king, because he is secluded or because he prevents those who go to see him from having access to him; a prison; a mat woven of reeds; a garment or ornamented piece of cloth captivates hearts by its beauty when spread out; a bed; a sitting place; the surface of the ground; water; a road or way; a row of men; وَمَعْنَىٰ: And We have made the Hell a prison for the disbelievers;
حصن: One who is straitened or one who is besieged in a fortress; or one prevented or detained or confined or restrained from doing a thing; one suffering from constipation.

حَصْنٌ [أو حَصْنٍ] [أو حَصْنٍ] [أو حَصْنٍ] [أو حَصْنٍ]: It came out or became apparent; it came into existence; it became realized; it came to pass, happened or took place or befell; it remained and continued. حَصْنٌ: He produced, extracted, or fetched out; he made a thing apparent; he prepared; he separated, discriminated or distinguished; he perceived a thing; he attained or obtained it; he took or got or acquired; he collected. حَصْنٌ: It came out or became apparent; it came into existence; it became realized; it came to pass, happened or took place or befell; it remained and continued.

حَصْنٌ [أو حَصْنٍ] [أو حَصْنٍ] [أو حَصْنٍ]: It was or became inaccessible; it was or became fortified or protected against attack. حَصْنٌ: The woman was or became chaste; or she abstained from what was unlawful or not decorous; she was or became married; she had a husband. حَصْنٌ: A married, chaste, noble and free woman; a pearl or large-pearl. حَصْنٌ [أو حَصْنٍ] [أو حَصْنٍ] also means, she became pregnant as though pregnancy protected her from a man going into her. حَصْنٌ] [أو حَصْنٍ] [أو حَصْنٍ]: He guarded or preserved or defended or protected him or it. حَصْنٌ: He married the woman i.e. gave her in marriage. حَصْنٌ: The man was married. حَصْنٌ: He married. حَصْنٌ: Chastity preserves from suspicion. حَصْنٌ: Marriage protected him from what was unlawful. حَصْنٌ: And when they are married (4:26). حَصْنٌ: And the woman who guarded her chastity; who preserved her pudendum from what was unlawful; who was chaste (21:92). حَصْنٌ: To protect you in your wars (21:81). حَصْنٌ: But little that you may preserve (12:49). حَصْنٌ: (in the case of a woman): To be free, noble and of sound intellect; to be validly married; to be chaste and of the age of puberty. حَصْنٌ: He entered the حَصْنٌ i.e. fortress or protected himself by it or
made it as a place of abode; he protected or guarded himself in any way; he (a horse) became a جحان i.e. a stallion.

If they intend to remain chaste (24:34).

He fortified or protected it; he made it inaccessible. 

But in fortified towns (59:15).

A fortress; a fort; a fortified or an inaccessible place; a fortified city (حصن plural); That their fortresses shall protect them (59:3) (مُحَصَّنَاتَ).

Married women; chaste women; free and noble women. Those who accuse free, chaste, married women (24:5) (مُحَصَّنَاتٍ singular) Chaste; free and noble; married men. Marrying them and not committing fornication (4:25).

A generous or high-bred horse; a male horse fit to cover i.e. a stallion. It is called as such because he preserves and guards his rider.

A chaste woman; free and noble; married woman as also مُحَصَّنَة.

[аor. inf. noun]  : He denied or refused. حصى : He cast a pebble at him. حصى : He had a stone in his bladder. حصى : He numbered, counted, reckoned or computed it; or he reached the last number thereof; he retained it in his memory; he understood it; he registered its number; he recorded it; he comprehended it. حصى الله كِل شَيْء يَعْلَمُهُ: God has comprehended every thing by His knowledge or has a complete knowledge of everything. حصى : It leaves out nothing small or great but has recorded it (18:50). حصى الله كِل شَيْء يَعْلَمُهُ: And We have recorded every thing in a Book (78:30). حصى الله كِل شَيْء يَعْلَمُهُ: And if you try to count the favours of Allah, you will not be able to number them (14:35). حصى : Which of the two parties would better reckon (18:13).

Pebbles or small stones; things that one throws, like the dung of sheep or goats.

[аor. inf. noun]  : He incited, instigated or urged him to do the thing.
Nor do you urge one another to feed the poor (89:19).

[avec. inf. noun] حضَرَ: He was or became present; he came after having been absent; حضَرَ وقتَ: The time of prayer arrived; حضَرَ المَجَلَسَ: He was present at the meeting; حضَرَ دُرَّهَا: Death came to him. إذا حضَرَ أحدُكم الموت: When death comes to or befalls one of you (2:181). حضَرَ الْهَيْمَ: Anxiety befell him.

And when relatives ... are present at the Division (4:9); And I seek refuge in Thee my Lord lest they come to me (23:99). He made it ready or prepared it. علمتُ نفسَكَ ما حضرتَ: Every soul will know what it has prepared or what it has brought (81:15). And souls have been brought to face with covetousness or covetousness has been made to be present to the souls or covetousness is met within men's minds (4:129).

And then We shall bring them around 'Hell' on their knees (19:69). He gave ready answer. حاضِرُ الجَوَابِ: He was present at the meeting; حاضِرُ: A man present; هو من حاضري المَلكَ: He is of those who are in the presence of the king. لم يكُنَ أهْلًا حاضري المَلكَ: Whose family do not reside near the Sacred Mosque (2:197). حاضِرٌ: A man staying or dwelling in a place or in a town or by water (cont. of بَاء) حاضِرٌ: The great tribe of Tayyi. وَوَجَدُوا ما أُعَمِلَوا حاضِرًا: And they will find all that they did before them (confronting them) or before their eyes (18:50). حاضِرة: When it is ready merchandise (2:283). كانَ حاضِرةَ البَيْرَ: Which stood by the sea (before or in face of the sea) (7:164).

مُحَضَّرٌ: Present. مُحَضَّرٌ: Will find present that which it has done وَمُحَضَّرُهُم مِّن عُيْنٍ مُّحَضَّرٍ: (feminine of حاضِرة) حاضِرةٌ: Present. مُحَضَّرُونَ (plurals of مُحَضَّرٌ): Present. So they will be brought up or made present (37:128). لَكُنَّ مَن المُحَضَّرِينَ: I will be among those brought up or caused to be present (37:58). A man afflicted by demoniacal
possession; thing or place to be attended.  : Every turn or time of drinking shall be attended (54:29).

حَطَبٌ  : Place of assembling or where people are present.

حَطَبٌ  [aor. inf. noun حَطِبَ ] حَطَبٌ  : He put it down from a high to a lower place.  حَطَبَ  : He put down from him his heavy burden.  حَطَبَ  : Put Thou down from us the burden of our sins.  حَطَبَ  : He ate much of the food.  حَطَبَ  : He descended a declivity.  حَطَبَ  : The price became less.  حَطَبَ  : A petition for the putting down of a heavy burden or merely the putting down of a burden.  حَطَبَ  : And say: Put down from us our sins or Thou put down from us one heavy burden of sins which is also decrease or state of diminution in respect of rank or station.  حَطَبٌ  : A place where one alights and abides and... حَطَبٌ  [aor. inf. noun حَطَبَ ] حَطَبٌ  : He collected firewood.  حَطَبَ  : He collected firewood for him or for... حَطَبَ  : He calumniated or slandered him.  حَطَبَ  : Firewood; the pieces of trees that are prepared for fuel.  حَطَبَ  : He goes about with slander or calumny among people.  حَطَبَ  : They will be fuel for the Hell (72:16).  حَطَبَ  : And his wife, the bearer of slander (111:5).  حَطَبَ  : One who confuses in his speech and in his affair.  حَطَبَ  [aor. inf. noun حَطَبَ ] حَطَبَ  : He broke it; he broke it into pieces; he or it crushed it.  حَطَبَ  : They crush one another.  حَطَبَ  : His family rendered him a broken old man.  حَطَبَ  : Old age broke him or made him infirm.  حَطَبَ  : The beast became aged and emaciated and weak broken with age.  حَطَبَ  : People crowded upon him.  حَطَبَ  : Lest Solomon and his hosts crush you (27:19).
Broken pieces; fragments of eggs; the shell of the egg; The perishable goods of the present world. Then it becomes chaff or broken pieces (57:21). A vehement fire that breaks in pieces everything that is cast into it; it is also a name for Hell or Hell-fire; a man who eats much i.e. breaks everything in eating as also ; an insatiable man; a large number of camels and sheep or goats; a paster having little mercy upon the cattle. The wall of the of the Ka'ba. Shall he hurled into the crushing fire or disaster (104:5).

[ar. ] : He forbade it; prohibited it; interdicted it; Such a thing was debarred from him by something intervening. : He took it to or for himself. He made a for another; he confined cattle in a i.e. an enclosure of wood or of canes or reeds for camels, goats or sheep to protect them. And the gift of thy Lord is not restricted (17:21). Forbidden; interdicted; restricted. The maker of an enclosure. They were like the dry fragment of trees which the maker of an enclosure collects (54:32).

[ar. ] : He was or became rich, wealthy, or in a state of competence or sufficiency. : Fortune; good fortune; a share, portion or lot or a share or portion of something good. For male is like the share of two females (4:12). Truely, he possessed of mighty good fortune (28:80).

[ar. ] and inf. noun : They went round about him, circuited or surrounded it or him. The people circuited the House of God. : Want beset them. : He surrounded it or him with the thing. I surrounded it or him with them. And We surrounded them with date palm (18:33). Going round about, circuiting or surrounding; one who goes round about, circuits etc.
And thou see the angels going round about the Throne or surrounding the Throne (39:76).

 håfîd

[aor. inf. noun] : He went quickly; he was continuous in his course; he was quick, active, prompt in service or in doing a thing; he served and worked.

Hâfîd : We hasten to Thou and are quick in serving Thee.

Hâfîd : He was quick in work.

Hâfîd : He served him.

Hâfîd (singular Hâfîd) : Assistants, helpers or auxiliaries; servants; a man's grand children or son's children or a son's children; a man's children or grand children or daughters who serve him; such relatives as are termed أُهِمَارُ or أَخَانَ; or one's wife's sons by her former husband.

Hâfir

[aor. inf. noun] : He dug or excavated the ground; he who digs a pit for his brother, he himself falls into it.

Hâfir : He knew the utmost extent of the thing.

Hâfir : He emaciated the she goat.

Hâfir (aor. Hâfir) : It was or became in a bad or corrupt state. A ditch, pit, hole, cave, grave. And you were on the brink of a pit of fire (3:104).

Hâfûr : Dug ground; the original state of a thing; that wherein it was created returning in a thing so that its end is brought back to its beginning.

Rûjû : He returned by the way by which he had come.

Rûjû : He became old and decrepit (as though he returned to his first state).

Bâlû : Shall we indeed be restored to our first state i.e. to life, or to the present world as it were, or to our first creation after our death.

Hâfûf

[aor. inf. noun] : He preserved, kept, guarded or took care of the thing; he prevented it from perishing or becoming lost.

Hâfûf : He kept tended or defended the camels and like.

Hâfûf : He was regardful of the honour of his friend.

Hâfûf : He kept the secret.

Hâfûf : He kept his oath.

Hâfûf the Qur'an by heart.

Hâfûf : Such a one guards his tongue against
misuse. And they guard the secrets of their husbands with what Allah has guarded (4:35).

And we guard or protect our brother (12:66).

And do keep your oaths (5:90).

He attended or applied himself constantly to the thing or affair. He watched over it.

And watch over the Prayers; attend to your Prayers constantly or perseveringly. (2:239).

He asked him to keep, preserve, guard or take care of the thing; he placed the thing with him to keep it or take care of or guard it; he entrusted the thing to him.

For they were required to preserve the Book of Allah (5:45).

To take care, being mindful, attentive or regardful; protection or guarding or care.

And the care of them burdens Him not (2:256).

With light and made it to guard (41:13).

(plural is حافاظون and حافظين and حِفظة) Keeping, preserving, and guarding; a Keeper, watcher, guardian defender.

A man whom sleep does not overcome.

A distinct and direct road.

One of the names of God meaning The Preserver and Guardian of all things.

And Allah is the Best Protector (12:65).

And We shall surely guard him well (12:13).

And we could not keep watch over the unseen (12:82).

And He sends guardians over you (6:62).

And surely my Lord is guardian over all things (11:58).

(singular which is feminine حافظة) Guardians.

Obedient and guardians of the secrets of their husbands (4:35).

Preserved, guarded and taken care of; a young child; a thing kept and retained in the memory.

In a guarded tablet (85:23).

That angel who records the good and evil actions of a man.
solicitude; he manifested joy at meeting him; he asked much respecting his state. 

He asked much respecting him and exceeded the usual bounds in doing so. 

He honoured him; he denied him or refused to give him. 

He made him to be barefooted; he made his feet chafed; he repeated it; he importuned him in asking the question. 

Showing much honour and solicitude and manifesting joy at meeting another; asking or inquiring much about another man's state; going to the utmost length in question; knowing in the utmost degree; being importunate in inquiring. 

He (God) is very kind or gracious to me; He knows much about me; He answers my prayers; He is considerate to me (19:48). 

Well-acquainted therewith; importunate in inquiring about it; knowing much about it (7:188). 

Barefooted.

[plur. of ]: It was or became suitable to the requirements of justice, wisdom or truth; it was or became just, proper, right, correct; it was or became authentic, genuine; it was or became established as a fact; it became binding, obligatory or incumbent or due. 

He established it as a fact; he believed it to be true and genuine. 

Perdition became their due (7:31) 

Verily, the word became due from Me (32:14). 

My punishment became due (38:15). 

The sentence became due on thee. 

The want happened or was severe. 

It is obligatory or incumbent on thee that shouldst do this. 

It does not become thee. 

He rendered it suitable to the requirements of wisdom, justice etc; he rendered it binding, incumbent; he established it as a fact.

Allah establishes the truth with His words and listens to its Lord and it is incumbent on it or it suits it or it becomes it (84:3). 

He prevailed upon him because of truth. 

He demanded it as his right or due; he had a right or title or claim to it; he deserved or merited it. 

The debt has become due;
the time of its payment has drawn near.

He committed a sin of which the punishment became due or for which he deserved punishment.

They have committed a sin (5:108).

or: A truth; an established fact; a right; equity and justice; a thing that is decreed or destined; a thing suitable to the requirement of justice, truth, wisdom; what is binding or obligatory; what is just, proper, right, authentic, genuine, real; an established fact or truth which is undeniable; veracity in discourse; prudence; a share or portion; property or possession; death.

Verily, the promise of God is true (10:56).

He (God) has revealed the Book to thee containing the truth or in agreement with the requirements of justice, truth (3:4).

Now the truth has come to light (12:52).

In their wealth there is a due share for the one who asks and one who is deprived of asking (51:20).

And they do not honour Allah with the honour due to Him (6:92).

It is incumbent upon Us to save believers (10:104).

Pay His due on the day of harvest (6:142).

Adopted, disposed, apt, meet, suitable, fit, competent, binding.

It is binding, that I should not say anything of God except the truth (7:106).

That which is sure to befall; a severe calamity or affliction which is sure to happen; a great, formidable, terrible event or occurrence (69:4).

More or most worthy; more or most suited; proper, deserving; more or most just; has a better or best right or claim or is more or most entitled to it. It is comparative or superlative of ُهُنَفِمَا (9:13).

Allah is more worthy that you should fear Him.

The rain was delayed.

The affair became disordered.

\text{حَقْبُ} is used both as singular and plural. When used as singular its plural is ُهُنَفِمَا and when used as plural its singular is ُهُنَفِمَا. Plural of ُهُنَفِمَا is both
and indefinite time; long time; an age; a year or years; seventy years; eighty years or more.

Or I will go on journey for years (18:61).

They will live in it for ages (78:24).

He judged between them or gave judgement or decided judicially.

He exercised judicial authority, rule or dominion over him.

So judge between them by what Allah has revealed (5:49).

He ordered, ordained or decreed such a thing.

He decided the affair against him.

He pulled the horse by the bridle to stop him; he restrained him.

He became i.e. wise.

What is the matter with you? How judge ye? (10:36)

He made him judge or he ordered him to judge or allowed him to judge.

He litigated with him; he disputed with him.

He made it firm, solid, sound or free from defect or imperfection by the exercise of skill; he put it on a sound or solid footing; he learned it thoroughly or well.

Experiments rendered him sound in judgement.

He prevented or withheld him from the affair.

Whose verses have been made unchangeable (11:2).

Originally signifying prevention or restraint, signifies judgement or judicial decision; judgement with equity or justice; wisdom; rule; dominion.

Does not let any one share in His judgment (18:27).

None can reverse His Judgement (13:42).

We gave him Wisdom and Knowledge.

Primarily or properly what prevents or restraints from ignorant or foolish behaviour, hence signifies wisdom, knowledge or science, equity or justice; obedience of God; knowledge or interpretation of the Holy Qur'an; the gift of prophecy or Prophethood; The Holy Qur'an, Gospel, the Law of Moses; the Book of the Psalms.
Allah is All-Knowing, Wise (4:27).

Judicial authority; dominion; rule. (plural حاکم) A judge; an arbitrator or umpire; an arbiter. (المحاکم) Shall I seek for judge other than Allah (6:115). Then appoint an arbiter from his folk (4:36). The Supreme judge. (احكم الحاکمین) The Wisest of those who are qualified to judge or possess the attributes of wisdom. (95:9)

Firm, stable, strong, sound, solid; decisive in meaning; a passage of which the meaning is secured from change and alteration and abrogation (مکتوم). If so, then, sentence (مکتوم) is plural of (مکتوم). When a decisive Chapter is revealed (47:21).

In it there are verses that are decisive in meaning (3:8).

[ar. يِلِحُ inf. noun حَلَلَ العَقْدَةَ [حلّ] and خَلَّ فَضِيَّةٍ منْ لِسَانِيِّ (20:28). Also means, he dissolved or melted the thing; he solved a problem; he analyzed a thing. (ارضي) The punishment of God was or became due to take effect upon him. (ارضي) He alighted or descended or lodged etc. in the place. (ارضي) Or it alighted near their home (13:32). (ارضي) The punishment befell them or alighted upon them. (ميِلَ) Lest My wrath descend upon you and he upon whom My wrath descends (20:82).

(ارضي) The debt became due. (ارضي) The payment of the debt became obligatory upon him. (ارضي) God has sanctioned for you the expiation of your oaths (66:3).

(ارضي) He was or became free from an obligation or responsibility; he quitted his state of (ارضي) And when you quit the state of (ارضي) The woman quitted the appointed term (عدة) (ارضي) It (a thing) was or became lawful, allowable or free. (ارضي) It is not lawful for them or permissible to them (2:229). Was
lawful for the Children of Israel (3:94). This is lawful and is forbidden (16:117). Thou art free from obligation; Thou art lawful i.e. thy killing is lawful. (90:3) The animals of sacrifice arrived at the place where they should be sacrificed. (This is lawful and this is forbidden (16:117).

Thou art free from obligation; Thou art lawful i.e. thy killing is lawful. (90:3)

The animals of sacrifice arrived at the place where they should be sacrificed. (This is lawful and this is forbidden (16:117).

He fulfilled the oath. (thicker of (thicker) : Made lawful; made to alight. (2:276). God has made trade lawful (2:276). We have made lawful to thee thy wives (33:51).

And they made their people land or alight into the abode of ruin (14:29).

And pure things have been made lawful to you or : Permissible, lawful etc. (5:6). Halal : Lawful.

Except that you should not hold game to be lawful (5:2). (singular ) : A fellow lodger or fellow resident in one house; a husband; a neighbour; a guest. 

And the wives of your sons (4:24).

A place of slaughter of an animal of sacrifice (2:197); the term or period of falling due of a debt. : Until the offering reaches its destination (2:197).

He swore by God. He swore it was so. He swore to him to do such a thing. : One who swears. : One who swears much or often. : And so they swear by Allah : And yield not to any mean swearer (68:11).

He shaved his head. He peeled the thing; he made the thing according to a measure. : He filled the pond. syn. with has an intensive signification and denotes frequency of the action
and applies to any subject. The moon had a halo round it. They sat in circles. And do not shave your heads (2:197). Having their heads shaven (48:28).

He cut or severed his i.e. windpipe. The windpipe or passage of the breath. The confined or extreme parts of the country. Why then when it reaches the throat (56:84).

[inf. noun (الحلم plural) : A dream or vision in sleep. Syn. with روِيَة* but specially as is evil. (Tradition) A dream or vision in sleep. Confused or evil dreams. And we do not know the interpretation of such dreams (12:45). And when the children among you attain to puberty (24:60). (الحلم plural) : Forbearance, patience, moderation; intelligence. أَمْ تُؤُمُّهُمُ الْحَلَّمُ أَضْرَاسُ الرَّقْلِ أَوْ الْحَلَّمُ أَمْ تُؤُمُّهُمُ الْحَلَّمُ أَضْرَاسُ الرَّقْلِ أَوْ الْحَلَّمُ أَمْ تُؤُمُّهُمُ الْحَلَّمُ أَضْرَاسُ الرَّقْلِ أَوْ الْحَلَّمُ أَمْ تُؤُمُّهُمُ الْحَلَّمُ أَضْرَاسُ الرَّقْلِ أَوْ الْحَلَّمُ A dream or vision in sleep. Confused or evil dreams. And we do not know the interpretation of such dreams (12:45). And when the children among you attain to puberty (24:60). (الحلم plural) : Forbearance, patience, moderation; intelligence. إِمَّامُ تَأَمُّرُهُمْ الْحَلَّمُ أَضْرَاسُ الرَّقْلِ A dream or vision in sleep. Confused or evil dreams. And we do not know the interpretation of such dreams (12:45). And when the children among you attain to puberty (24:60). (الحلم plural) : Forbearance, patience, moderation; intelligence. إِمَّامُ تَأَمُّرُهُمْ الْحَلَّمُ أَضْرَاسُ الرَّقْلِ A dream or vision in sleep. Confused or evil dreams. And we do not know the interpretation of such dreams (12:45). And when the children among you attain to puberty (24:60). (الحلم plural) : Forbearance, patience, moderation; intelligence. إِمَّامُ تَأَمُّرُهُمْ الْحَلَّمُ أَضْرَاسُ الرَّقْلِ A dream or vision in sleep. Confused or evil dreams. And we do not know the interpretation of such dreams (12:45). And when the children among you attain to puberty (24:60). (الحلم plural) : Forbearance, patience, moderation; intelligence. إِمَّامُ تَأَمُّرُهُمْ الْحَلَّمُ أَضْرَاسُ الرَّقْلِ A dream or vision in sleep. Confused or evil dreams. And we do not know the interpretation of such dreams (12:45). And when the children among you attain to puberty (24:60).

I gave ornaments to the woman. She acquired or wore an ornament or ornaments or she made for herself an ornament or adorned herself with an ornament, or the former word may mean: she
had an ornament and the latter, she adored herself with an ornament. 

He adorned or decked the woman with an ornament or ornaments. 

They will be adorned therein with bracelets of gold (18:32). 

An ornament of a woman, of stone, gold, silver, jewels, gems etc; any ornament with which a woman adorns herself. 

Seeking to make garments or utensils.

And the people of Moses made in his absence out of their garments a calf (7:149). 

He heated the water. 

He melted the fat. 

God decreed for him such a thing. 

The man became affected with fever. 

He has no object in his mind except thee. 

The most vehement heat of summer; hot or boiling water; cold water; the rain that comes in the time of vehement heat; sweat; a relation for whose case one is anxious or whom one loves and by whom one is loved; an object of love; an affectionate relation; a beloved; a man's brother; friend; true, affectionate or warm friend. 

They will have a drink of boiling water (6:71). 

They will be dragged into boiling water (40:73). 

And a friend will not inquire after a friend (70:11). 

The Arabs say: May thy sweat be pleasant i.e. thy health be good or thy body be sound. 

Smoke; or black smoke or intensely black smoke; a black mountain; the canopy that is extended over the people of Hell. 

He cleansed the well of its black (fetid) mud. 

The well had in it black (fetid) mud in abundance. 

He threw black fetid mud into the well. 

He became angry with him. 

Black mud or black fetid mud; 

A man of evil eye who injures with his eye whom he sees and admires. 

A well, spring or pool.
full with black, fetid mud. Setting in a pool of murky water (18:87). From black mud wrought into shape (15:27). Abbreviated letters standing for "The Praiseworthy, the Lord of Honour; The Protector of the Book (حافظ) and its Revealer (منزل) etc. (43:2).

[inf. noun] حَمَّدَ: He praised, eulogized or commended him; spoke well of him for such a thing; حَمَدَ: He requited him; He gave him his due. حَمَدَة is cont. of دَمَّ and is formed by transposition from مَدَّ which signifies, he praised him, etc. for something depending of his own will, thus describing a pearl as clear is not مَدَّ but it is مَدَّ. For difference between حَمَدَة and حَمْدَ See para No. 803.

He was angry with him. : They love to be praised for what they have not done (3:189). حَمَدَ: He praised God much or repeatedly. أَحْمَدَ: He did or said that for which he should be praised or which was praiseworthy.

أَحْمَد: The thing was or became praiseworthy. أَحْمَدَة: He found the thing praise worthy. أَحْمَدَة: He made it manifest that he was worthy of praise; he approved of or praised his action.

Praise, eulogy. : All praise belongs to Allah, Lord of all the worlds. أَحْمَدَ: One who praises much.

أَحْمَدَ: A man praised much or repeatedly; a man endowed with many praiseworthy qualities. مَحْمُوْدَة: A person or any thing praised; exalted etc;

حَمَدَة: Worthy of praise; praised, eulogized; spoken well of; mentioned with approbation, etc. It is an intensive epithet.

And know that Allah is Self-Sufficient, Praise worthy (2: 268).وَاعْلَمُوا أَنَّ اللَّهَ غَيْبُ حَمَدَةِ رَبِّ الْعَالَمِينَ : It may be that thy Lord will raise thee to an exalted (much praised) station (17:80).

Muhammad is only a Messenger of God (3:144). مَحْمُود: Will come after me whose name will be Ahmed (61:7).

[inf. noun] حَمَّار: He pared a thing; stripped it of its superficial part. حَمَّار: He skinned the sheep. (plural حَمْمِار and حَمْمِر) حَمَّر: An ass.

جُمَار: The
likeness of an ass carrying a load of books (62:6). 　أَحْمَرُ: ْرَدْ. 　أَحْمَرٌ (plural of أَحْمَرُ: ْرَدْ. Highbred camels or excellent camels. 　وَالْيَلِّيَّةِ وَالْبَعْقُ وَالْحِمَّارُ: ْرَدْ. And horses and mules and asses (16:9). 　كَانُوهُمْ أَحْمَرًا مَّسْتَبْرَأَةً: ْرَدْ. As if they are frightened asses (74:51). 　وَمِنَ الْجَبَالِ جَدَّةٌ بَيْضٌ وَأَحْمَرُ: ْرَدْ. And among the mountains are streaks white and red (35:28). 　أَرْسَلْتُ إِلَى الْأَحْمَرِ وَالْأَبْيضُ: ْرَدْ. I have been sent to the red and the black (Tradition). 　الأَحْمَرُ والْأَبْيضُ: ْرَدْ. Gold and silver.

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حمَلَ [aor. inf. noun حمل and حمل and حمل] 　حمَلَةٌ: ْرَدْ. He bore or carried it or carried it away. 　حمَلُ الشَّيءِ عَلَى ظُهُورِهِ: ْرَدْ. He bore, carried the thing upon his back; 　وَحَمَلْتُهُمْ فِي الْبَلَقِ الْمَنْحُونِ: ْرَدْ. And We carried their offsprings in the laden ship (36:42). 　وَلَنْ يَمَالُ عَلَى الْيَوْمِ الْقَيِّمَةِ: ْرَدْ. He shall carry a heavy burden on the Day of Resurrection (20:101). 　حمَلَةُ الْمُرَأَةِ: ْرَدْ. The woman became pregnant. 　لَهَا يَتَحَمَّلُ مَا تَحَمَّلُ: ْرَدْ. She carries or bears a light burden (7:190). 　كُلُّ كَيْلٍ: ْرَدْ. Allah knows what every female bears (13:9). 　حَمَلَ الْحَجَّةَ: ْرَدْ. He went about spreading calumny or slander. 　وَحَمَلَةُ الْحَجَّةِ: ْرَدْ. Woman who goes about slandering (111:5). 　حَمَلَةٌ: ْرَدْ. He gave him a beast upon which to ride. 　حَمَلَةٌ عَلَى الْقَرْنِ: ْرَدْ. He carried him or mounted him upon the beast. 　فَاتَتْ بِهِ قَوْمُهَا تَحَمَّلَةٌ: ْرَدْ. Then she brought him to her people carrying him on a beast (إِذَا مَا) (19:28). 　عَلَى الْمَوْلُوكَ لِتَحَمَّلُهُمْ قَلْبَتْ لَا أَجَدُوْ مَا أَحْمِلَكُمْ عَلَيْهِ: ْرَدْ. When they came to thee so that thou shouldst mount them (give them beast upon which to ride), thou didst say, 'I cannot find whereon I can mount you (9:92). 　حَمَلَ عَلَى: ْرَدْ. He showed or manifested anger. 　حَمَلَ عَلَى الْفُضُّ: ْرَدْ. He tasked himself or fatigued himself beyond his power in walking. 　حَمَلَ عَلَى الْحَرَبِ: ْرَدْ. He attacked him in the fight. 　حَمَلَ عَلَى الْأَمْرِ: ْرَدْ. He incited him to do the thing. 　حَمَلَ عَلَى الْأُجُدَّةِ: ْرَدْ. He became responsible for him. 　حَمَلَةُ الْشَّجَرَةِ: ْرَدْ. The tree bore or put forth its fruit. 　حَمَلَ الْفُرُّانَ: ْرَدْ. He committed the Holy Qur'an to memory. 　حَمَلَ الْعَلَّامَةَ: ْرَدْ. He narrated and wrote down things relating to science or knowledge. 　حَمَلَ عَلَّامًا: ْرَدْ. He made himself chargeable with or responsible for wrong doing; or took upon himself the burden of wrong doing (20:112). 　حَمَلَ الْعَمَّاَةَ: ْرَدْ. He took upon himself or accepted the trust; he was unfaithful to it.
So they refused to bear it or accept its responsibility; or refused to be unfaithful to it, so man bore its responsibility or refused to be unfaithful to it (33:73).

Do not make us carry for what we have not the strength, or burden us not with what we have not the strength to bear (2:287).

He charged him with a crime (3:73). He carried or did the thing.

He bears the burden of a calumny (4:113). The young that is in the womb; the fruit of a tree = حمل (plural حملات or حاميلات) (65:5).

She bears a light burden (7:190). And who so brings it shall have a camel-load (12:73). And evil will be their burden on the Day of Resurrection.

And if a heavily-laden soul call another to carry its load (35:19). حمل and حمل are syn. but whereas the former signifies the thing that is in a belly or on the head of a tree, the latter signifies a thing borne or carried on the back (i.e. a load, or burden) or on the head; the former signifying a burden that is borne internally as the young in the belly and the water in the clouds and fruit on the tree as being likened to the حمل of a woman, the latter a burden that is borne externally, as the thing that is borne on the back or when applied to fruit the former signifies a fruit that is internal or is large and much and the latter a fruit that is external and is not much.

One who carries (6:143). The word is también حمل or حامل or حاملات:= حاملات and حاميلة. And they cannot bear it (29:13). حملة is also plural of حاملة: The carriers or bearers of the Throne.

The memorizers of the Holy Qur'an or those who carry the Holy Qur'an in their memory. حاملة is feminine and plural is حاملات. حاملة: A pregnant woman. حاملة: The carriers of burden. حاملة: And of cattle (He has created) some for burden and some for slaughter (6:143).
both as singular and plural and means a camel or camels; horse or horses; mule or mules or an ass or asses upon which burdens are borne.

[ar. inf. noun : He protected, defended it from the people; he interdicted it from the people. : He prohibited its back to be used for riding or carrying burden. : I aided or defended the people. (aor. inf. noun : The fire became very hot or vehemently hot. (inf. noun : He was ashamed and he disdained or scorned to do it. also means, he refused to bear, endure or tolerate wrongful treatment.

: He was angry with him. : A pasture prohibited to people. (syn. : Disdain, scorn or indignation; jealousy; indignation which is the result of a feeling of pride. : In their hearts prideful disdain, the disdain of the Days of Ignorance (48:27). : On the day when it shall be made hot (9:35). : Intensely hot, vehemently hot. : Vehemently hot fire (101:12). or : A Stallion-camel that has his back prohibited to be used for riding or bearing burden. Such camel was neither ridden nor shorn of his fur, he was left at liberty and was not debarred from pasturage nor from water, or whose offspring's offspring has conceived or that has been covered ten times (5:104).

[ar. inf. noun and : He violated or broke his oath; he was untrue to his oath; he committed a sin in his oath; he retracted his oath; he said what was not true; he inclined from what was false to what was true; or from what was true to what was false; he committed a sin or crime. : He put away from himself i.e. sin or crime; he applied himself to acts of devotion; he relinquished the worship of idols. : The violation of an oath; a sin, a crime; an offence or an act of disobedience. : They used to persist in extreme sinfulness (56:47). : He attained to the age of puberty. : Break not thy oath (38:45). : Throat, gullet.
Hearts reached to the throats.

The eye sank into its socket.

He roasted the flesh and meat with heated stones in order to cook it thoroughly; he roasted a sheep or kid or goat.

The sun burned him.

And brought a roasted calf (11:70).

He inclined or declined.

He turned away from the worship of idols; he devoted himself to religious exercises.

One on the right path; one who adheres firmly to Islam; one who is of the religion of Abraham; who believes in one God; one inclining to or having a right state or tendency; one who turns or inclines from error to guidance.

The religion of Abraham who was ever inclined to God (2:136).

Remaining ever inclined to Allah, not associating anything with Him (22:32).

He chewed some dates or some other thing of a similar kind and rubbed therewith the palate of the child. Age rendered him firm or sound in judgement by means of experience.

He put a rope in the mouth of the horse and led him. He understood the thing and knew it thoroughly.

The locusts ate what was upon the land and consumed its herbage.

I will lead his progeny by the nose; I will certainly extirpate his progeny; I will assuredly gain the mastery over his progeny (17:63).

He was or became affected with an intense emotion of grief or of joy.

My heart yearned for him.

He was merciful or compassionate towards him.
or became favourably inclined towards him.  

**حَناَّن** : Mercy, compassion, pity, tenderness of the heart.  

**حَناَّنُ مِنْ لَدَّنَا** : A mercy from Us (19: 14). The Arabs say, **حَناَّنَكَ يَارَبُّ** : I beg Thy mercy, O my Lord.  

**حَناَّن** is also syn. **رزُقُ (means of subsistence) and برَكَة (good, blessing, prosperity); a quality that inspires reverence or respect.**  

**مَائِئَةٌ لَّدَّنَا حَناَّنًا** : Thou seest that he possesses no quality inspiring reverence or respect.  

**حَيْبُن** : A yearning, intense desire.  

**حَسْنُ** : Scene of an important battle between the Holy Prophet and certain pagan tribes of Arabia in 8 A. H. The place lies to the south-east of Mecca, about 15 miles from it (9:25).

**حَابَ**  
[aor. inf. noun  

**حَابَ يَخَوَّطٌ** and **حَوْيَا**]  

: He sinned; he committed a sin or crime; or what was unlawful by such a thing; he or it became in an evil condition or state; he slew.  

**حَوْيَا** : A sin; or a great sin; wrong, injustice or tyranny; perdition, destruction or death; disease; a trial; trouble or an affliction; difficulty or fatigue; pain.  

: Surely, it is a great sin (4:3).

**حَاتٍ**  
[aor. inf. noun  

**حَاتٍ يَخَوَّطٌ** and **حَوْيَا**]  

: The bird went round or circuited, or went round about the thing.  

**حَوْيَا** : Fish or a fish or a great fish (**حَيَّانُ = plural); a certain sign of the Zodiac.  

: The bright star in the mouth of Piscis Australis.  

: I forgot the fish (18:64)  

: And do not be like the Man of the Fish (68:49)  

: **صَاحِبٌ**.  

: **الْحَوْيَاتُ** is Prophet Yunus (Jonas).  

: When their fish came to them (7:164).

**حَاجَّ**  
[aor. inf. noun  

**حَاجَّ يَخَوَّطٌ جَ** and **حَوْيَا**]  

: He wanted it, needed or required or sought after it.  

: **حَاجَّ** or **حَاجَّا** : He was or became poor.  

: **حَاجَّة** : Want; need; necessity; a thing wanted, needed or required; an object of want; desire; (**حَوْيَالِ = plural).  

: **فَضَّلَ حَاجَّة** : He accomplished his want; he did his business meaning, he eased nature.  

: **فِي نَفْسِ حَاجَّةٍ** : In my mind is a want or desire.  

: **إِنَّ حَاجَّةً فِي نَفْسٍ يَخَوَّطُ** : One who is constantly in want.  

: Except that
there was a desire in Jacob's mind (12:69). And they do not find in their breasts any desire (59:10).

- [aor. inf. noun] : He drove the camels quickly, or violently or roughly or he drove the camels to water; he collected the camels together to drive them.
- [inf. noun] : I gained mastery over the camels.
- : He guarded, protected or took care of it; he did a thing soundly or thoroughly.
- : He journeyed hard.
- : He overcame, mastered or gained mastery over him or it.
- Did we not prevail over you (4:142).
- Satan has gained mastery over them (58:20).

- [aor. inf. noun] : He washed the cloth and made it white; He returned to a thing. It recoiled upon him.
- : He thought that he would never return to God (84:15).
- : He perished or died; he or it became changed from one state to another; he was or became confounded and unable to see his right course.
- : The eye was or became characterized by the quality termed  i.e. intense whiteness of the white of the eye and intense blackness of the black thereof with intense whiteness or fairness of the rest of the person; whiteness; red skin.
- : A man whose eyes are characterized by the quality termed.
- (feminine and plural of both also means pure and clean intellect.
- : He held a dialogue or disputation or debate with him; he vied with him for superiority in glorying or boasting or the like and also of which the inf. noun is  He said to his companion arguing boastfully with him (18:35).
- : And God has heard your dialogue (58:2).
- : Women having eyes like gazelles.
- : Fair maidens with lovely black eyes well-guarded in pavilions (55:73). A washerman; one who after having been tried found to be free from vice or fault; a person of pure character; a pure thing; one who counsels and acts.
honestly; a true and sincere friend or helper; a select disciple or friend of a Divine Prophet; a relation. 

The disciples said: "We are the helpers of Allah" (61:15) 

æøÖ^ (act. part. from حَدَّثْتُمُ مَعَهُ and مَعَمَّرُهُ): And its fruit was destroyed 

وَلاَ : They cannot encompass it with their knowledge; they do not possess complete knowledge about it (20:111) 

وُكَیَفْ (act. part. from أَحَاطَتْ بِهِ مَعَلَمًا المَجِیِّهُ and مَجِیِّهُ): One or
it who or which surrounds; destructive.

And Allah encompasses the disbelievers (2:20).

The punishment of a day which shall beset on every side so that there shall be no place of escape from it; punishment of a destructive day (11:85).

Surely, Hell shall encompass the disbelievers (9:49).

He swept the house. He rubbed and smoothed the thing. It surrounded, encompassed or beset him or it; it clave to him and became his due and befell him. The punishment or trial befell them or beset them. The evil plot encompasses or befalls none but the author thereof (35:44).

And that at which they used to mock shall cleave to or befall or encompass them (6:11).

The thing became altered or changed from one state or condition to another; it shifted from its way, manner or direction. He withdrew or receded from the agreements; The year passed or it became complete; He became a year old; The female did not conceive; did not become pregnant. The date-palm bore one year and did not bear another year; The streamlet intervened between us preventing conjunction. And the wave intervened or came in between them (11:44). Allah comes in between a man and his heart (8:25).

His eye squinted. (plural is حالات (حالة, state. حالات المخز) : Condition; حالات الحول : The changes and vicissitudes of time. A year (حول is dual); a year even if it has not passed; strength, power, might or force; around; environs; The environs of which We have blessed (17:2). When it lighted up all around him (2:18). The environs of which: To Two full years, There is no strength nor
power but by means of God. 

They will not desire any change or manner of changing from one state to another (18:109); an evasion or elusion; a trick; a wile, a plan; an artifice; a means of attaining to some state concealably; ability to manage according to one's own free will.

He has no mode of evading. Are incapable of adopting any plan (4:99). Change; alteration.

Thou wilt not find any change in Our way (17:78).

[ar. inf. noun [حِوَى هَوَى] : He was or became of the colour termed حَوَى. The land was or became green. حَوَى : Redness inclining to blackness, or blackness inclining to greenness; greenness, inclining to blackness by reason of intense greenness; intermixed with blackness and yellowness. حَوَى : Of the colour termed حَوَى. So has made it (herbage) dried up black by reason of oldness.

[ar. inf. noun [حِوَى هَوَى] : He collected, gathered drew or gained possession of the thing; it comprised or comprehended or contained it; he turned the thing round. حَوَى (plural حَاوِٰئ) : Intestine; small tank; gut; thick cloth placed under the load of a camel. حَوَى : Or the intestines (6:147).

is an adverbial noun of place signifying 'where' like جَنَّ: Allah knows best where to place His Message (6:125). It is also governed by من. استَدَارَهمَ من حِيثَ لا يَعَلَمُونَ : We will draw them to destruction step by step from whence they know not (68:45). It sometimes occurs as denoting time signifying 'When'. The particles ما is sometimes affixed to it and in this case it implies a conditional meaning, signifying 'Wherever' or 'Whenever' as in حَيْيَمَا تَبْلِسَ : i.e. where thou wilt sit, I will sit. is also used to signify 'as to; ' in respect of; 'as' or 'considered as'; 'since' or 'because'; 'so that'. It is often syn. with حَيْيَ.

[ar. inf. noun [حَيَّدَةٌ يَيْبِيْدَةٌ وَحَيَّدَا] : He will not find any change in Our way (17:78).
and: He declined or turned aside or away from it; removed, went away or went far away from it; he shunned or avoided it.

removed: He removed him or it.

This is what thou wast trying to avoid (50:20).

The man was or became confounded or perplexed and unable to see his right course; or he erred or lost his way.

The water became collected and stayed and went round in a place as though it knew not which way to go.

A man in a state of confusion or perplexity and unable to see his right course; a man who has erred; who has lost his way.

Or turning aside to join another company (8:17).

He or it writhed or twisted about and turned over and over or he or it was restless; he withdrew or retired to a distance and he drew back; he tarried or loitered; he turned aside or withdrew to his place or proper place;

One who turns or turning to join another company of men. Or turning aside to join another company (8:17).

He or it drifted or twisted about and turned over and over or he or it was restless; he withdrew or retired to a distance and he drew back; he tarried or loitered; he turned aside or withdrew to his place or proper place;

One who turns or turning to join another company of men. Or turning aside to join another company (8:17).

He fell into confusion in respect of their case. A place to which one turns away or a side; to which one flees; a place of refuge.

They shall find no refuge or way of escape
The woman menstruated; blood came forth from her womb at the known time and in the known manner, not in consequence of disease nor of childbirth, nor before she had attained to puberty; she attained the age of menstruation.

The menstrual blood. A woman who has attained to the age of menstruation or has attained woman-hood.

They ask thee concerning menstruation. Those who have not attained the age of menstruation or have not had their monthly courses yet.

He acted wrongfully, unjustly tyrannically against him; he inclined to that which was wrong or declined from that which was right in his judgement.

They should imprison him for a fixed time. They bring forth its fruits at all times.

And you are at
that time looking on (56:85).

and [aor. inf. noun حَيَّةٌ and حَيَّان] : He lived or he had life. 

: Therein shall you live and therein shall you die (7:26). 

: And who lived by clear argument might live (8:43). 

: The way was or became manifest. 

: He said to him may God prolong thy life. 

: He said to him : And who lived by clear argument might live (8:43). 

: Therein shall you live and therein shall you die (7:26). 

: He made him live, gave him life; God gave him spiritual or intellectual life, quickened, revived or resuscitated him. 

: And you were without life and He gave you life (2:29). 

: And He quickens therewith, the earth after its death (2:165). 

: And is he who was spiritually or intellectually dead and We have given him with life (spiritual or intellectual) (6:123). 

: He passed his night awake; he passed the night in religious service and worship, abstaining from sleep. 

: He spared him; let him live; or left him alive; did not slay him; he left him; let him alone. 

: He was ashamed of it, or him, or shy of doing it or was shy or bashful with respect to it. 

: He scorned such a thing; he refused to do it by reason of disdain or pride; he shunned or avoided it. 

: Allah disdains not to give an illustration. 

: But Allah is not shy of saying what is true (33:54). 

: One of them came walking bashfully (28:26). 

: Shame; a sense of shame; shyness. 

: Life; the present worldly life; the faculty of growth as in animal or a plant; the faculty of sensation; the faculty of intellect; freedom from grief or sorrow; everlasting life in the world to come; much life; an advantage or profit or a means thereof; state of activity. 

: Except disgrace in the present life (2:86). 

: Of all people the most
covetous of life (2:97).

 translators: And there is life (profit or advantage) for you in retaliation (2:180).

 O would that I had sent on some good works for my life here (89:25).

 And the Home of the Hereafter, that is real life (29:65).

 Their life and their death shall be equal. (45:22).

 meaning, a time, and a place of life (45:22).

 : The Possessor of life which is complete in every respect, is eternal and everlasting. (19:24).

 : Thou bringest forth the living from the dead (3:28).

 : And the day I shall be raised to life (alive) again (20:21).

 : Verily, the same God will quicken the dead (30:51).

 : And behold it was a serpent running (21:21).

 : They are cunning, guileful, malignant and strong, not neglecting to take revenge. (3:170).


 : Nay they are living (3:170).

 : Meaning One Who gives life. (3:3).

 : And the same God will quicken the dead (30:51).

 : A salutation or greeting; endless or everlasting existence. (3:3).

 : Endless existence belongs to God or dominion or Kingship or freedom or security from all evils or salutations and benedictions are God's.
باب الخاء

Khā

Numerical Value = 8
The mention of him became hidden i.e. he was or became obscure or of no reputation. 

He was or became lowly, humble in heart and submissive to God or lowered, humbled or abased himself to his Lord or trusted himself to Him.

Still; motionless; (2) one who humbles himself.

And give glad tidings to the humble (22:35).

It was or became bad; he was or became corrupt, abominable, wicked, deceitful crafty or cunning.

Its odour was or became bad, foul or abominable.

His mind became wicked.

He committed adultery with her.

That which is bad, its vegetation does not come forth but scantily (7:59).

(خُبْثُونَ = plural): Bad; corrupt, hated or abominable; wicked, fornicator or adulterer or slanderer, impure, foul or filthy; unlawful; nauseous deceitful etc, loathsome or disgusting etc.

Wicked, having heavy stomach. The plural of خُبْثُونَ is خُبْثٌ خُبْثَةَ and also خُبْثٌ خُبْثَةَ خُبْثُونَ خُبْثَةَ which means, a bad, wicked or deceitful woman or quality or disposition; a bad or culpable action.

The mother of bad qualities etc, meaning wine.

also signified those things which the Arabs deemed foul or filthy or unclean and which they did not eat. The plural of خُبْثُونَ is خُبْثٌ خُبْثَةَ خُبْثَةٌ خُبْثَةٌ خُبْثُونَ خُبْثَةٌ which means, I seek refuge with Thee, O God from bad thoughts and bad habits.

And the case of an evil word is like that of an evil tree (14:27) and he makes unlawful
or forbids the bad things (7:158).

Bad things are for bad ones and bad ones are for bad things (24:27).

The city which practised abominations (21:75).

The ground abounded with soft soil. He ploughed the land. He put grease to the food. He tried, tested or made experiment of the thing. He knew or had knowledge of the things. (aor. يَحِيّرَ inf. noun يَحِيّرُ and يَحِيّر) He knew it, (syn. with علمَة) generally, meaning, with respect to its real or internal state. (aor. يَعْبَرُ) He tried, tested or made experiment of the thing. The ground abounded with soft soil. He ploughed the land. He put grease to the food.

Knowledge of a thing. I have no knowledge of it. Information; a piece of information; a notification; intelligence; an announcement; news; tidings; a piece of news; an account; a narrative; a story; a tradition of the Holy Prophet; a man's case or state. In grammar, as correlative of مَبْدأَ, an enunciative, and as correlative of اسم, the predicate of the nonattributive verb كان and the like, and of عَلَى مَالِمْ يَحْيِّرُ به ُحَبْسُ كَانُ etc. About things the knowledge of which thou comprehendest not (18:69). Haply I may bring you some information (28:30). God had already informed us of the facts about you (9:94).

Knowing: having knowledge or possessing much knowledge with respect to internal things or possessing knowledge of matters of information or well informed; possessing knowledge of God by being acquainted with names and attributes. Ask thou then concerning Him one who knows (25:60); is one of the Divine attributes meaning One Who knows everything perfectly well. And He is the Wise, the All Aware (6:19); a lawyer; one skilled in the law or practical religion; a head or chief; a tiller of land. And Allah knows what you do (3:154).
baked bread. : He fed the people with bread. 
bread. : A cake of bread. 
: I am carrying on my head bread (12:37).

[arih. inf. noun ] : He beat him or struck him vehemently. It is syn. with . He journeyed in the night without direction. is said to signify the act of journeying, of going without a direction or upon what is not the main road. : The Satan touched him with a hurt so as to corrupt him or render him insane. lit, he struck him or prostrated him and tramped upon him or prostrated him and sported with him. : It disordered the intellect. : A touch or stroke of insanity or diabolical possession. : In such a one is a touch of insanity. : The Satan has smitten him with insanity (2:276).

[arih. inf. noun ] and : He was or became, (1) corrupted, unsound, vitiated or disordered in a absolute sense; (2) particularly in his reason or intellect. : His hand became unsound so as to be rendered motionless; or dried up or became lost or was cut off. : Grief rendered him insane. : (1) Corruptness, unsoundness or a vitiated or disordered state; (2) particularly in reason or intellect; (3) loss or state of diminution; (4) a state of perdition or destruction or a thing’s going, passing or wasting away or being consumed or destroyed; (5) fatigue, weariness, distress, embarrassment, affliction, trouble or difficulty. : Such a one is a cause of fatigue etc. to his family; (6) a deadly poison. : They would have added to you nothing but trouble (9:47).

arih. inf. noun : The fire became allayed, subsided, extinguished; or the blazing, or flaming of the fire ceased. : The war or its intensity became allayed or appeased. : The irascibility of the she-camel became allayed. : The vehemence of his anger became
assuaged. : Every time it (the fire of Hell) abates We shall increase for them the flame (17:98).

[162x685]ìøjøÜø ] [aor. inf. noun ] and : He acted or behaved towards him with perfidy, treachery or unfaithfulness or with deceit, guile or circumvention. : He was unfaithful etc., to the covenant. : His stomach became heavy; or became agitated by a tendency to vomit; became in a disordered state. : One who acts or behaves with perfidy or treachery or with the foulest perfidy; one who acts or behaves with deceit, guile or circumvention or in a corrupt manner and does so much or frequently or habitually. : None but every perfidious and ungrateful person (31:33).

[162x714]ìjÜ : He acted or behaved towards him with perfidy, treachery or unfaithfulness or with deceit, guile or circumvention. : He was unfaithful etc., to the covenant. : His stomach became heavy; or became agitated by a tendency to vomit; became in a disordered state. : One who acts or behaves with perfidy or treachery or with the foulest perfidy; one who acts or behaves with deceit, guile or circumvention or in a corrupt manner and does so much or frequently or habitually. : None but every perfidious and ungrateful person (31:33).
Actions are judged by their results.  خاتم also means the best and most perfect; embellishment or ornament; the hollow of the back of the neck; ولكن رسول الله و خاتم الاليين: But he is the Messenger of Allah and the seal of the Prophets (33:41).  خاتم (inf. noun and a subs.): The first watering of a sown-field; the clay with which one seals or stamps upon a thing; the hymen; as being the seal of virginity; زفت اليك بخاتمها: She was conducted as a bride to thee with her seal of virginity; the furthest part of a valley; the last of a company of men as also خاتم and خاتم; the last portion of anything that is drunk; admixture; result; the end or last draught.  خاتم: The sealing of it will be with musk; its result shall be the taste of musk; the last draught shall be in perfume like musk etc. (83:27).  مختوم: Sealed or stamped.  مختوم: Sealed beverage (83:26).

[ar. inf. noun خدع: He furrowed or he made a furrow or trench in the ground.  خدع: The tears made marks upon his cheeks.  خدع: He or it marked or made a mark or an impression upon a thing; he cut a thing.  خدع: The cheek; the plank of the خدع; a side of a track of high ground; an assembly; a company of men; a rank or class or a race or generation of men.  مصى خدع من الناس: A generation of men passed away; a road.  خدع syn. خدع meaning a hole, hollow, cavity, pit or the like dug or excavated; a deep trench in the ground.  خدع: A blow or beating that furrows the skin.  خدع: And turn not thy cheek away for the people (31:19).  فدل: Cursed be the fellows of the Trench (85:5).

[ar. inf. noun خدّع and خدّع: He hid or concealed it; he deceived, deluded, beguiled and outwitted him; he desired to harm in a way unknown to the latter; he pretended to him the contrary of what he concealed; or he made him to relinquish the object that he had in view by pretending to him some-thing the contrary of what he concealed.  خدّع: It entered its hole in order that it might not be caught.  خدع: It entered its hole in order that it might not be caught.
The rain became little. 

The property or wealth of the man became little and he refrained from giving.

The thing became corrupt.

The sun set.

The affairs became variable.

He deceived him being deceived by him; he strove, endeavoured or desired to deceive, delude beguile etc. him; he pretended to him something different from that which was in his mind.

Deceitful or variable time or fortune.

A varying or variable market, at one time brisk, at another time dull.

is syn. with with this difference that whereas one says of a man when he has not attained his desire and when he has attained his desire.

They would deceive Allah or those who believe, and they deceive none but themselves, only they perceive it not (2:10).

They strive, endeavour or desire to deceive Allah;

And He will punish them for their deception;

(act. part.): Deceiver; requiter.

Or [aor. inf. noun ] : He became his friend or secret or private friend; he associated or kept company with him. also signifies the contracting of the eyes in holding amatory and enticing talk or conversation with another, the latter doing the same. ( ) plural: A friend, or a secret or private friend; a companion or an associate; an associate affected with sensual appetency. : The friend etc. of the girl. : Not taking secret paramours (5:6). : Nor taking secret paramours (4:26).

: He abstained from or gave up or neglected aiding or assisting him and held back from him. means, he left, forsook or deserted him.

But if He forsakes you, then who can help you (3:161).

One who abstains from, or gives up or neglects the rendering of aid; anyone leaving, forsaking or deserting; one routed, defeated or put to flight. It is syn. with which is also its intensive form,
meaning one who abstains from or neglects the rendering of aid or assistance often much; great desert; a mare that moves not from her place when suffering from the pain of parturition. ḍarāl also signified a female that has left, forsaken or deserted her young ones. ḍarāl: A man whose leg aids him not in consequence of weakness or of some evil affection, or of intoxication. ḍarāl: And Satan is man's great deserter (25:30). ḍarāl: Having no aider or helper; deserted; ḍaʿī: Thou will sit down disgraced and forsaken (17:23).

[ā`r. and inf. noun ūlāmā`]  The water murmured, rumbled or gurgled. ā`r.: The man who was sleeping snored. ā`r.: The building fell down. ā`r.: The man died. ā`r.: They came upon us from a place unknown. ā`r.: Their sins fell from him. ā`r.: He fell down prostrating himself to God. ā`r.  ḍarāl: They fall down upon their faces (17:110). ā`r.: Moses fell down unconscious (7:144). ā`r.: He falls, as it were, from the sky (22:32). ā`r.: The roof fell down upon them (16:27).

[ā`r. inf. noun ḍāl]: The house was or became in a state of ruin, waste, deserted, desolate or depopulated. ā`r.:  They became a thief. ā`r.  ā`r., ā`r.: He reduced to ruin or rendered waste, deserted, desolate or depopulated, destroyed a house or a dwelling. ā`r.:  And they destroyed their houses with their own hands (59:3). ā`r.:  ā`r.: And he seeks to ruin them (2:115).

[ā`r. inf. noun mahrāb]: He or it went or got out; issued, emanated, proceeded, went or departed. ā`r.: They went forth from their homes (2:244). ā`r.:  Then he came forth unto his people from the chamber (19:12). ā`r.:  ā`r. ā`r.: It turned out well; he came out in a befitting manner. ā`r.: He extricated himself or became...
quit of the affair.

خَرَجَ عَلَى : He forsook his religion.
خَرَجَ مِن دِيَبَةٍ : He rebelled against the Sultan.
وَمَن يَسْتَجِلُ اللَّهُ يَجْعَلُ لَهُ مُخْرَجًا : And he who fears Allah, He will make for him a way out.

The day of Resurrection when the dead will come out of their graves (50:43).

خَارِجٌ (act. part.; خَارِجَ : He rebelled against the Sultan.)
خَارِجُونَ = plural:
Going out or forth; issuing, departing; one who goes or issues forth or departs.
ليس بِخَارِجٍ مِنْهَا : He cannot come out of it (6:123).
وَمَا مَحَمَّدٌ بِخَارِجٍ مِنَ النَّارِ : And they shall not get out of the Fire (2:168).
خَارِجٌ also means exterior or outside of anything.
كُنِّي خَارِجُ الدَّارَ : I was outside the house.
خَارِجٌ (plural خَارِجٌ) : A rebel.
خَارِجُ (inf. noun خَارِجَ and خَارِجًا) : He made or caused him to go or get out or he put, cast, thrust him or it, out; expelled, ejected him or it; he took, led, drew or pulled him or it out; he produced it; he gave it forth; خَارِجُ also means, he drew out or forth; he extracted; produced; elicited.
خَارِجُ مَا فِي صَدْرِهُ : He vented that which was in his bosom.
خَارِجَةٌ مِنَ الأَلْمَرِ : He excluded him from participation in the affair.
خَارِجَةٌ (pass. part.) and خَارِجُ (act. part.)
خَارِجُ الدَّارِ (الجَنَّةِ) : As he turned your parents out of the garden (7:28).
خَارِجِيُّ مَخْرَجٍ صَدْرِيِّ : The good things Allah has produced for His servants (7:33).
خَارِجُ لِهِمْ عُجْلَةٌ ٍحَمَّدًا : Then he produced for them a calf (20:89).
خَارِجُ : And Thou make me come forth in a befitting manner or with a good forthcoming (17:81).
وَخَارِجَتِكُمْ الْعُجْلَةَ : And who plotted to turn out the Messenger (9:13).
وَاللَّهُ مَخْرَجُ مَا كَتَبْ : And Allah will bring to light what you concealed (2:73).
وَمَا مَهْمُ مِنْهَا بِمَخْرَجِيُّنَ : And they shall not be ejected from it (15:49).
خَارِجُ : A tax or tribute which is taken from the property of people; an impost; a land tax; the poll-tax paid by the free non-Muslim subjects of a Muslim government; reward. خَارِجُ means the same.
أَمْ تُسَلِّمُونَ خَارِجًا : Or dost thou ask of them any reward. But the reward of thy Lord is best (23:73).
فَكِّهِلْ نَجْعَلُ لَكَ خَارِجًا : Should we then pay thee tribute (18:95).
خَرْدَلٌ Mustared-seed. 
خَرْدَلٌ مِّنْ خَرْدَلٍ : The weight of a grain of
mustard seed (31:17).

[prüflich] He computed by conjecture the quantity of the fruit upon the palm-trees. (prüflich) He lied; said what was untrue. He forged a lie. He spoke of him or it, by conjecture. is computing the quantity by opinion, not by knowledge. It also signifies speaking by conjecture. He was hungry and cold.

plural : One who computes by conjecture the quantity of the fruit upon palm-tree; a liar. : They do nothing but lie (6:117). They do nothing but guess (10:67).

Cursed be the liars (51:11).

The nose or the fore-part thereof or a large or elevated nose; a snout; a spout; the pointed toe of a boot; the point of a sword; The chiefs of the people; wine or wine that quickly intoxicates. We will brand him on the snout (68:17).

He made a hole in it, perforated it, pierced it, bored it. He rent or tore the garment. He made a hole in the boat once they boarded it (18:72). He cut through (i.e. traversed or crossed by journeying) the earth so as to reach the furthest part thereof; he rent or tore it.

The wind passed away and blew. He forged or feigned the lie. And they have feigned Him to have or they have falsely attributed to Him, sons and daughters (6:101).

also means he lied; he told a lie. : He became confounded or perplexed; he was rough in doing a thing; he was foolish or ignorant. Thou shall not reach the ends of the earth; thou shall not traverse the earth in length and breadth; thou shall not make a hole in the earth by vehement treading; thou shall not rend the earth.

He deposited, stored, kept,
preserved or guarded the property in a i.e. store-room.

: He concealed the secret. 

: He withheld the tongue; he prohibited it (the tongue) from speaking.

: The flesh began to stink, gave bad odour.

A treasure; wealth or property kept or guarded, preserved in a i.e. a repository; magazine; a store room.

: I do not say to you that I possess the treasures of Allah (6:51).

: A treasurer; one who reposit, keeps, preserves, lays up, stores the property.

: You are not the ones to store it up (15:23); a keeper or guardian of Hell or Paradise.

: And its keepers will say to them (39:74).

: (plural ) : A treasurer; one who reposits, keeps, preserves, lays up, stores the property.

: He (God) abased him; or rendered him base, vile, despicable etc; He disgraced him or put him to shame; He made him to be ashamed of himself; He compelled him to admit a proof whereby He disgraced him. Whomsoever Thou causest to enter the Fire, him Thou hast surely disgraced (3:193).


: Disgrace or ignominy; a state of abasement, ignominy of which one is ashamed.

For them is disgrace (2:115). 

: He who disgraces, renders vile, ignominious, base etc. And Allah will humiliate the disbelievers (9:2). 

: More disgracing or more humiliating or degrading. 

: The punishment of the Hereafter is more degrading (41:17). 

: A bad, evil action, habit etc.

: He was or became vile and despised and
hated.

The man drove away the dog; he chid him.

Go thou away; or go thou away from me.

Away with you, despised therein, and speak not to Me (23:109).

The eye-sight became dazzled or confused.

Away with you, despised therein, and speak not to Me (23:109).

Thy sight will return to thee confused.

Driven away, repelled and not suffered to come near men; hence contemptible, despicable, vile or abject. When applied to sight it means, dazzled or confused and dim. Its plural which is used about rational beings, is plural: Thy sight will return to thee confused.

The word used with regard to animals is.

[plural]

We said to them, be ye apes despised (2:66). The word used with regard to animals is.

[aor. inf. noun and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and and an...
their souls (6:13). But others think that خَسَرُ in this verse is used as transitively in the sense of خَسَرُ which is definitely and always used as transitively. خَسَرُ: He made him to lose or suffer loss. خَسَرُ الْمَلَكِ: He fell into loss. وَلَا تُكَوِّنَا مِنَ الْخَسَرَانِ: And fall not short of the measure (55:10). أوَّلًا وَآخَرًا خَسَرُونِ: Or they weigh to them, they give less (83:4). (act. part.): Those who give less. وَلَا تُكَوِّنَا مِنَ الْخَسَرَانِ: And be not of those who give less (26:182). خَسَرُ: Ruin; damage; state of loss; according to some, punishment for sins. إنَّ الْإِنسَانَ لَيْسَ خَسَرُ: Indeed man is in a state of loss or will suffer the punishment of his sins (103:3). وكان عاقبة أموها خَسَرًا: And the end of its affair was ruin (65:10). خَسَرًا: Loss or the state of loss or diminution; the state of being deceived, checked etc; the state of becoming lost, of perishing or of dying; error or deviation from the right way. ذلكُ كَهُوَ الْخَسَرُانُ المَيْيِيْنُ: That is an evident loss (22:12). خَسَرُ: Error or deviation from the right way; perdition; death; baseness, meanness or ignobleness; perfidy. وَلَا تَبْتَنِ الدِّيَالِيْنَ إِلَّا خَسَرًا: It only adds to the loss and ruin of the wrong doers (17:83). (inf. noun from خَسَرُ means, he or it destroyed him; caused him to perish; he attributed to him loss. فَمَا جَزِيدْنَا غَيْرَ خَسَرُونِ: You will only add to my destruction (11:64). خَسَرُونِ: Losing or suffering loss; one who has lost his property; one who perishes; errs or loses his way; erring or losing the right way or becoming lost; perishing or dying. إنَّا إِذَا أَخَسَرُونَ: Then we shall indeed be losers (12:15). وَهُوَ في الأَخْسَرِينَ منَ الْخَسَرَانِ: And in the next world he will be of the losers (3:86). فيجِلُنَاهُمُ الْأَخْسَرُونَ: They shall be the greatest losers in the Hereafter (27:6). خَسَرُونِ: The greatest sufferer or loser; he who suffers the greatest loss. هُمُ في الأَخْسَرِينَ الْأَخْسَرُونَ: And We made them the worst losers (21:71).
The house sank and went into the earth with what was upon it.

The ground sank into the earth.

The moon suffered eclipse or lost its light or part of its light.

The eye sank.

The roof fell.

The man became emaciated or lean.

He or it sank into the earth and became swallowed by it.

God made them to disappear in the earth or made the earth to sink with them and swallow them.

The moon suffered eclipse.

In the common conventional language خسوف is the partial loss of the light of the sun and خسوف is the total loss of the light thereof; or conversely خسوف is the partial loss of the light of the sun and خسوف is the total loss thereof. In the Traditions the word خسوف generally occurs as in the well-known saying of the Holy Prophet, فِحَشَّفْنَا بِهِ وَبِدَأْهُ الآرَضَ (75:9): Verily, the sun and the moon do not suffer eclipse for the death of any one or for his life.

And the moon is eclipsed (75:9).

Then We caused the earth to swallow him up and his dwelling (28:82).

He picked out or selected a thing.

He polished the sword; he forged a sword without perfecting it.

Thick wood.

Cattle that are emaciated.

As though they were blocks of wood, propped up (63:5).

He was or became lowly, humble or submissive to him.

He lowered his eye.

His eye became contracted; the voice became still.

The sun became eclipsed or was about to set.

The leaves withered.

The earth dried up, not being rained upon.

He feared or was humble in his Prayer.

And all voices shall be hushed before the Gracious God (20:109).
humble or submissive and still or so in the voice and in the eyes; the latter also signifying men lowering, humbling or abasing themselves; or constraining themselves to be lowly, humble or submissive; or to be so in voice or in the eyes; or casting their eyes towards the ground, and lowering their voices.

― thou wouldst certainly have seen it humbled (59:22).

Those who are humble in their Prayers (23: 3).

And they humbled themselves before Us (21:91).

Those who are humble and humble women (33:36).

And it increases humility in them (17:110).

He feared him or it; he dreaded or feared him with reverence, veneration, respect, honour or awe. He feared or dreaded what might happen to him from him or it. Sometimes means "I knew".

And I certainly knew that he who follows the right direction shall dwell in the gardens of Paradise with the Holy Prophet Muhammad, or the meaning may be "I hope" according to some. And we feared that he would cause them trouble (18:81). And fear the Gracious God in secret (36:12). Possibly he might heed or fear (20:45). And they act cautiously for fear of Him (21:29).
He distinguished him over others by the thing; he assigned the thing to him alone or exclusively of others; He distinguished him by love. He gave him such a thing in large quantity. He appropriated or took or chose him or it particularly for himself. Also means, he treated him with partiality. It particularly belonged to him. (inf. noun خصَصٌ: He was or became poor; in a state of poverty. And Allah chooses for His mercy whomsoever He pleases (2:106). Will not smite exclusively those who have done wrong (8:26). An interstice or hole in a door and sieve, etc.; a cloud or clouds; poverty, need; straitness or difficulty; an evil state of condition; thirst; hunger. But they prefer to themselves even though poverty be their own lot (59:10). (syn. with خصَصٌ) Choice, select. خواصُ الناس: The distinguished people.

[ar. aor. inf. noun خصَصَ: He patched a sole; he mended it by sewing on another piece; he made anything double, putting one piece upon another; he faced it. خصَصَ إِلَيْهِ: He covered his body by sticking the leaves together, one to another; خصَصَ also means, he lied. وَعَلَّفُوا يَخْصُصُونَ عَلَيْهِمَا مَنْ خَصَصَ: And they covered themselves with the leaves of the garden (7:23).

[ar. aor. inf. noun يَخْصَصُ: He contended in an altercation, disputed or litigated in a valid manner. خاصِمَةٌ (inf. noun خاصِمَةٌ and خاصِمٌ): He contended with him in an altercation, disputed or litigated with him. خاصَمَتَهُ فَخَاصَمَهُ: I contended with him in an altercation or I disputed or litigated with him and overcame him in dispute or litigation. (inf. noun of خاصِمَةٌ or خاصِمٌ: They disputed or litigated with one another. خاصِمَةٌ إِلَيْهِ: They applied to him for the decision of a case, each of them claiming the right. هذان خاصِمَا انخَصَصُوا فِي رَبِّهِمْ: These two are two opponents who contend concerning their Lord (22:20). خاصِمَ القَوْمُ: The people...
contended and disputed. I had no knowledge of the Exalted Assembly when they discussed it or disputed among themselves (38:70).

Which will overtake them while they are disputing (36:50).

Surely, this is a fact, the wrangling of the dwellers of the Fire (38:65).

An adversary in dispute; litigant; an antagonist. Hath the story of the litigants come to thee (38:22).

is used alike as masculine and feminine and singular and plural because it is originally an inf. noun but it has also the dual form: Those are two disputants who have disputed concerning their Lord (22:20) and the plural is and , or this may be plural of or the plural of is also . Nay but they are contentious people (43:59): Yet lo! he is an open quarreler (36:78).

is the plural of meaning disputants, litigants; adversaries; opponents. He is the most rigid of opponents (2:205).

[ aor. inf. noun ]: He broke wood or a branch or twig or a soft thing so that its parts did not separate; he bent without breaking wood or a branch or twig. : He cut off or removed the thorns of the trees; he ate vehemently. : A tree having its thorns removed; thornless tree; it also means, a tree having the branches bent by reason of the abundance of the fruit. It is syn. with which means, lacking power to rise from languor of the body, and pain with laziness. : Amidst thornless lote-trees (56:29).

[ aor. inf. noun ] and : [ a colour or seed produce was or became green; he (a camel or horse) was or became of a dark or dust-colour; he (a man) or it (a thing) was or became of a tawny or brownish colour; or of a blackish hue inclining to green; or black; or intensely black. : The night became dark and black.

said of seed-produce, it was or became soft or tender. : And the earth
becomes green (22:64). 

A green and fresh juicy tree. 

A young man whose hair has begun to grow upon the sides of his face. 

Fire out of the green tree (36:81). 

They will wear green garments (18:32). 

We bring forth the green blade or foliage (6:100).

[162x701]ìøì»øö: Green; verdant; of dark colour; black; fresh; vigorous; of tawny or brownish colour; of a blackish hue inclining to green. 

: A green and fresh juicy tree.

A young man whose hair has begun to grow upon the sides of his face.

Fire out of the green tree (36:81). 

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They will wear green garments (18:32). 

We bring forth the green blade or foliage (6:100).
an act of disobedience for which he deserved punishment; or he committed a fault or an offence or an act of disobedience (in an absolute sense); or he committed a fault or an act of disobedience intentionally. خطى is also syn. with خطأ but according to some whereas خطأ the word means, he committed a fault in religion, خطأ means he did wrong intentionally or otherwise. خطأ also means, he did wrong, meaning to do right. They say خطأ: Thou didst wrong in that which thou didst unintentionally and خطأ: Thou didst wrong in that which thou didst intentionally. خطأ: He deviated from the way. الخطأ الرامي الغرض: The archer missed the mark. خطأ: Any mistake you unintentionally make (33:6). If we forget or fall into error (2:287). خطأ: Intentional mistake; a sin; a crime; an act of disobedience for which one deserves punishment. كفت خطأ كان خطأ: Surely, the killing of them is a great sin (17:32). خطأ: A mistake; an error. It signifies an unintentional fault or offence or disobedience. كفت خطأ: To kill a believer unless it be by mistake (4:93). خطأ: A fault; an offence, or an act of disobedience or such as is intentional; a sin or a crime or an act of disobedience for which one deserves punishment. (خطات are plurals); خطات is also used as plural. خطأ: And whoso commits a sin (4:113). نحن خطأني كي يغفر لي خطئي: That He (God) Will forgive me my faults (26:83). خطائكم: We will forgive you your sins (7:162). خطأنا: That He may forgive us our sins (20:74). خطأنا (act. part.) is singular and plural is خطأنا and خطائنا: And we are indeed sinners (12:92). خطأتنا: Which only the sinners eat (69:38). الuhl الالخاطين: The lying, sinful forelock (96:17); وتم يحكم مكة بالخاطين: The overthrown cities committed sins (69:10).

 خطب [aor. inf. noun خطب: He delivered a sermon, exhortation or admonition. خطب الئوم أو على الئوم: He delivered a sermon to the people. خطب (inf. noun خطبة: He became a public speaker. خطب المرأة: He asked or demanded the woman in marriage. خطب الامرأة على الئوم: He demanded of the people the}
woman in marriage. He talked, spoke, conversed or discoursed with him; he spoke, etc. to him, face to face; he consulted with him. When the foolish ones address them (25:64). (说话) (mouth) is inf. noun from (说话) and means address; speech; entering into talk with a person. They will not have the power to address Him (78:38). He has been overbearing to me in speech or his address (38:24).

The deciding of a case or passing sentence or judging with evident proof or demonstration; or by testimony confirmed by oath; or deciding between truth and falsehood and distinguishing between just and unjust judgment; or understanding, intelligence, sagacity or knowledge in judging or passing sentence. We gave him wisdom and decisive judgment (38:21).

A thing; an affair of a business, small or great that one seeks or desires to do or may be a subject of discourse; a great thing or affair; or a thing or affair that is disliked; an event; an afflication; a calamity; a state or condition; the cause of a thing. He struggles against the afflications or calamities of time. What is the thing or business that thou seek to do; what is the cause of thy coming. What happened when you sought to seduce Joseph; or what was the matter with you; or what was your object (12:52).

A man who asks in marriage; also a woman asked in marriage and so which also means, asking the hand of a woman in marriage; betrothal; a proposal of marriage. She is the woman asked in marriage by him. He is her asker in marriage. That you speak indirectly in the asking of such woman in marriage; or concerning your troth with such woman; or regarding a proposal of marriage (2:236).

Public speaker. Public speech or sermon. The
office of a speaker of a mosque.

حَطَّف [aor. inf. noun حَطَّف and حَطَّفه : He seized it; or took it or carried it off by force; or he did it quickly; he snatched it away. 

يكُذُّ مَنْ حَطَّف الْبَصَرَ: The lightning might well-nigh snatch away their sight (2:21). 

مَنْ حَطَّف النَّاسَ مِنْ حَوْلِهِمْ (29:68). 

حَطَّف السَّمَعَ: He stole (an opportunity of) hearing; or snatched it. 

إِلَّا مَنْ حَطَّف الْحَطَّفَةَ: Except him who steals the opportunity of hearing or who snatches unawares and by stealth, or hears and snatches something (37:11).]

حَطَّ: He stepped, paced or walked. 

حَطَّرَ [aor. inf. noun حَطَّر and حَطَّرَه : I walked one step. 

حَطَّرَةٌ وَاحِدَةٌ: A step or pace, as meaning a single act of pacing or walking. 

حَطَّرَاتٌ: A step or pace as meaning the space between the two feet in walking (حَطَّرَاتٍ and حَطَّرَاتٍ and حَطَّرَاتٍ are plurals). 

حَطَّرَاتٍ وَلَا تَتَبَعُوا حَطَّرَاتَ السَّيَّاطِنِ: Follow not ye the way of Satan; or the footsteps of Satan (2:169).

حَفَّ [aor. inf. noun حَفَّ and حَفَّه : It was or became light; it or he was or became light in estimation; he was or became active, brisk, prompt, agile; he was or became inconstant, unsteady, irresolute or fickle or light-witted; he was or became agitated, flurried; he was or became light-hearted or cheerful; it (food) was or became easy of digestion; it (hair of the head etc.) was or became light, thin, scanty; it (rain) decreased; it was or became deficient. 

حَفَّ الْمِيزَانَ: The balance had one of its two scales light, so that it rose. 

إِنّمَا مِنْ حَفَّةِ مَوَارِبَةِ: As for those whose scales are light (7:10). 

حَفَّةٌ (inf. noun حَفَّةٌ): He made or rendered it light. 

ذَلِكَ حَفَّةٌ مِّنْ رَكُمٍ: This is an alleviation from your Lord (2:179). 

حَفَّ غَنَّةٌ: He made light or alleviated his burden, suffering, distress by removing from him somewhat thereof; he alleviated him; he relieved him. 

فَلا حَفَّيْنَ اللّهُ عَنْكُمْ: For the present, Allah has lightened your burden. 

إِسْتَحْفَى: The punishment shall not be lightened (2:87).]
He deemed it or him light; he found it light or easy to carry and to remove. He held him or it in light estimation or in contempt; he despised him or it; he incited him or excited him to levity or unsteadiness so as to induce him to follow him in his error; he flurried him and disquieted him; he angered him and deprived him of his patience or calmness and incited him to unsteadiness. He made light of his people or held them in light estimation; he incited his people to lightness so as to induce them to follow him in his error; he angered his people or made them impatient and lose calmness; he demanded of his people promptness in obeying him (43:55). You find them light at the time when you travel (16:81). Light; light to carry; light-burdened; brisk, lively; active, agile, prompt; Prompt to do good:) light or easy of utterance; light, thin or scanty (said of hair). A poor man. Quick, acute or sharp in intellect. Foolish; unwise; Having small progeny; of few children. She bears a light burden (7:190). Go forth light and heavy (9:41).

The voice was or became still or silent; was or became low a soft or gentle; became weak by reason of vehement hunger; He died or died suddenly; he was or became weak, abject or abased. He lowered his voice; spoke with a low voice. They will speak or talk to one another in low tone (20:104). Be not loud voiced in thy Prayer nor low-voiced (17:111).
is grave, sedate or calm. Land easy of irrigation.

خفض: An easy, tranquil and plentiful life.

خفض: He (a bird) lowered his wing and contracted it to his side that he might rest or cease from flying; he (a man) made himself gentle, easy to deal with, obsequious.

خفض جناحة: And make thyself gentle, easy to deal with, etc. for the believers; be thou condescending to the believers and treat them with gentleness; and lower for the believers thy wings of mercy (15:89).

خفش: The thing was or became hidden, concealed; it was or became secret, private or clandestine.

خفش الصوت: The voice became low, faint or stifled.

خفش: The affair became obscure to him. (aor. inf. noun خفّش) He made the thing apparent, manifest or evident and also خفّش which means he removed its covering.

خفش المطر: The rain made the rats to come from their holes.

خفش: I am going to manifest it or I am about to remove that which covers it (20:16).

خفش الصوت: I made the voice low or faint or suppressed it.

خفش: I hid myself from thee.

خفش: I know what you conceal and what you manifest (60:2).

خفش: Nothing concerning them will be hidden from Allah.

خفش: They seek to conceal from people.

خفش: And he who hides by night and he who goes forth by day (13:11).

خفش: I and he who hides by night and he who goes forth by day (13:11).

خفش: More secret; more hidden; more obscure etc.
He (God) knows the secret and what is more hidden (20:8).

A secret thing; a secret. No secret of yours will remain hidden (69:19).

He became lean and spare. He pierced the thing and made a hole in it. He particularized some persons or things in his prayer. He also means, he was or became poor or in want or need. (inf. nouns and خَلَل: He acted with him as a friend or as a true or sincere friend. خَلَل: True, or sincere or chaste friendship, love or affection; friend [and also خَلَل: She is my friend] ; ease, repose, freedom from trouble or inconvenience; tranquility; amleness of circumstances; acid or sour.

Wherein there shall be no buying or selling nor friendship (2: 255). خَلَل: An intervening space or gap between two things; a wooden pin with which one pins a garment; a toothpick; befriending or making of friends; friendships (being plural of خَلَل) ; around or midst. خَلَل وَخَلَل: There will be neither traffick nor befriending or friendships (14:32). خَلَل الْمَدَار signifies what is around the limits of the house or around the walls thereof. And placed rivers in its midst (27:62). We went round about or amid or the middle of the tents or houses of the tribe. فَجَاوَسُوا خَلَل الْمَدَار: They went into or through or penetrated the innermost parts of your houses (17:6). خَلَل: Also means a long thorn or prickle. خَلَل: A friend; a true or sincere friend; a special or particular friend; veracious; one who is pure and sound in friendship or love; poor; needy, in want; one who advises or counsels or acts sincerely, honestly or faithfully. خَلَل also signifies the heart; the liver; the nose; the sword; the spear, (الخَلَل plural) ; And Allah took Abraham for a special friend (4:126). خَلَل: friends on that day will be foes to each other (43:68).

He remained, stayed, dwelt (إِقَامٌ); or he remained, stayed or dwelt
long (أطول الإقامة) and: He remained or continued incessantly, always and for ever in a house, not going forth from it. (aor. خُلُص inf. noun خُلُص) and: He was slow in becoming hoary when advanced in years. And he will abide therein abased (25:70). As though you will live for ever (26:130). 

But he inclined to the earth (7:177). He or it caused him to stay or dwell for long or stay or dwell for ever. 

He thinks that his wealth will make him immortal (104:4). Perpetuity; immortality; the state of perpetual existence. 

This is the Day of Immortality (50:35). Means, always of the same age; never altering in age (or endowed with perpetual vigour); or that never becomes decrepit; adorned with earnings; or with bracelets or with ornaments. There will wait upon them immortal youths or youths who will not age or adorned with bracelets etc. (56:18).

[aor. خُلُص inf. noun خُلُص] : It (a thing) was or became pure; clear or genuine. The water became clear from turbidness. 

He withdrew or retired from the people. They retired conferring privately together (12:81). He came to him. They came to him and referred to him their suit for judgement. 

He took the خَلَص الخَلَص which he had purified remainder, of the thing. The fire purified it, namely gold or silver. 

He was sincere or pure in giving advice. He was sincere or pure in love or affection to him. And they are
sincere in their obedience to God (4:147). Also means, he chose or selected him.

We chose them for a special purpose reminding people of the abode of the Hereafter; We purified them with a pure thought, remembrance of the Hereafter or We rendered them pure by a pure quality (38:47).

We chose them particularly or exclusively for thee. This thing is particularly or exclusively for thee.

Exclusively for our males (6:140).

He is my special, true, private friend. Pure and pleasant for those who drink it (16:67).

Surely, pure religion is for Allah alone; or lo! it is to Allah alone that sincere obedience is due (39:4).

Pure, sincere, true; unmixed; genuine; clear. Exclusively for our males (6:140).

Chosen by God and pure from pollution. He was a chosen one (19:52).

He mixed or mingled one thing with the other. He confused, confounded or disordered it.

They mixed good deeds with bad ones (9:102).

It mixed, mingled or intermixed with it.

He mixed with the people or became intimate with them or had social intercourse with them.

And if you intermix with them, they are your brethren in religion (2:221).

He had carnal intercourse with her. Whiteness became intermixed in his hair.

Great anxiety infected or pervaded his mind. It was or became mixed, mingled or blended or put together; it was or became confused, confounded, disordered or promiscuous.

Or that which becomes mixed with a bone (6:147). Their affair became confused to them.
became disordered. خلف (plural خلفاء) : One who mixes with others or becomes intimate with them; a partner or sharer; one who has mixed his property with that of his co-partner; one who shares in merchandise or in a debt or in commerce; a sharer in the rights of possession or property; a neighbour; a husband. وَأَن كُبْرَاء مِن الْخَلفاء : And surely many of the partners (38:25).

خَلْف [aor. خَلَف inf. noun خُلف] : He took it off, put it off or cast it off from him. فَخَلِفَ نَعْلَيْكُ : Put off or take off thy shoes (20:13) or as some say: Make thy heart free from thoughts of family and property. خَلَفَ عَلَيْهِ : He bestowed upon him a robe of honour. The Holy Prophet is reported to have said to Caliph Uthman: إن الله سُقِيَّت فَيَذَهَّب وَأَنَّك فَلَاتْ عَلَى خُلفِك. : Verily God will invest thee with the apparel of Khilafat and thou wilt be solicited and urged to put it off. خَلَفَ بَدا مَن خَلعَ : He threw off his allegiance. خَلَفَ الْوَلَائِ : The governor was deposed. خَلَفَ امْرَأَة : He divorced his wife for a compensation or gift from her. خُلفَة : A state of divorcement of a woman from her husband for a compensation or gift from her to him. وَقَعَت بِيْنَهُما الْخُلفَة : Separation for a ransom or gift occurred between the two); the best of choice part of property; weakness in a man. خَلَفَ : The act of divorcing a wife for a ransom given by her, or for a gift or compensation as a ransom to release her from her husband.

خَلف [aor. خَلَف inf. noun خَلَف] : He was or became his i.e. successor, vicegerent or his substitute. خَلَفَ رَبُّه فِي قُومِهِ : God made him a Khalifa over his people or among his people. خُلفَتِهِ : I was after him a substitute for him. بَنَسَمَا خَلفَتُمُوْيَنِ مِن بَعْدِي (7:151) : Evil is that which you did after me. إِنَّ جَاعِلٌ فِي الْأَرْض خَلفَةً : I am going to appoint a vicegerent in the earth (2:31). خَلَفَ : He came after or behind him or following him nearly or he remained after him. خَلفَ (aor. خَلَف inf. noun خَلَف) : He came after, followed, succeeded or remained after another or another
that had perished or died. 

**خلف** 

And there succeeded or came after them a posterity or even evil posterity (7:170). 

في الأرض يخلفون. 

أُحلْقُوا في فَوْرِمٍ. 

خلفَ اللَّيْلِ النَّهار. 

The night followed the day (inf. nouns). 

خلفَ فِلاْئاً. 

He took or seized such a one from behind. 

خلف عن. 

خلفه بِضَرٍّ: He spoke ill of him behind his back. 

خلفه بِضَرٍّ: He remained behind or after his companion; he did not go forth with them. 

خلف also means, he retired; he fled; he ascended a mountain. 

خلف (inf. noun): He was or became bad, corrupt (7:170). 

خلفَ العَلَامَةَ (inf. nouns): The boy was or became stupid, foolish or deficient in intellect. 

خلف also signifies, he mixed a thing with another thing. 

خلف المَثَلَ: He left the thing behind him; he deferred it. 

خلف: He left him behind him. 

**(خلف)** 

**استخلف** 

e. vicegerent or successor. 

**يَسْتَخْلَفُواْهُمْ فِي الأَرْضِ كَمَا اسْتَخْلَفَ الْدُّنْيَا مِنْ قَبْلِهِمْ:** That He will surely make them successors in the earth as He caused those who were before them to succeed others (24:56). 

ولَقَوْاْ مَمَّا جَعَلَكُمْ مُسْتَخْلِفِينَ فِيهِ. 

And spend of that whereof He has made you heirs (57:8). 

ولَقَوْاْ عَلَى الْبَلَادَاتِ الْدُّنْيَا خَلَفَواْ. 

And to the three also who were left behind or whose case was deferred (9:118). 

**فَرَحَ المُخَلَّفُونَ بِمُقَدُّهُمْ:** Those who were left behind rejoiced in their sitting at home (9:81). 

تخلف عنهم. 

They should have remained behind the Messenger of God (9:120). 

أَخَلَفْهُ وَعَدَةً: He turned him or made him to stand behind him. 

أَخَلَفْهُ وَعَدَةً: He did not fulfil his promise or broke it. 

إِذَا وَعَدَ أَخَلَفَ: When he makes a promise, he does not fulfil it. 

ما أَخَلَفْنَا مَوْعِدَكَ: We did not break our promise to thee (20:88). 

أَيُّهَا الَّذِينَ آمَنُوا لَا يَعْلَمُ اللَّهُ انَّ اللَّهَ لَا يَعْلَمُ الْمَيْمَآوَاتِ. 

Surely, Allah does not break His promise (3:10). 

فَأَلْتَحْسِنَ اللَّهُ مَخْلَفَ اللَّهِ وَغَدَةً رَسْلَةً. 

Think not then that Allah will not fulfil His promise to His Messengers (14:48). 

أخلف الغلالم. 

The boy nearly attained to puberty. 

خلف (inf. noun): He disagreed with him or differed from him; disobeyed him or opposed him. 

ومَا أَرْبَى أنَّ أَخَلَفْكُمْ إِلَى مَا أَنْتَاهُمْ عَنْهُ. 

And I do not desire to do against
you the very thing which I ask you not to do (11:89).

Who go against His command (24: 64).

He put one of his legs forward and the other backward. (It is inf. noun from خلف).

Contrary or alternate sides; the contrary or opposite of a thing (It is inf. noun from خلف).

He came after him. (inf. noun): At sitting behind the Messenger of Allah (9:81).

The two things were dissimilar to each other.

They disagreed in the affair or case, every one holding an opinion different from or contrary to that of another.

The affair or the case was or became complicated or confused so as to be a subject of disagreement or difference between them.

They became divided and disagreed among themselves (3:106).

Would have found therein much disagreement (4:83). A drink of different colours (16:70).

The location or quarter that is behind; and the time past; behind; after. (inf. noun):

He came behind him, after him. (it is cont. of خلف).

What is before them and what is behind them (2:256).

Also means, one who comes after another; one who remains after another whether this other be dead or living; one remaining after another who is dead; the follower or successor of one who has gone; persons remaining after others; a remnant of people; a generation after a generation. (It is inf. noun): So that thou mayest be a sign to those who come after thee...
So strike fear in those that are behind them (8:58). \(للثم)\ meaning a son or generation. But according to some the former means a good son or generation. \(للثم)\ means a bad son or bad generation. \(للثم)\ means a good son or generation and \(للثم)\ means a bad son or generation. We remained among an evil generation. There came after them an evil generation (19:60). \(للثم) also means, a person or persons in whom there is no good; a thing in which there is no good; a bad saying; old and worn out; the head of a razor. 

(1). A mode or manner of coming after; (2). difference of any kind; (3). coming and going of the night or the day. 

And He it is Who has made the night and the day each following the other (25:63). They go to and fro; (4). remains of water in a tank; (5) what remains of food between the teeth; (6) a time after a time; (7) differing one from another or others. 

A successor; a vicegerent; lieutenant; substitute; proxy; deputy; the supreme or greatest ruler; or sovereign who supplies the place of one who has been before him, particularly the successor of a Prophet; one who precedes someone and is followed by him.

I am about to place a vicegerent in the earth (2:31). Then We made you their successors in the earth (10:15). When He made you successors after the people of Noah (7:70). One who remains behind after another or others in case of a war; a corrupt or bad man; a slave who has withdrawn from the people of his house; foolish; stupid or having little or no intellect or understanding; a person in whom there is no good; one who often breaks his promise; a drawer of water; weak without appetite for food.

So now sit with those who remain behind (9:83). is the plural both of and and means persons who remain behind in case of a war; women who remain behind or children remaining behind; bad or
corrupt people, foolish or stupid persons or persons who have little or no intellect or persons in whom there is no good. 

Persons in whom there is no good. 

They are content to be with women who remain behind (9: 87).

[ [aor. inf. noun خلق ] : (1). He measured it or he determined its measure or proportion. 

خلق الإديم : He measured or proportioned the hide with a view to cutting it. 

خلق الثعل : He determined the measure of the sandal; (2). he designed or fashioned or planned it, 

أني أحلم لكم من الطين : I will fashion out for you of clay (3 ; 50); (3) he made it according to a certain measure or design; (4) He (God). produced or created or brought into existence a thing or being without there being any pre-existing pattern or model or similitude or He brought into existence from a state of non-existence or He originated it. 

خلق الله السامي : Allah brought the thing into existence after it had not been. 

خلق السماوات والارض : He (God) created the heavens and the earth (6: 74). 

أعبدوكم التكبير خلقكم : Worship your Lord Who brought you into existence when you were nothing (2:22); (5) he forged or fabricated a lie. 

خلق الثوب : The garment became old and worn out. 

خلقته : He made it smooth, equable or even. 

خلق : Make or proportion, etc. 

رجل تمام الخلق : A man complete or perfect as regards make or proportion; 

زادكم في الخلق جمعة : And He gave you growth of stature or constitution (7:70); what is created or creation or creatures or all created things i. e. 

المخلوقون : They are the creatures of God. 

هذا خلق الله : This is the creation of God (31: 12); the act of creating; 

لم يعنى خلقهم : And He was not wearied by creating them (46: 34). 

خلق also means religion. 

خلق المخلوقين : There is no altering the creation or religion of Allah (30:31). It also signifies anything made smooth. 

خلق and plural أخلاق : (1). Nature, natural disposition; (2). inborn quality; (3). morals; (4). custom; (5). habit, manner; (6). religion; 

كان خلقه القرآن : His religion was the
Holy Qur'an or the morals depicted in the Holy Qur'an were his. Thou possess the highest morals or the best religion (68:5); (7). lie; (8). humanity or (9). refinement; (10). manliness. This is nothing but a habit or custom or lie of the ancients (26:138). High is the physical make of man and Khaliq is inner make i.e. his morals. (act. part. from Khaliq and خالقون and خالقین are plurals): A worker in leather and the like; the creator; originator. Allah is one of the attributes of God. Allah is the Creator of everything (13:17). Are they the creators (52:36). Blessed be Allah the Best of creators. (an intensive epithet): The Great Creator; or the Creator of all things. He is the Great Creator, the All-knowing (36:82).means, he forged a lie. A forged lie; forging a lie; a fabrication. This is nothing but a lie or forgery or fabrication (38:8). Perfect or complete in make. Lump of flesh, perfect or complete in make (22:6). A share or portion or a good just or righteous share or portion, or a full or complete share or portion of good; religion. They shall have no share of good in the Hereafter (3:78). They say: He has no desire for good nor righteous in religion.

خَلاَقٌ [aor. inf. noun خَلَّاً and خَلَّوا] The house became empty, vacant or unoccupied. And when they are alone they bite their finger tips at you for rage (3:120). So that your father's favour may be all for you (12:10). He was alone with him. He mocked at him, ridiculed him; deceived, deluded him. He relied upon him. The thing went or passed away. The man passed away or died. The law of God that has been in operation in respect of His servants (40:86). These are a people that have passed away (2:135). There indeed passed away (died) before him the Messengers (3:145). خَلَّا also means, he devoted himself to
religious services in solitude. It or he became alone; it became empty or vacant.

And casts out all that is in it and becomes empty (84:5).

He left his way free to him. Leave their way free (9:5).

Empty, vacant, void, unoccupied; vacant or free; alone; past or passed away.

Generations that have passed away.

In the days that have gone by.

The fire subsided or its flaming and blasting ceased but its embers remained unextinguished; it died away and became utterly extinguished.

The fever or its vehemence became allayed.

The patient swooned or fainted or he died.

Silent and dead.

And lo, they were extinct, silent, dead, and became like extinguished ashes.

He covered or veiled it.

He concealed the testimony.

He gave the man wine to drink.

He became intoxicated.

(aor. becomes concealed; he hid himself.

Wine; grape-wine; any intoxicating thing that clouds or obscures the intellect; grapes;

I see myself pressing grapes or pressing out wine from grapes.

Wine and the games of chance are only.

Leaven or ferment.

State of intoxication.

A woman's veil; a woman's veil with which she covers her head; a man's turban.

What has befallen thee.

They should draw their head-coverings (veils) over their bosoms.

He was or became the fifth of the people; he took the fifth part of the possessions of the people.

He took the fifth part of the property. signifies the taking of one from five.

also signifies, (1). he made fourteen to be fifteen or (2). he made fortynine, to be fifty with himself.

also means, he
(the horse). came fifth in the race. 

**خَمْصُ**

masculine and feminine: Five.  

خَمْصُ رَجَالٍ : Five men and  
خَمْصُ نِسَاءٍ : Five women.  

They say, "They were five, the sixth was their dog" (18:23).  

فَأَنَّ اللَّهُ خَمْصَةً وَلِلسَّوْلَ : And his fifth oath will be to say that Allah's curse be upon him (24:8).  

فَأَنَّ اللَّهُ خَمْصَةً : Such a one came fifth.  

أَيْتَ فَإِيْهِمَّ اللَّهُ سَنَةً أَلَّا خَمْصَةَ عَامًا : Fifty years and fiftieth.  

And he dwelt among them a thousand years but fifty years (29:15).  

خَمْصُ [aor. inf. noun] : The man's foot was hollow in the middle of the sole so that it did not touch the ground.  

خَمْصُ البَلُُدِ : The belly was or became empty i. e. hungry and lank.  

خَمْصُ [aor. inf. noun] and خَمْصُ [aor. inf. noun] (inf. noun of all is خَمْصَةٌ) : The belly was or became empty i. e. hungry and lank.  


خَمْصُ [aor. inf. noun] and خَمْصُ [aor. inf. noun] : The belly was or became empty i. e. hungry and lank.  

خَمْصُ [aor. inf. noun] : Hunger; emptiness of the belly of food.  

وَلَا نَصْبُ وَلَا مَخْصَةٌ : Neither fatigue nor hunger (9:120).  


خَمْصَةُ اللَّهُ : He roasted the meat.  

خَمْصَةٌ : Sour, bitter; certain deadly trees; or deadly poison; fruit that is bitter and choking and disagreeable in taste.  

خَمْصَةٌ [aor. inf. noun] : The swine; the hog; the pig. (خَمْصَةٌ plural).  

خَمْصَةٌ [aor. inf. noun] : He acted like the swine.  

خَمْصَةٌ [aor. inf. noun] : He drew back; held back; lagged behind; remained behind; receded; retrograded; he hid himself or became hidden and shrank.  

خَمْصَةُ الكَوْكُبِ : The star went back, returned or became hidden.  

خَمْصَةٌ [aor. inf. noun] : He remained behind the people.  

خَمْصَةٌ : The devil shrinks when he hears the mention of God.  

خَمْصَةٌ : He went away with him so that he was not seen.
The nose became depressed in the bone and so became flat.
The feet became flat in the hollow part of the sole.
He who holds back, remains behind, lags behind, retires, retreats, recedes.
The stars, because they retire or because they hide themselves at setting or because they become concealed in the day time; or the planets because of their retrogression and recession and returning in their course.
He who holds back, remains behind, lags behind, retires, retreats, recedes.
He filled the vessel.
He straitened the time of Prayer by postponing it.
A mere body producing a lowing sound.
He has a voice like the bellowing of the bull.
He or it was or became feeble, weak or languid.
He waded or forded through the water; he entered into the water and walked through it.
He plunged into the affair.
He entered or plunged into or indulged in false, vain discourse or speech.
And you indulged in idle talk as they did.
He said what was false regarding it.
The people indulged in discourse.
Those who indulge in vain or false discourse regarding Our Signs.
He thrust the sword into his body and moved it about in it.
plunged himself into dangers. He mixed the wine and stirred it. (plural كُلُّ نَفْحٍ and خَالِضٍ, act part. noun). And we indulged in vain discourse with those who indulged in it (74:46). Throes of child-birth; she-camels big with young. So the pains of child birth drove her (19:24).

خَافٍ aor. حَافَ: inf. noun خَافٍ and خَافٍ and خَافٍ is imperative; خَافُ (first per.), and خَافَ (second per.). خَافٍ: He feared; he was afraid or frightened or terrified. لَمْ يُحَفَّفَ عَلَيْهِ: For him who fears the punishment of the Hereafter (11:104). وَلَا يُحَفَّفُ: And he who fears to stand before his Lord (55:47). اِنْخَافٍ مَقَامُ رَبِّهِ: خَافَةٌ: He feared, or was afraid of him. also means, he exceeded him in fear. خَافٍ: He feared from him or it. فَأَيْدُوْا خَافُ عَلَيْهِ: And if a woman fears on the part of her husband (4: 129). خَافٍ عَلَى مَائِهِ: He feared him or it for his property. فَعِظْنَ: And when thou fearest for him (28:8). خَافٍ: He feared, or was afraid of him. اِنْخَافُ: or (are they secure from) His destroying them to suffer loss little by little in their bodies and possessions etc. (16:48).
His stupidity deprived him of his due. 

And He will surely give them in exchange security after their fear (24:56). There shall come to them no fear, nor shall they grieve (2:39).  

denotes fear about the future and grief or regret about the past.  

And We will assuredly try you with some what of slaughter (2:156). It also means, fighting.  

And when fighting comes (33:20). Fearing; one who is very fearful; timorous. ( and are plurals).  

: And he went forth therefrom fearing. : To enter therein but in fear (2:115).  

: And call upon Him in fear and hope (7:57).  

: Syn. with (Fear).  

: And he conceived a fear in his mind (20:68). : With humility and fear (7:206).  

: He pastured the animals and managed them; he tended them and sustained them well.  

: He managed their affairs; he rules and governs them.  

: He became possessed of slaves, servants and other dependants after having been alone.  

: God made him to possess or bestowed upon him as a favour the thing or the property.  

: And when We confer upon him or bestow upon him a favour from Us (39:50).  

: He had maternal uncles or many maternal uncles.  

: A man's slaves or servants and other dependants; a gift or gifts.  

: He is a person of many gifts. These are the servants or slaves of such a one.  

: A maternal uncle (plural ); one's mother's brother.  

: A maternal aunt; one's mother's sister.  

: Or the houses of your maternal uncles or your mother's brothers or the houses of your mother's sisters (24:62).  

: And the daughters of thy maternal uncle (33:51). : I am the owner of this horse, (means, manager and tender or
owner); خُلُولٌ also means an indication or a symptom; sign or mark or token of good in a person; a mole; خُلُولةٌ: A female gazelle.

خَانٌ [aor. inf. noun يَخُونُ, يُخُونِ and خِيَانَةٌ: He acted or behaved unfaithfully to the trust or confidence that he reposed in him; or he acted Unjustly or wrongfully to him or; he was unfaithful, perfidious or treacherous to him. وَإِنْ يُخُونُوا: And if they intend to deal treacherously with thee, they have already behaved treacherously to God (8:72). خِيَانَةٌ: Treachery; faithlessness; perfidiousness. كُنْتُمْ تَخَافَانَوْنَ الْفِضْسُكَمُ: You had been acting unjustly to yourselves (2:188). خِيَانَةٌ and خَوَانَةٌ and حوْانَةٌ (the last three are intensive epithets): Unfaithful, treacherous and perfidious person. إنَّ اللَّهَ لَا يُحِبَّ مِنْ كَانَ خَوَانًا أَيْنَما: God does not love one who is very perfidious (4:108). خَوَانِينَ: (plural of خَيَانَةٍ). وَلَا تَفْحَدُوا لِلْخَوَانِينَ خَانَ العَهْدَ أَوَّلَ: Be not a disputer for the treacherous (4:106). في العهَدِ: He broke the compact. He was unfaithful to the pact. خَانَةُ الدُّهْرِ: The time was unfaithful to him. خِيَانَةٌ: Inf. noun of خَانٌ and feminine gender of خَيَانَةٌ and intensive form of خَيَانَةٌ like خَيَانَةَ الأَعْمَى. خَيَانَةُ الْأَعْمَى: A surreptitious look at a thing at which it is not allowable to look; or look with a look that induces suspicion; or making a sign with the eye to indicate a thing that one conceals in his mind; or the contracting of the eye by way of making an obscure indication. وَلَا تَزَالْ تَطَلَّعُ عَلَى خَيَانَةٍ مِنْهُمْ: And thou wilt not cease to discover treachery on their part (5:14). يَعْلَمُ خَيَانَةَ الأَعْمَى: He (God) knows the treachery of the eyes (40:20).

خَويٌ [aor. inf. noun يَخُوُى, يُخُوُىٌ and خَوَىٌ: The house became empty, vacant or unoccupied; or its occupants perished; or it fell down; or it became demolished, (as also خَوَىٌ). خَوَىٌ: The stars inclined to setting. خَوَىٌ: He or it pursued a right course. خَوَىٌ: Empty; fallen down. أَرْضٌ خَوَىٍ: A land devoid of its
inhabitants. And those are their houses empty; or fallen down (27:53).

As though they were trunks of palm-tree torn up or eaten within or fallen down (69:8).

Besides being feminine of خار also means, a calamity or misfortune.

خاب [aor. يحب and يحب inf. noun خيبة] : He failed to obtain what he desired or sought; he was disappointed of and devoid, refused, debarred from attaining what he sought or desired; he suffered loss; he disbelieved; he perished. من خاب خاب : He who fears will be disappointed. خاب سعيه وامله : His labour and hope resulted in disappointment. فذ خاب من حمل عظيمة : He meets with failure or he perishes who bears the burden of wrong-doing (20:112). خاب (act. part. from خاب) : One who is disappointed or fails to or debarred from attaining his desire or object; one who is ruined or who perishes. فنقبوا (خابين) : They might go back frustrated, disappointed (3:128).

خار [aor. يحب inf. noun خير] : He was or became possessed of good etc; he was or became good; he did good. May God do good to thee, bless thee, prosper thee etc. خارة أو خيره عليه : He preferred him to him. خارة بين الاثنين : He gave him the choice between two affairs. إختارة من الرجال أو اختاره الرجال : I chose him from among the men. إختارة عليه : I chose him in preference to them. واختاراً موسى قومه سبعين رجلاً : And Moses chose from among his people seventy men (7:156). ولقد اختارناهم : And We chose them knowingly above the people (44:33). فكاكة ما يحبون : And fruits that they chose (56:21). (1) Wealth or property; (2) much wealth; (3) wealth or property that has been collected in a praiseworthy manner. غني المال خير حتى يكون كثيرة ومن مكان طيب خير : Wealth is not called خير (Khair), unless it is in large quantity and is collected in a praiseworthy manner. إن ترك خيرًا : If he leave much wealth (2:181). وما تركو من خير : And whatever wealth you spend (2:274); (4) good things; (5) horses etc. إتى أحييت خب خير : I
love the love of horses; or I preferred the good things of the world (38:33); (6). good or goodness; good fortune; prosperity; (7). welfare; well-being; (8). happiness; (9). good state or condition; (10). bounty or beneficence.  

Poverty, or niggardliness.  

A man possessing little or no good; possessing few or no good things; or poor or niggardly or who does little good; or in whom there is little good or goodness.

There is no good in many of their conferences (4:115).

Then if good befall him he is satisfied (22:12).

All the good it has done (3:31).

Also means, good, better, best (denoting superiority).

That Our granting them respite is good for them (3:179).

You dislike a thing while it is good for you (2:217).

A believing bond woman is better than an idolatress.  

A believing bond woman is better than an idolatress (2:222).

Is that better or the Garden of Eternity (25:16).

Such a one is best of all people.  

And God is the Best of planners (3:55).

The Best of judges (7:88).

Good man (plural).  

All were good (or best). (38:49).

A good woman or woman excellent in beauty and disposition, generous in race, exalted in rank, possessing much wealth (plural).  

Therein will be maidens good and beautiful (55:71).

Also means, a good thing of any kind; a good quality; a good act or action (plural).

A man or thing (or men or things) chosen, selected or elected.

Muhammad is the chosen of God from all His creatures.

They have no choice or option or it is not for them to choose (28:69).

You have the choice.

[Oar. inf. noun]  

Thread or string.  

The true dawn; whiteness of the dawn; whiteness of the day; the dawn that rises high filling the horizon.  

The false dawn; the blackness of
night; the dawn that appears black and spreads sideways; the night.

[2:188]: Until the white thread becomes distinct to you from the black thread, a needle. Into the eye of the needle (7:41).

: A needle.

: A seamster.

: Such a thing was imaged to him in his mind i.e. such a thing seemed to him. It seemed to him that it was so.

: Their staves appeared to him by their magic (20:67).

: Horses collectively; cavalry; used as singular and plural, males and females; horsemen or riders of horses.

: Horses and mules and asses (16:9).

: And urge against them thy horsemen and thy footmen (cavalry and infantry).

: He was proud or haughty or he behaved proudly or haughtily.

: Proud and self-conceited or vain; one who walks with a proud and self-conceited gait, with an affected inclining of his body from side to side.

: He (God) loves not any proud or vain or self-conceited boaster (31:19).

: He held back in fighting through cowardice and fear and attained no good.

: Tent; any house that is not built of stones and bricks; a place of abode; pavilion; a construction of trees and palm-branches with their leaves upon them, which a man uses for shade when he brings his camel to water.

: The martyr is in the tabernacle of God beneath His throne. It is also applied to women's vehicles of the kind called. Plural of is and and . Well guarded in pavilions (55:73).
8

باب الدالٍ

د

Dāl

Numerical Value = 8
Dāb [aor. يدّب inf. noun ّدّب] 1. daab; He strove, laboured, toiled or exerted himself; He wearied himself or became wearied in the work and he held on or continued in his work. 2. daab: He drove the beast vehemently or drove him away. 3. daab: The night and the day hold on in their course alternating. 4. daab: A custom; manner, habit or wont; an affair, a business or a concern; a state or condition; a deed or work. 5. daab: This is thy custom, concern, condition or work. 6. daab: Like the case of the people of Pharoah or like their continuing in their disbelief or like their striving hard against Moses etc. (3:12). 7. daab: He said you will sow for seven years working hard and continuously (12:48). 8. daab: Striving, labouring and exerting himself and wearying himself in his work or holding on and continuing. 9. daab: A hard fatiguing or continuous a night-journey. 10. daab: The night and the day, which are so called because they hold on in their course of following one another. 11. Al-shams wa-Al-fumr daaben: The sun and the moon, both performing their work constantly (14:34).

Dab [aor. ّدّب] 1. dab: He or it crept, crawled, went or walked leisurely or gently or simply he walked. 2. dab: He creeps among us with calumnies. 3. dab: His scorpions i.e. calumnies or slanders, crept along. 4. dab (dāb) (plural). masculine and feminine: Anything including animals, beasts, reptiles or insects that creep or crawl or walk slowly; all moving animals whether big or small, whether walking on two legs or four or creeping on the belly; its predominant signification being a beast that is ridden especially, a beast of the equine kind; i.e. a horse, a mule and an ass; any creature that walks or creeps or crawls, rational or irrational; according to some, the word includes birds also. 5. And He scatters therein all kinds of beasts (2:165). 6. And God has created every animal from water. Of them are some that go upon their bellies, and of them are some that go upon two feet, and among them are some that go upon four (24:46). 7. An shru. (34:15).
The worst of beasts in the sight of God (8: 23).

The worst of beasts: دَبِيرُ [دَبِيرًا] inf. noun: He followed his back; he followed him with respect to time, place, rank or station.

He came following them: دَبِيرُ الفُؤُودُ: The people went away, turning the back and did not return; they perished.

He considered the issue or result of the affair or the case; he performed or executed the affair with thought or consideration; he devised or planned the affair; he governed, managed, conducted or regulated the affair.

He (God) directs or plans the Ordinance from the heaven unto the earth. (32:6).

He (God) regulates the affair. (13:3).

He thought or meditated upon it; he considered or examined it or studied it repeatedly in order to know it or until he knew it.

Signifies thinking or meditating upon a thing and endeavouring to understand it; syn. with فَتَفَقَّهُمُ = أَفَلَوْنَ يَتَفَقَّهُمُ. Will they not then consider the meanings of the Holy Qur'an and endeavour to obtain a clear knowledge of what is in it (4:83).

Have they not, then, endeavoured to understand (meditated upon) what has been said to them (23:69).

One who manages, orders or regulates the affairs of any kind, but generally affairs of importance. مَدِيُّرةُ (feminine) and مَدِيِّرَاتُ (plural).

And those who are charged with the managing, ordering and regulating of affairs.

Then he turned away and behaved proudly (74:24).

And by the night when it retreats to depart or withdraws (74:34). or when it follows the day.

He made him to be behind him. Êفْنَارُ: Retiring or declining or going back.

Turning back and at the setting of the stars, when the stars go back i. e. decline or set. وَأَنَّ مَدِيِّرًا: He turned back retreating (28:32).

Then you turned your backs retreating (9:25).

A land upon which rain has fallen partially, not generally or universally. مَدِيَّرُ (plural) Êفْنَارُ: The back; syn. وَأَنَّ مَدِيِّرًا: He turned his back; he put to flight.

And she tore his shirt from behind (12:26).
They shall turn the backs, (54:46). كَأَلْبَا مُثْلٍ. 
They will turn their backs to you (3:112). كَأَلْبَّهُمُ الْمُثْلُ
And after the prostrations (50:41). كَأَلْبَّهُمُ الْمُثْلُ.
(2). the back or hinder part (cont. of قَلِيلٍ); the backside; (3). posterior; (4). buttocks; (5). rump; (6). the anus; (7). the latter or last part or parts of anything. كَأَلْبَّهُمُ الْمُثْلُ.
(2). the back or hinder part (cont. of قَلِيلٍ); the backside; (3). posterior; (4). buttocks; (5). rump; (6). the anus; (7). the latter or last part or parts of anything.

Following behind the back; the last that remains of a people; he (or those) who comes at the end of a people; one who comes after or follows another; the last of anything; the root, stock, race or the like (syn. فَطَعَ اللَّهُ دَابِرَهُمُ).  أَضْلَلُ.
And May God cut off the last of them or extirpate them.

And He cut off the root of the disbelievers (8:8). فَطَعَ دَابِرَ الْكَافِرِينَ
The last remnants of the people were extirpated (6:46).

[Inf. noun] : It (a trace or mark). became covered with sand blown over it by the wind; it became effaced or obliterated; he became overcome by old age and emaciation.

The garment became dirty. دَأَرَ الْعُبُوُّ.
The sword became rusty. دَأَرَ السَّيفُ.
He destroyed or obliterated him or it; he covered him with i.e. worn garment.

The bird adjusted its nest. دَأَرَ الطَّيْرُ.
He wrapped or covered himself entirely with the garment.

He leaped upon and rode the horse. دَأَرَ.
Any garment which a person wears for warmth; upper garment; overcoat. The Holy Prophet is reported to have said: "You are persons of distinction and other people are vulgar." كَأَلْبَّهُمُ الْمُثْلُ. ابْنُ الْبَعْشَاءِ وَلِلْأَسْلَامَ الْدُّناَرَ. (مُدَيِّنٌ دَانَارُ). يُسَتَّهِيْهَا الْمُدَيِّنُ;
O that has wrapped himself with the mantle; O that is ready to mount the horse (74:2).

[Inf. noun] : He drove him away; he expelled or banished him; he repelled him with roughness and ignominy; he put him or removed him to a distance.

Driven away; repulsed or repelled; removed to a distance with ignominy and violence.

Repulsed and for them is perpetual punishment (37:10). دُخَرُوْ رَ وَلَهُمُ غَذَّاتٌ وَأُصِبَّ.
Thou be cast in Hell condemned and rejected (17:40).

دخَلَ السَّمْسُ [ذَخَلَ]: He slipped.

The sun declined towards the place of setting.

ذَخَلَ حَجَّة: His argument, plea, allegation or evidence was or became null and void.

ذَخَلَ الحَجَّةٌ: He made the argument or plea null and void.

ذَخَلَوْا بِهِ: That they might rebut (or make null and void or slippery and instable) the truth thereby (40:6).

ذَخَلَ: Slipping or slippery.

ذَخَلَوْوَانِ: Their plea or argument is slipping, infirm, null and void or futile (42:17).

ذَخَلَ الْإِقْفَامُ: Having no firmness or stability in their affairs.

ذَخَلَٰمُ (ذَخَلُوْمُ plural and ذَخَلُوْمُ feminine): Worsted; rejected; thrown over; cast away; loser;

ذَخَلَوْا مِنْ الدَّخَلِييي: He was of the losers, rejected, worsted, cast away (37:142).

ذَخََٰلَ [aor. inf. noun] دَخََٰلَ: God has spread, spread out, expanded or extended the earth; made wide or ample.

ذَخََٰلَ اللَّهُ الْأَرْضُ: And the earth along with it He has spread forth (79:31).

ذَخََٰلَ also means, he compressed her, or lay with her.

ذَخََٰلَ الْبَطَنُ: The belly was or became large, distended, inflated.

ذَخََٰلَ [aor. and aor. inf. noun] دَخََٰلَ: He was or became abject, mean despised, contemptible, humbled, or despicable.

ذَخََٰلَ (ذَخََٰلُوْمُ and ذَخََٰلُوْمُ plural): Abject, mean, contemptible or despicable.

ذَخََٰلَ: He entered the house.

ذَخََٰلَ: Enter ye the Fire among the
nations that passed away before you (7:39).

He entered into or embraced Islam.

He commenced or began the affair.

I entered the house after Zaid, he being in it.

Enter ye in upon them by the gate (5:24).

He had an unsoundness in his intellect or body.

His affair was or became intrinsically bad or corrupt or unsound.

The corn or food became eaten by the worms.

A thing that enters into another thing and is not of it. This is the primary signification of the word; also it means badness, corruptness or unsoundness in intellect or body.

In his intellect is unsoundness; i.e. in this affair there is unsoundness; rottenness in a palm-tree; (4) leanness or emaciation; (5) perfidiousness or treachery or faithlessness; (6) deceit, guile or circumvention.

And make not your oaths to be a means of deceit between you, guile or circumvention (16:95); people or persons who assert their relationship to those of whom they are not. (inf. noun and (inf. noun and  

Enter; he inserted or introduced him or it.

O my Lord cause me to enter in a good manner (or good entry). (17:81).

And We made them enter into Our Mercy (21:76), or admitted them into Our mercy. (act. part. from (inf. noun and and an entrance i.e. a place of entrance or ingress; any inlet.

The fire sent up smoke.

The smoke or dust rose or spread.

The food was or became infected with smoke, while being cooked.

His nature or disposition was or became bad or corrupt.

(1). Smoke. When the sky will bring forth a visible smoke (44:11); (2). evil or mischief.
There was between us an affair that had evil or mischief, arising in consequence of it; (3). it also means dearth or drought, sterility or unfruitfulness and hunger; (4). It is also applied now-a-days to tobacco.

The milk was or became copious, abundant; the milk flowed abundantly. means, the thing continued. The herbage became tangled or luxuriant by reason of its abundance. The udder abounded with milk. The sky poured forth rain copiously. The market became brisk. To God he attributed his deed. A pearl or a large pearl. Shining, glistening, gleaming. A shining, gleaming, glistening or bright star. A sky pouring down abundance of rain. A cloud pouring down much rain. He (God) will send over you clouds pouring down abundant rain.

He pushed it violently; thrust it; repelled it; or averted it. He averted from him, or deferred his prescribed punishment. It shall avert the punishment from her. The Holy Prophet is reported to have said; Avert or defer the prescribed punishment by doubts. They repelled or strove to repel one another in contention or altercation; they disagreed. means you disagreed among yourselves about it or you contended together respecting it or you repelled or strove to repel one another by each of your casting the act of slaughtering upon others.

He walked or he walked leisurely, slowly or with a weak gait. Generation after generation passed away. He died and left no progeny. (aor. ) : He rose in grade, degree, rank, condition or station. He made him to walk, or to walk gently, slowly and leisurely; he caused him to draw near by degrees; he exalted or elevated him from one grade to another.
by degrees. اَسْتَدْرَجَةٍ is syn. with درجة in the last two meanings. أَسْتَدْرَجَةٍ: He caused him to ascend and to descend by degrees; he drew him near to destruction gradually or step by step. أَسْتَدْرَجَةٍ: He took them little by little, (one or a few at a time) and not (all of them) suddenly.

We will draw them near to destruction step by step (7:183).

They have the highest rank in the sight of Allah (9:20).

For them are the highest ranks (20:76).

دَرَسَ [aor. inf. noun درَسُ : The mark became effaced or obliterated. درَسَ : The garment became old and worn out. درَسَ : The book became old. درَسَ الكُبَّارِ : The woman menstruated. درَسَ الكُتَّابَ : He compressed the girl. درَسَ الْجَامِعَةِ : He read the book; he read it repeatedly in order to remember it; or he read and learned it. درَسَ الْقُرَآنَ : He read the Holy Qur'an and returned to it time after time that he might not forget it. درَسَ : He studied under him as his teacher. وَلَيْفِلُؤُوا دَرَسَتُ : That they may say "Thou hast learned well" (6:106). وَأَنَّ كَانَ عَن دَرَاسَتِهِمْ لَغَافِلِينَ (6:157). And we were indeed unaware of their reading (6:157).

دِرَكَ [aor. inf. noun درَكَ : The thing attained its proper or final time or state. أَذْرَكَ المُتَشَهَّثِ : The fruit attained its maturity i. e. it became ripe. أَذْرَكَ المُشْجِرِ : The boy attained his maturity or puberty. أَذْرَكَ المُسْتَمَلِّي : I walked until I overtook him. أَذْرَكَ الْمُشْجِرِ : He knew the problem; he perceived it; attained perfect knowledge of it; he comprehended it. لاَ أَذْرَكَهُ : I perceived it by my sight. أَذْرَكَهُ بِبُصْرِيَّةِ : The eyes perceive Him not; or as some others say the mental perception or vision comprehendeth Him not or attaineth not the
knowledge of the real nature of His hallowed essence or the eyes cannot reach Him (6:104). When the calamity of drowning overtook him (10:91). The rain dropped with close consecutiveness. The people attained, reached, overtook or came up with one another or the last of them attained, reached; overtook or came up with the first of them. The news followed one another closely. Hence تدارک signifies: It continues and was carried on uninterruptedly. Hence when said of knowledge, تدارک means, it continued unbroken in its sequence. Had not a favour from his Lord reached him (68:50). Until when they have all successively arrived therein, all together; or when the last of them had reached, overtaken or came up with the first of them (7:39). Various means, nay their knowledge with respect to the Hereafter has reached its maturity or has become perfect; nay their knowledge respecting the Hereafter has reached its end i. e. has come to its end; or their knowledge has erred or disappeared; or but doth their knowledge reach to the Hereafter; or nay their knowledge reaches not the Hereafter (27:67). The act of attaining, reaching or overtaking. Thou shalt not fear Pharoah, overtaking you (20:78) or being overtaken by him; the attainment or acquisition of an object of want and seeking the attainment thereof and signifies the same, a consequence, generally meaning an evil consequence as also ذرك; a doubled rope that is tied to the cross pieces of wood of the bucket and then to the main Well-rope and signifies the same. ذرك also means a place and a time of attaining, reaching or overtaking. We are surely overtaken (26:62). ذرك also means a place and a time of attaining, reaching or overtaking.

Verily the hypocrites shall be in the lowest stage or depth of the Fire of Hell (4:146). (plural مُذَرَّكَاتٍ, مُذَرَّكَونَ) (pass. part.): Perceived by means of any of the sense; one overtaken. إن المُذَرَّكَاتْ في الذُّرْكَ (4:146). ذرك (plural مُذَرَّكَاتٍ, مُذَرَّكَونَ) (pass. part.) means the same, a consequence, generally meaning an evil consequence as also ذرك; a doubled rope that is tied to the cross pieces of wood of the bucket and then to the main Well-rope and signifies the same. ذرك also means a place and a time of attaining, reaching or overtaking. We are surely overtaken (26:62). ذرك also means a place and a time of attaining, reaching or overtaking.

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دَرَّى
[aor. inf. noun] دَرَّىٰ: His sight became dim or obscure.
: A certain silver coin; a dirhem; دَرَّىٰ (plural): Coins; money cash or coin in an absolute sense.

: His sight became dim or obscure.

أَوْ بَشَرْهُ [دَرَّىٰ]: And they sold him for a paltry price, a few dirhems (12:21).

دَسَّرَ
[aor. inf. noun] دَسَّرَ: He or it pushed, thrust, drove, propelled him or it;
: He thrust; he pierced or stabbed him vehemently with a spear.

(plural): He drove in a nail with force; he nailed anything; he fastened, or repaired a ship with a nail, or with cord of fibres of palm-tree.

قُدِّحَبُ مِن دَسَّرَاهُ: He is unsuccessful or is ruined who corrupts it; makes it vile and little by evil works; or who makes it obscure or stunneth it (91:11).

دَعَّ
[aor. inf. noun] دَعَّ: He pushed him, thrust him, or drove him

ٌ: Or whether he bury it in the dust (16:60) and also دَسَّرَهُ فِي النَّارِ and دَسَّرَهُ or دَسَّرَهُ may have an intensive signification; also means, he corrupted it. قدَّخَبُ مَن دَسَّرَاهُ: He is unsuccessful or is ruined who corrupts it; makes it vile and little by evil works; or who makes it obscure or stunneth it (91:11).
away; he repelled him or he did so harshly, roughly or violently.

That is he who drives away the orphan and does so harshly, roughly or violently or he treats the orphan with harshness or violence. The day when they shall be pushed into the Fire of Hell with a violent thrust (52:14).

دعاء [aor. inf. noun دعاء and دعوى] He prayed to God or supplicated Him desiring to obtain some good. دعوته: I prayed for him. دعوته عليه: I prayed against him. دعوته زكويًا: There and then did Zachariah pray to God (3:39). دعوته: I called him, called out to him, summoned. دعوته الناس إلى الصلاة: The people called the people to Prayer. دعوته قوميًّا عليه وُهلاً و نهارًا: I have called my people night and day (71:6). دعوته الناس: I invited people to eat with me. دعوته: He called him to his aid. وادعوا شهادته كم: And call to your aid your helpers (2:24). ما دعوته إلى هذا الأمر: What led or drew thee or drove thee to do this thing. دعوته زيدًا أو برزى: I called or named him Zaid. دعوته الله: God destroyed him. دعوته من أذى و توالي: It will call him and also it shall destroy him who turned his back and retreated (70:18). دعوته: He wailed and wept for the dead. دعوته ودعاء: A single time or act of prayer; a call to Islam. دعوته في الدعوة الإسلام: I call thee or invite thee to accept Islam. دعوته الحقيق: The declaration that there is no deity but God (13:15); an invitation to food, feast, banquet. دعوته إلى الدعوة: He called him to a feast; a call or cry; particularly a call for aid and succour. و إذا: What do you say? ولم يوذدهم دعاءً: Then when He called you by a call (30:26). دعوته: But my calling them has only made them flee from me all the more (71:7). وما دعوته الكافرون إلا في ضلل: And the prayer of the disbelievers is but a thing wasted (13:15). Which hears nothing but a call and a cry (2:172); الدعاء is to the near and الدعاء: Your prayer is accepted (10:90). الدعوى: Indeed Thou art the Hearer of prayers (3:39). الدعوى also means adoration, or religious worship; belief in God. الدعوى also means prayer. والآخر دعوتهما أن الحمد لله: And the conclusion of their prayer is that all praise be to Allah (10:11). الدعوى also means, a claim. داع (act. part.): Praying, supplicating, inviting or calling; one who prays,
دعَى

supplicates, invites or calls (دعاء and دعاء are plurals).

أجيب دعاء الداعُ: I answer the prayer of the supplicant when he prays to Me (2:187).

Ron ُلا أجيب دعاء اللّه: And who does not respond to God's Summoner (46:33).

دعاء also means مُدّعٌ i.e. Summoner to Prayer.

And He has not made your adopted sons your real sons (33:5).

دفع [aor. inf. noun دفع]: He was or became warm or hot or he experienced warmth or heat or he wore what rendered him warm or hot. دفع من البرد: He wore warm clothing to protect himself from the cold. دفع البُيت: The house was or became warm or hot. دفع: (1). Warmth or heat; (2). a thing that renders one warm or hot or wool or the camel's fur.

ما عليه دفع: There is nothing upon him that should keep him warm. لَكُم فيها دفع: For you in them is warmth, etc. (16:6); (3). the young ones and hair and milk of camels and whatever else of a useful nature is obtained from them; (4). a gift.

دُفع [aor. inf. noun دفع]: He repelled, impelled, pushed, repulsed drove him with force or strength as also دافع (inf. noun دفع and دافع) or دفع عنّه: He helped him; he defended him. دفع عنه الأذى: I repelled or averted or removed from him what was harmful or protected him. دفع بحجّة: He refuted him by an argument. دفع الفول: I refuted or rebutted the saying. دفع باللابئ هي أحسن: Repel evil (or refute) with what is best (23:97). فاطلع في سبيل الله أو دفعوا: Fight ye in the cause of Allah or repel the attack of the enemy (3:168).

إذدفع هذا: Leave or spare him. إذا دفع: I gave to him the thing. دفع إلى الله الشّيء: And when you give them their property (4:7). دفع: And were it not for Allah's repelling men

إذلله يدفع عن أهلين أمواهم: Verily Allah defends energetically those who believed, or helps those who are believers (22:39).

The act of pushing, repelling, repulsing etc. (inf. noun دفع) وَلَوْ دَفَعَ اللّهُ النَّاس: And were it not for Allah's repelling men
ذَفُعُ (act. part.): One who repels, averts, defends. 
There is none that can avert it (52:9).

ذَفَقُ [aor. inf. noun َذَفَقُ َذَفَقُ [ذَفَقُ َذَفَقُ : He poured out the water with vehemence. 
 ذَفَقُ النَّهْرُ ذَفَقُ : The stream became so full that water began to flow out from its sides. 
ذَفَقُ اللَّاَمُ ذَفَقُ (act. part.): Pouring forth or the thing that pours forth. 
مَاءُ ذَفَقُ : Water pouring forth or gushing water. 
ذَفَقُ : He is created from a gushing fluid (86:7).

ذَكُّ [aor. inf. noun َذَكُّ َذَكُّ [ذَكُّ َذَكُّ : He demolished the wall so as to make it even with the ground; he felled or demolished or broke it into pieces. 
ذَكُّ َالْأَرْضُ ذَكُّ ذَكُّ : He made even the elevations and depressions of the ground. 
ذَكُّ أوُ أَرْضُ ذَكُّ : Even or level place; ground broken and made even. 
َذَكُّ : He (God) made it even or level without any elevations or crumble or broke into pieces or pounded and pulverized it and made it level or broke it into pieces (7:144); even or level sand. 
إِذَا ذَكُّ َالْأَرْضُ ذَكُّ ذَكُّ : When the earth shall be completely broken into pieces and made level (89:22). 
ذَكُّ وَاحِدَةٌ ذَكُّ : And then shall be crushed with one crash (69:15). 
ذَكُّ : One crash; falling down in a single crash; the word also signifies an elevated place; a flat topped structure upon which one sits. 
ذَكُّ َالْدَّارِيَةُ بِالسَّبْعِ ذَكُّ : He distressed or jaded or fatigued the beast by journeying. 
ذَكُّ َالْخُمْسِي ذَكُّ : Fever weakened or crushed him. 
ذَكُّ َالْقَتَّالُ عَلَى الْمَيْتِ ذَكُّ : He repelled or pushed him. 
ذَكُّ : He put earth upon the dead.

ذَلِلُ [aor. inf. noun َذَلِلُ َذَلِلُ [ذَلِلُ َذَلِلُ : He directed him, guided him to the thing. 
ذَلِلُ َذَلِلُ َذَلِلُ : He indicated the thing to him (inf. noun َذَلِلُ َذَلِلُ َذَلِلُ : He directed him to the way, or showed him the way. 
ذَلِلُ َذَلِلُ َذَلِلُ : Nothing pointed out to them (or directed to them) that he was dead (34:15). 
ذَلِلُ ُأَذْكُرُ عَلَى شَجَرَةَ ٱلنَّجَجِ ذَلِلُ : Shall I lead (or guide or direct) thee to the tree of eternity (20:121). 
ذَلِلُ : He emboldened. 
ذَلِلُ َذَلِلُ َذَلِلُ : What has emboldened thee to do this. 
ذَلِلُ َذَلِلُ َذَلِلُ : The woman behaved with boldness towards her husband and with amorous gesture and feigning opposition. 
ذَلِلُ : A
director or right director to that which is sought; a guide, an indicator; a
discoverer; an indication; an evidence; a proof; an argument; a sign set
up for the knowledge of a thing indicated.

Then We make the sun a guide thereof (25:46).

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conciliate with it the judges and do not seek to gain access to the judges thereby (2:189). (1) A bucket; a certain vessel with which one draws water from the well.  : فلأن ندلو : So he sent down his bucket (12:20); (2) a certain mark made with a hot iron upon camels; (3) calamity, misfortune or mischief; : جاء بالشر : Such a one brought calamity. : It was let down or lowered. : He descended upon one with evil; : He drew near or approached; he was or became lowly, humble or submissive; or he lowered, humbled or abased himself. : He drew nearer to God then he came down (53:9).

[ā'ūr. inf. noun دم : He made the ground or earth even. دم أرض رأسة : He broke his head. دم عليهم or دمهم : He (God). crushed them and destroyed them completely or inflicted a full and complete punishment upon them or made the earth to quake with them or was angry with (91:15). دم علبه : He spoke to him in anger. دم عليه : he punished him completely or fully. دمت على الشيء : I covered over the thing; I buried the thing making the ground even over it.

[ā'ūr. inf. noun دمار and دمْر : He perished or perished utterly. دمْر علّيهم (inf. noun دمْر : He came in to them without permission or intruded upon them or intruded upon them in an evil manner or with an evil intention. دمْر عليهم (inf. noun تدمير : He (God) destroyed or destroyed them completely. The torrent destroyed the place. : نم دمارا الآخرين : Then We destroyed the others (26:173). : نم دمَّرنا الآخرين تدميرا : Then We destroyed them a complete destruction (25:37). : دمر الله عليهم : Allah utterly destroyed them (47:11). دمار : Destruction, complete destruction.

[ā'ūr. inf. noun دمع and دموع and دمع : He shed tears. دمع علّيهم or دموعهم : The eye shed tears. دمع الجريح : The wound flowed with blood. دمع الإناء : The vessel became full till it overflowed. : دمع دموع : A single drop thereof i.e. a tear (دموع plural). : دمعة : A woman quick to
weep, abounding with tears. An eye quick to shed tears or An eye that sheds many tears.

دمَعٌ [aor. and inf. noun] : He broke his head so that the wound reached the (i.e. brain); he broke the bone of the brain. The sun caused pain to his brain. He overcame him or subdued or abased him or it. The truth rebutted or overcame and prevailed over it and abolished the falsehood. So that it may overcome or prevail over it and abolish it; or so that it may do away with it in such a manner as to render it despicable (21:19).

دمَعٌ [aor. inf. noun] : The wound bled; blood issued from it. Blood. A man seeking to obtain the revenge of blood. is an Arab proverb meaning, such a one is the slayer of such a one. Forbidden to you is carrion and blood (5:4). And he will shed blood (2:31).

دُنْرَ It (a man's face) glistered like a dinar. He had many dinars. A certain gold coin. If thou trust him with a dinar (3:76).

dَنَا [aor. inf. noun] and دَنَّوَ : He or it was or became near or approached. I was and became near to him or it. (inf. noun) : He was related to him. The sun was or became near to setting. دَنَا = دُنِئٌ : He was or became weak, contemptible low, ignoble; bad or foul; not profitable to anyone. Then he drew nearer to God, then he came down (53:9). (act. part.): Being or becoming near; drawing near or approaching; he or it that becomes near or approaches or draws near.

دمَعٌ : An eye quick to shed tears or

دمَعٌ : An eye that sheds many tears.

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And the fruit of both gardens near to hand (55:55).

(feminine of ذاتية: ذاتية عليهم ظلالها). ذان: And its shades shall be close over them (76:15).

Qāb: Nearer and nearest, opposed to فوسن أو أذني: So that he became one chord to two bows or closer still (53:10): The Romans have been defeated in the land nearby in the nearer or nearest part of the land; (2). أذني: Former, first and foremost.

(1). Nearer and nearest, opposed to فوسن أو أذني.

And its shades shall be close over them (76:15).

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So that he became one chord to two bows or closer still (53:10): The Romans have been defeated in the land nearby in the nearer or nearest part of the land; (2). أذني: Former, first and foremost.
or surpassed him. (1). Time, from the beginning of the world to its end; as also: This is the primary signification of this world; (2). time; a time, or a space or period of time, whether long or short. (3). along, unlimited time; or an extended indivisible time or time without end; it differs from (time) in having no end. (4). an age (plural). (5). was applied by the Arabs to Fortune or Fate. The Holy Prophet is reported to have said, Do not revile time or fortune, for God himself is; (6). also signifies an evil event or accident; a misfortune; a calamity. And nothing but Time (or fate or calamity etc.) destroys us; (7). a purpose; an intention; a desire; the end that one has in view; My intention is not this or desire or intention; (8). a custom or habit that lasts throughout life. My habit is not so.

dhār [aor. inf. noun] 
- He filled the cup.
- He poured the water violently.
- He broke the thing and cut it.
- He beat him.
- A cup full to the brim; a cup so full as to overflow.
- Abundant water.
- also means, pure.
- Full or pure cup or cups.

dhām [aor. inf. noun]
- The event came upon him suddenly, took him unawares.
- The fire blackened the cookin-pot.
- He (the horse) became black.
- The seed-produce became of a dark green colour by reason of abundance of moisture or irrigation.
- A walled garden green inclining to black.
- Two Gardens dark green with foliage or black by reason of intense greenness arising from abundant moisture; and everything green, the Arabs call black.

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It (the rain) moistened the surface of the earth a little.

He behaved towards one hypocritically or deceived him.

The she-camel had little milk.

He was or became weak.

He endeavoured to conciliate or make peace with such a one; or treated him with gentleness or softness or he acted towards him with dishonesty or dissimulation; he pretended the contrary of what he conceded in his mind with regard to him; he strove to deceive him.

They wish that thou should be soft, pliant or gentle so that they may also be pliant or you should disbelieve and they would also disbelieve or you act against what is in your mind and they also act like that.

Also signifies holding a thing in contempt or light estimation.

Do you hold this discourse in contempt or do you reject or disbelieve this discourse?

A red hide.

So becomes red like redhide; it also means of rose colour; or red colour inclining to yellow-like the red hide or like the dregs of oil or olive oil; also means, a slippery place; a smooth or long or smooth road. Also signifies that with which one anoints.

Oil; grease of any kind; weak rain; or rain such as only moistens the surface of the earth; a vertigo that affects the camel.

It produces oil.

He possessed cunning and excellence of judgement;

He deceived him, outwitted him.

He attributed to him cunning or he smote him with a distressing or grievous thing or event or accident.

The event befell him.

What has befallen thee.

A calamity befell him.

A calamity, a misfortune; a formidable, grievous or distressing event or accident.

More and most grievous, calamitous or distressing.

The Hour will be most calamitous, grievous, distressing etc.

Also signifies more or most intelligent or cunning.

Calamities of fortune or Time.
DAAR

[AOR. inf. noun DAAR: went round, circled or revolved round the house. DAAR: He or it returned to the place from which he or it began to move. DAAR: It (a thing, for instance, a wine-cup) went round them. DAAR: (said of an event): It came about. The word also means, he reasoned in a circle. DAAR: The days came round in their turns. DAAR: It went round with him, as the ground seems to do with a person sick by reason of giddiness in the head. 

أَنَا آَوْزُوْرُ حَوْلَهُ عَلَى أَرْبَعٍ بَسَوُّ: I have within my compass or power that thing or affair. تَفْرَزُ: Their eyes rolling (33:20).  

شَكُرُ: I shall show you the abode of the transgressors (7:146). فَأَضْحَكُوا فِي دَارِهِمْ: So they lay prostrate in their homes (7:92).  

فَخَسَفُنا بَيْنَمَا: So We caused the earth to swallow him up and his dwelling (28:82).  

عَلَى الأَرْضِ: The city of the Holy Prophet i. e. Madina.  

وَعَلَّمُنَا نَبِيّ دَاّرَ: Those who entered the city i. e. Madina (59:10); also means the Hereafter.  

ذَكَرَى الْدَّارِ: Reminding of the abode of the Hereafter. مَا بِالْدَّارِ: One who lives in a place.  

Ready merchandise which you give or take from hand to hand (2:283). (syn. مَوْضِعٍ and مَتَوَّى) A house; a mansion, especially a large or big house; a place of abode which comprises a building or space in which there is no building; an abode; a dwelling.  

سَأَلَكُمُ دَارُ الْفَضَّيْقِينَ: I shall show you the abode of the transgressors (7:146).  

فَاضْحَكُوا فِي دَارِهِمْ: So they lay prostrate in their homes (7:92).  

فَخَسَفُنا بَيْنَمَا: So We caused the earth to swallow him up and his dwelling (28:82).  

There is not in the house anyone. Thou leave not any one of the disbelievers in the land (71:27).

The circuit or circumference of a thing; a ring; a circle; a feather (in a horse); depression beneath the nose; a turn of fortune, specially an evil turn; a calamity, defeat; rout; slaughter; death. We fear lest a misfortune befalls us (5:53).

Calamities befell them. The misfortunes or evil turns of fortune befell him. Calamity which befalls and destroys. They wait for calamities to befall you. On them shall fall an evil calamity (9:98).

The days came round in their turns. (inf. noun) also signifies the changing of time, or fortune from one state or condition to another and so:

Good fortune came to him. Good fortune departed from him. He became widely known, whether in a good or bad sense.

The garment became worn out. God made days to come round among men by turns i.e. sometime some people were in good circumstances and sometimes other.

I dispensed the thing among them by turns and they received it by turns. We make those days come to men by turns (3:141). A turn of good fortune; a happy state or condition; a turn to share in wealth and to prevail in war; a turn of taking a thing, or is in wealth and is in war; according to some signifies a thing that is taken by turns and is the act of taking by turns and a transition from one state to another.

The "fai" became a thing taken by turns among them. That it may not become a thing taken by turns among the rich of you or that it may not be taken by turns by the rich among you or it may not circulate only among the rich of you (59:8).

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prevalence, predominance or victory and the latter the transition of wealth from one people to another.

[ar. inf. noun ] دَامَ : (1). It (a thing). continued, lasted, remained long; (2). or for ever. : May his dominion continue long. : He kept constantly to the affair. : Means continuance; because ما is a conjunct noun to دَامَ and it is not used otherwise than adverbially, like as infinitive nouns are used adverbially. : Stay as long as Zaid is staying. : So long as the heavens and the earth last (11:109). : Unless thou keep standing over him (3:76). also means, he was or became tired or fatigued or it (a thing) circled or revolved. : The bucket became full. (act. part.) and plural دَامِئَ : Perpetual, permanent, everlasting. is one of the attributes of God i. e. He who lasts for ever. is also said of a thing which is in motion and going round, thus the word has two contrary meanings. : Its fruit is everlasting (13:36). : Who are constant in their Prayers (70:24).

[ar. inf. noun ] زَوَنْ : He or it was or became low, base, vile etc. or weak. زَوَنْ : Low, base, vile, paltry, contemptible or inferior, base, lower; of a middling sort, between good and bad; deficient; also means eminent in rank or condition; noble or honourable. Thus it has two contrary significations. زَوَنْ : Zaid is below thee in rank or above thee. زَوَنْ : A base man. حذِّلْ زَوَنْ : This is the inferior of that. زَوَنْ زِيَادَ : Among them are those that are righteous and among them are also those that are otherwise or are below in rank or estimation or righteousness (7:169). It also signifies, before in respect of place or in front or behind. رَجَلَ زَوَنْ : He set in front of him or behind him. It also signifies before in respect of time and after in respect of time. Thus briefly زَوَنْ signifies (1). below in respect of rank etc. and above in respect of rank or situation (2). before in respect of place (in front) and behind in respect of place; (3). before in respect of time and after in respect of time. زَوَنْ : Nearer than another
thing. This is nearer than that or inferior to that; it also means in defence of. He who is killed in defence of his property and honour is a martyr. Other than, beside or besides; against. And who should do work other than or beside that (21:83); less than or other than. And call upon your helpers beside Allah. But He will forgive whatever is less than or short of that (4:49). It also means, at, near, nearby, with or present with; syn. with. And call upon your helpers beside Allah (2:24). He who is killed in defence of his property and honour is a martyr.

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enslaved him; he ruled, governed, managed him or it; he possessed it or had authority over it.  

He who reckons with himself gains.

(1). Obedience and submissiveness; 

To Him is due obedience for ever (16:53); (2). religion; 

There should be no compulsion in religion (2:257). 

Surely the true religion with Allah is Islam (3:20). The word is applied to Religion, in the widest sense of this term, practical and doctrinal, thus comprehending which means religious belief. It is syn. with  the šari'ah (3). a particular law, statute; or an ordinance or dominion or government; 

He could not have taken his brother under the law (or in the dominion). of the King (12:77); (4). reckoning or judgement; 

The Master of the Day of Judgement (1:4). 

Let not pity for the twain take hold of you in executing the Judgement of Allah (24:3), 

Surely, the Judgement or reckoning will come to pass (51:7), 

This is the right creed or true reckoning (9:36); (5). a system of usages or rites and ceremonies inherited from ancestors. It is said of the Holy Prophet in a tradition, 

He used to conform with usages inherited from fore-fathers; (6). custom or habit and business, 

This has always been my custom; (7). a way of acting or conduct; (8). state, condition or case; (9). a property; 

(10). disobedience; (11). recompense or compensation or requital. 

(Day of requital). (1:4); (12). compulsion against the will, subjugation, ascendancy or ruling power, mastery; (13). Retaliation; (14). a constant or gentle rain. 

(plural مَدَّيْنَى). (مَدَّيْنَى) (1): Repaid, requited, compensated or reckoned with, 

: Shall we indeed be requited (37:54); 

(2). Possessed; owned, held under authority; slaves; 

Shall we indeed be paid in possession, 

If you are not to be called to account or if you are not in bondage to Us (56:87). 

: A debtor.  

Also means one who gives or grants credit.
9

باب الدال

ذ

Dhāl

Numerical Value = 700
It is a noun of indication properly meaning "This" (but sometimes when repeated better rendered "that"), relating to an object of masculine gender such as is near. It is a noun of which the signification is vague and unknown until it is explained by what follows it. 

ذَٰلِكَ (masculine). 

ذَٰلِكَ (feminine). 

ذَٰلِكَ This is thy brother. 

ذَٰلِكَ This is thy sister. 

ذَٰلِكَ (plural). 

ذَٰلِكَ Those are thy brothers. 

ذَٰلِكَ : This man. 

ذَٰلِكَ : This is thy brother. 

ذَٰلِكَ : This is thy sister. 

ذَٰلِكَ (plural). 

ذَٰلِكَ : These are thy brothers. 

ذَٰلِكَ (dual). 

ذَٰلِكَ (plural). 

ذَٰلِكَ : They are following in my footsteps (20:85). The letter ْهَا which is used to give notice to a person addressed of some thing about to be said to him is prefixed to َذَٰلِكَ. Thus you say َذَٰلِكَ (feminine). 

ذَٰلِكَ (dual). 

ذَٰلِكَ (plural). 

ذَٰلِكَ (dual). 

ذَٰلِكَ (plural). 

ذَٰلِكَ : The Book, there is no doubt in it. 

ذَٰلِكَ is primarily used in the sense of `that` but here it is used in the sense of `this` to denote that the Book is remote from others in respect of highness and greatness of rank. َذَٰلِكَ is syn. with َذَٰلِكَ when it falls after ْما and ْمَن which are used as interrogative.
In like manner was the word of God proved true (10:34).

[10:34] He collected the thing. He frightened him drove him away; blamed him. The wind blew upon him from every direction like a wolf who attacks from every direction. He acted like a wolf; he was quick in pace. He was frightened. He became wicked and crafty like a wolf. He is a wolf among a flock of sheep. Dearth or drought devoured them. is a proverb applied to him who is charged with the murder of another. Hunger. And the wolf devoured him. (12:18)

[12:18] He blamed him or it, or found fault with him and it; he despised him and drove him away; he abased or disgraced him; he requited him. Blamed; despised; disgraced; driven away or vanished (pass. part.). Get out hence despised and banished (7:19)

[7:19] He repelled from him; he defended him. He drove away the fly or flies. also means he went hither and thither not remaining in one place. Fly or flies, They cannot create even a fly (22:74). He is more frail than a fly. also means, continuous evil or harm. An evil has befallen me; ill-luck; plague or pestilence; madness; pupil or apple of the eye.

He defended his family. He harmed or hurt or molested the people. He left or made him to be confounded and perplexed; he made him wavered or vacillating. He wavered or vacillated between two affairs. Their state of affairs became unsteady. (inf. noun . Wavering, vacillating; one who does so; (plural and . Wavering between this and that (4:144).
[aor. inf. noun: He cut lengthwise, split; slit it; he rent or ripped or rent or ripped open; he slaughtered or sacrificed it (namely a sheep or goat or cow etc.) in the manner prescribed by the law by cutting the two external jugular veins or by cutting the throat, i.e. نَخُرَ. But correctly لَخُرْ is in the throat and لَنَخُرْ is in the pit above the breast, between the collar-bones, where camels are stabbed. لَنَخُرْ being used in relation to camels and لَخُرْ in relation to other animals. ذَبَحَ عَنْهُ: He slaughtered or rent him or sacrificed it. ذَبَحَ عَنْهُ: He slaughtered or sacrificed for him by way of expiation. ذَبْحٌ also means, he slaughtered or slew in any manner. فَذَبْحُهَا: Then they slaughtered her (2:72). ذَبَحُ signifies the same as ذَبَحَ except that it applies only to many objects, whereas ذَبَحَ applies to few and to many. Moreover ذَبَحُ signifies, he did the act of slaughtering thoroughly, fully and also mercilessly i.e. : He slaughtered their sons and slaughtered them mercilessly (28:5). ذَبَحُ: An animal intended to be slaughtered; an animal that is slaughtered or sacrificed. وَذَبَحْتَ لَبْنَتَهُ عَلَى التَّرَابِيْضِ: And We ransomed him with a great sacrifice. ذَبَحُ (feminine): Animal to be slaughtered; or that which is fit for sacrifice. ذَبَحَةٌ: A thing stored up for the time of need. (plural). ذَخَاثُ: The works of the believers are his treasures. وَمَا ذَخَّرْتُونَ: And what you will store up (3:50).

[inf. noun: He hoarded it or laid it up for the future; he stored it up; or prepared or provided it for a time of need; he selected it. فَلَنَمَا ذَخَّرْتُ الغَيْبَ: Such a one does not treasure in his heart good advice. ذَخَرْتُ: A thing stored up for the time of need. (plural). ذَخَاثُ: The works of the believers are his treasures. وَمَا ذَخَّرْتُونَ: And what you will store up (3:50).

[aor. inf. noun: He sprinkled or scattered the salt. ذَرَّ: God spread His servants upon the earth. ذَرَّتُ الأَرْضَ: The ground put forth the plant. ذَرَّةٌ (used as singular and plural, and ذَرَّاتُ is used as plural): Children or offspring of a man, male or female; little ones or young ones; descendants; progenitors or ancestors, خَلَّلَ ذَرَّتَهُمْ فِي الْفَلَكِ المُشْهُرِ: We carried their offspring (or their progenitors) in the laden ship (36:42); women. ذَرَّةٌ: And he has weak
offspring (2: 267). And some of their fathers and their children (6:88).

God created the creation. Indeed We have created for the Hell (7:180). He multiplied or made numerous. He (God) multiplies you therein (42:12). also means, he sowed land; His hair became white.

He measured it with the i.e. cubit. He measured it with his forearm. He strangled such a one from behind with his forearm. Vomit overcame him and came forth to his mouth. In its primary acceptation signifies the stretching forth or extending the arm or foreleg; power or ability as also of a man's reach or extent of power or ability. (and sometimes ) He was unable to do or accomplish the thing; as though meaning, he stretched forth his arm to it and did not reach it, thus the phrase is proverbially applied to him whose power falls short of the attainment or accomplishments of an affair, And felt powerless on their behalf (11:78). or he lacked strength or power or ability to do the thing; found not any way of escape from what was disagreeable therein; or he was unable to bear or endure or undertake the thing. I have not the power or ability to do it; : A man liberal in disposition, also signifies the measure of anything. : of a man) The part from the elbow to the extenuates of the fingers; fore-arm; forelegs; the instrument with which one measures the length of the (or cubit) made of a piece of wood or whether it be iron or a rod of wood or iron (now-a-days its length is from 50 to 70 centimeter); the part of the forelegs of bulls and cows and of sheep and goats which is above the (i.e. hoof). also signifies the forepart of a spear.
The wind raised it, carried it away, scattered it.

By the winds that scatter with a true scattering.

He was or became obedient to him; he acknowledged or confessed to him; he was or became lowly, humble or submissive to him.

He remembered him or it; he recollected it; he preserved it in his memory; he spoke or talked of him or it.

The chin (plural).
the story of such and such things. And relate the story of Mary as mentioned in the Book (19:17).

And mention or pronounce the name of Allah over it (5:5). And speak about me or mention me to thy lord (12:43). This is called Remembering with the tongue or mentioning. 

ذكر الله: He gloriied God and exulted His greatness; he asserted His unity; ذكر الله also means, he prayed to God or offered prayers to Him, remembered Him. 

ذکر: And when you are safe, then remember or glorify God or celebrate His praise or offer your prayers to Him (2:240). Those who glorify God or sing His praises standing, sitting and lying on their sides ذکر الله: God bestowed His favours upon him or He called him to His presence to do him favour. 

ذکر: He spoke well of him or praised him or he spoke ill of him and mentioned his faults. 

اذکر: If thou speaks ill of me, thou wilt assuredly repent. Is this the one who makes an evil mention of your gods (21:37). ذکر الله: He was mindful of his right and did not neglect it. 

اذکري لى: Be ye mindful of and neglect not to be thankful to God for His favour (2:232). 

اذکري لى: Bear in mind; study, reflect; be mindful. Also means, and study what is in it and forget it not; or think ye what is in it or forget it not (2:264). ذکر الله: He struck him upon his penis. ذکر الله (inf. noun اذکر) and ذکر الله (act. part.): An admonisher. ذکر الله: And remind them of the days of Allah (14:6). 

اذکر: And who is more unjust than one who is reminded of the Signs of his Lord (18:58); (2). He exhorted; admonished him or gave him good advice and reminded him of the result of affairs, 


اذکر BROW (act. part.): An admonisher. ذکر BROW: Admonish, for thou art an admonisher (88:22). 

ذکر: तन्दकर एक भी मद्दकर: And remind them of the days of Allah (14:6). 

اذکر: That they might take heed; be admonished; be mindful; become reminded of.
and so is: May reflect; or take heed or remember (2:222 and 7:4). He remembered (or became reminded) after a time (12:46). Remembrance or presence of a thing in the mind: And remembrance of God is indeed the greatest virtue (29:46); (2). memory; (3). mentioning, telling, relating or saying of a thing. Till I speak to thee (or tell thee or relate or mention to thee). concerning it (18:71); (4). Praise and glorification of God; praying and supplicating to Him.: That their hearts feel humbled when God is praised and glorified or remembered (57:17); (5). Praise or eulogy of another; (6). dispraise or evil speech; (7). a thing that is current upon the tongue; (8). fame, renown, reputation, whether good or evil; (9). Eminence; nobility; honour. He has a good (or bad). reputation among the people. And We exalted thy name; and We raised thy good name or reputation (94:5), and certainly it is a source of honour (eminence, nobility). for thee and thy people (43:45). By the Holy Qur'an possessed of great eminence (38:2). (10). An exhortation; an admonition or a warning (or reminder). It is nothing but an exhortation or reminder for all peoples (38:88). Besides all the meanings given under: a book containing an exposition of religion, and an institution of religious laws; any book of the Prophets, for instance the Torah, especially the Holy Qur'an. Verily We Ourselves have sent down the exhortation (the Holy Qur'an). (15:10). And ask of those who possess the Reminder (16:44). here meaning, the Torah or the Holy Qur'an. Exhortation; admonition; reminding; remembrance; mention, What hast thou to do with the mentioning thereof (79:44). When their admonition has actually come upon them (47:19); Repentance. Of what avail shall be his repentance (89:24); being reminded or caused to remember, Their being reminded of or caused to remember of the Abode (38:47). A reminder or an exhortation.
for men of understanding (38:44). But as an exhortation for him who fears God. We have made it a reminder (56:74). It is infinitive noun of and so is. If my sojourn here and my reminding you of your duties offend you (10:72). (plural of which is feminine) is act. part.: One who remembers.

Those men and women who remember God (33:36).

We have made it a reminder (56:74). It is infinitive noun of and so is. If my sojourn here and my reminding you of your duties offend you (10:72).

Thou art but a warner or an admonisher (88:22).

Male; of the male sex.

The male is not like the female (3:37). (two males).

Is it the two males that He has forbidden or the two females (6:144). ( and are plurals). Exclusively reserved for our males (6:140).

Do you, of all peoples, approach males (26:166).

He slaughtered the animal and He slaughtered the animal in the manner prescribed by the law termed. Except that which you have slaughtered as prescribed by the Law (5:4). is particularly applied in the law to signify the destroying of a life in a particular manner, exclusive of any other manner. He became advanced in age and big bodied or corpulent; he attained to full growth or age. He became sharp in mind; quick of understanding, perception or intelligence. (plural): Having sharpness or acuteness of mind. Strong or pungent odour. Sharpness of intellect.

He was or became low, base, paltry, contemptible, humble and weak. The beast became easy, submissive or manageable; he attained to full growth or age. Before we were humbled or abased (20:135). He made or rendered a man and beast easy, submissive or manageable or subdued and brought to subjection, (inf. noun ).
The bunches of the grape-vine were made to hang down so that they might be easily plucked. Its clustered fruits will be brought within easy reach (76:15). And We have subjected the same to them (36:73). He (God), humbled, abased or rendered low or contemptible and weak. Thou abasest whom Thou pleasest (3:27). Lowness; paltriness; abasement, disgrace, and weakness; easiness, tractableness; submissiveness and weakness; also gentleness and mercy. Nor has anyone to help Him on account of weakness or lowness of state or condition (17:112). Casting down their eyes on account of disgrace or abasement (42:46). is also syn. with: And make soft to them the side of gentleness i.e. treat them with gentleness or lower to them the wing of humility i.e. be humble and submissive to them (17:25). According to Imam Raghib  is a consequence of subjection and  is what is after refractoriness. So the meaning of the verse would be: (1). be gentle unto them like him who is subjected to them and (2). be submissive, gentle or tractable to them. Also means the beaten track. The decrees of God take their appointed course. Lowness, baseness, abjectness, abasement, disgrace, humiliation and weakness. And they were smitten with abasement (2:62). (singular :  and (plural : ). Low, base, abject, vile, mean, paltry, contemptible and weak; gentle. And you were humble and weak and merciful. (3:124). They are gentle and merciful to the believers or kind and humble (5:55). A smooth or even road. Easy, tractable, submissive or manageable applied to a beast. It is a cow not broken in to plough or unyoked (2:72). Applied to land or ground means easy to be travelled or to ride upon made easy, even or smooth. He (God) made the earth inclined (on its axis) for you (67:16). (plural). And follow the ways of thy Lord which have been made easy for thee (16:70). More or most mean. The most honourable will
drive out therefrom the one most mean (63:9). (plural): The lowest. They are among the lowest or most disgraced (58:21).

[plural]: The lowest.

They are among the lowest or most disgraced (58:21).

[Plural]: He blamed him or found fault with him or censured him. دَمَ : He was satirized. دَمَ : He did or said that for which he should be blamed or found fault with. دَمَ : He granted him protection or refuge. دَمَ : He took a promise or an assurance or security or safety in favour of or against him. دَمَ : A compact, a covenant, a contract, a bond or an obligation; a right or due for the neglect of which one is to be blamed; an inviolable right; security or safety of life and property or a promise or an assurance of protection security or safeguard; suretiship. لا يُفَرَّقُوا فِي كُلِّ ذَٰلِكَ دَمَ : They would not preserve any tie of relationship or covenant in respect of you (9:8). أَتْ : Thou art in the protection of God. فِيهِ ذَٰلِكَ كَذَا دَمَ : I am responsible for such a thing. مُدَمَّوُومَ : Blamed or found fault with; censured or reprehended. مُدَمَّوُومَ : A person blamed. مُدَمَّوُومَ : A compact, a covenant, a contract, a bond or an obligation; a right or due for the neglect of which one is to be blamed; an inviolable right; security or safety of life and property or a promise or an assurance of protection security or safeguard; suretiship. فَلَمَّا قَدَمَوْا مَدَّوُومَ : They have a charge or crime against me (26:15). 

[plural]: He followed his tail, not quitting his track. ٍذَٰنَبَ : He committed a sin, crime, fault, frailty, shortcoming misdemeanour; natural failing. ٍذَٰنَبَ meaning a tail or in man the part of body corresponding to the tail. ٍذَٰنَبَ : A sin, crime, fault, frailty, shortcoming misdemeanour; natural failing; an offence or an act of disobedience whether intentional or committed through inadvertence. According to Imam Raghib ٍذَٰنَبَ means, such errors and mistakes as bring about a harmful result and render one liable to be called to account. It differs from إِنَّمَ ذَٰنَبَ in being either intentional or committed through inadvertence; whereas ٍذَٰنَبَ is peculiarly intentional. Plural is ٍذَٰنَبَ and ٍذَٰنَبَ is also sometimes used as plural. ٍذَٰنَبَ : They have a charge or crime against me (26:15).
they confess their sins (plural). And Thou forgive our sins (3:17). A horse having a long tail; a great bucket; a bucket full of water or nearly full of water; a lot, share or portion. مثل: Like the share of their fellows (51:60); metaphorically it is applied to "rain".

[ar. دُهَاب: inf. noun دَهَاب and مَذَهَاب: He went or passed along; marched; journeyed; proceeded; passed away; departed. Syn. with or or or Sar or سَار:  But when the fear has passed away (33:20); It (said of a mark or trace) wasted away, became consumed, destroyed, exhausted, or expended. فَلا دُهَابِ رَبُّكُمْ: Your strength depart from you or become exhausted (8:47). So let not thy soul waste away in sighing for them (35:9). Then دُهَابَ إلى: He went to his kinsfolk, strutting along (75:34). فَلَمْ دُهَابِ عَلَيْهِ: He or it went from, quitted, relinquished or left him or it. أَهْلَهُ بَيِّنَّي: And when fear left Abraham (11:75). دُهَابٌ لَّعْمَهُ: His reason or intellect left or forsook him or his heart. دُهَابُ لَعْمَهُ: His flesh wasted away. دُهَابُ فِي الأَرْضِ: He went into the open country or out of doors, to satisfy a want of nature. The thing escaped my memory; it became confused or vague to me. دُهَابُ بِهِ: He went or went away with him or it, and he made him or it to go away or depart or he took it away, or carried off. دُهَابُ اللَّهِ بِعُورُهُ: God took away their light (2:18). And these two take away or destroy your best traditions (20: 64). أَذَهَبْهَا: He removed, dispelled, put it away; he made it to cease; he did away or made away with it; he made an end of it; he wasted, exhausted or destroyed or spent it. أَذَهَبْهَا عَلَى الحَرْزَ: Who has removed grief from us (35:35). أَذَهَبْهَا عَلَى السِّيَاتِ: You exhausted your good things in life (46:21). إنَّ الْحَسَنَاتِ يُذَهِّبُهُمُ الْسَيَاتِ: Surely, good works drive away (or put away or make an end of) bad works (11:115). فَلَنَّا بِذَهَابٍ إِلَى ٱلْمَرْكَزِ: Such a one holds the creed or opinion of Abu Haneefa. دُهَابُ فِي عَلَبِ الشَّيَاء كُلٌ مَذَهَابُ: He tried every way or procedure or did his utmost in seeking the thing. دُهَابُ إِلَى أَيُّهُ مَذَهَابُ: He resembled his father.
We are able to take it away or We determine its taking away (23:19).

(23:19).

: I am going to my Lord (37:100).

: Those who hoard up gold and silver (9:34):

: He found gold in large quantity in the mine and he became puzzled and his reason departed in consequence thereof.

: He forgot it or neglected it or neglected it intentionally and became diverted from it. is neglecting a thing, or quitting a thing in confusion and perplexity such as arises from fear etc. ; or being diverted from one's constant companion so as to forget him and being content to leave him or diversion that occasions grief and forget-fulness.

: The day when you see it, every woman giving suck shall forget her suckling (22:3).

Meaning i.e. a possessor, an owner, a lord or master but often better rendered as "having" "possessing", "possessed of" or endowed with. The Nom case is : The Lord of the Throne, the Lord of honour (85:16). Accu. case is And remember Our servant David, man or possessor of strong hands (38: 17). Gen. case is : Sought out a way to the Owner of the Throne (17:43), [singular (nom. case), (gen. case), (nom. case), (accu. case), (gen. case), ] [dual masculine (nom. case), dual. masculine (accu. and gen. case), plural masculine (nom. case), and plural masculine (accu. and gen. case)]: As determined by two just men (5:96). And call to witness two just persons (65:3). As to blood relations they are nearer one to another (8:76): Possessor of strong hands and powerful vision (38:46): It is singular.

: On an elevated land of green valleys and springs or running water (23:51). is dual feminine in the nom. case and is in the accus. and gen. case: The two having many varieties of trees (55:49). Two
garden bearing bitter fruit (34:17). And if they be with (possess) child (65:7), and if à and if à and if à and if à and if à and if à are also used as prefixed noun as meaning "something in possession" and not "a possessor". The woman brought forth what was in her belly.

دَّافُعَ: He drove away or repelled him.

دَّافُعَ: He drove away or repelled, or kept back or debarred the camels from the water, or prevented them from coming to it.

دَافُعَ: He defended his honour.

دَافُعَ: He dispelled from me anxiety and grief.

دَافُعَ: Two women who were keeping back their camels or flocks (28:24).

دَافُعَ: He tasted it or he tried or knew its taste. when they both tasted of the tree (7:23).

دَافُعَ: Taste you i.e. experience, feel etc., the punishment of burning (3:182).

دَافُعَ: They will not taste death therein (44:57).

دَافُعَ: And you will taste evil (16:95).

دَافُعَ: Such a one tasted or experienced i.e. knew it by its falling.

دَافُعَ: He tasted or experienced or felt the sweetness of faith.

دَافُعَ: He pulled the string of the bow for the purpose of trial, that he might see what was its strength.

دَافُعَ: I knew or tried or tested what qualities etc. such a one possessed.
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<th>aor. inf. noun</th>
<th>ذَاعَ النَّبِيَّ {ذَاعَ}</th>
<th>The news spread, became published, divulged or diffused.</th>
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<td>ذَاعَ النَّبِيَّ أو بِالْبَيْتِ</td>
<td>He spread or published the news.</td>
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<td>ذَاعَ السَّرَّ أو بِالْبَيْتِ</td>
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<td>ذَاعَ بِالْشَّيْءِ</td>
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<td>فَذَاعُوا بِهِ</td>
<td>They spread it about (4:84)</td>
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[aor. رأس and رأس inf. noun: He headed the people, became their chief or head or Lord. رأس inf. noun: He hit or hurt his head.]

- He headed the people, became their chief or head or Lord.
- He was or became high in rank or condition; he strove for headship or command.

- Carrying upon my head bread (12:37).
- You will have your principal or original sums (2:280).
- The head of a man or animal; the highest part of a mountain; its peak or summit or uppermost part of a valley.

- He kissed his head.
- And pass your wet hands over your heads (5:7).

- The principal part of religion is the fear of God.
- To the believers he is compassionate and merciful.

- Let not pity take hold

[译] 他率领人民，成为他们的领袖或首领或主。
他或成为高官或地位；他努力争取领导或指挥。

- 我把面包放在头上（12:37）。
- 你将拥有主要的或原始的金额（2:280）。
- 人的头部、动物的头部；山顶的最高部分；山脉的峰顶或山峰。它的上部或顶峰。

- 他吻了他的头。
- 使你的湿手在头上。

- 宗教的主要部分是畏惧安拉。
- 对信徒来说，他具有极大的慈悲。

- 别让怜悯占主导。
[aor. inf. noun رَأَى : رأيتهُ [رُؤِيَةُ رأىُ قَبِيضُهُ : He saw him or it. قدّ : He saw that his shirt was torn (12:29). رأى : He saw him or it with the eye and also with the mind. رؤية is of several kinds; first, it signifies seeing with the eye as in : He saw his shirt torn; and with what serves for the same purpose as the organ of sight. 

أُعْمَلُوا فِسْبِيرِى الله عَالِمُ كَمَّا : Work and Allah will see what you do (9:105), because the sense of sight cannot be attributed to God. Similar to this is the phrase, رأى فيَّهُ كَمَّا : He saw in him such a thing or رأى مِنْهُ كَمَّا : He experienced from him such a thing. Secondly, "Seeing by supposition or fancy" as in : أرى أن زيدًا مُنطّقٌ : I suppose or fancy that Zaid is going away. إننا نَرَاىُ فِي سَفَاهَا : We suppose or fancy or think that you have foolishness in thee (7:67). Thirdly, seeing by reflection or consideration as in : أرى أرى مِنْالا تَرَونَ : I see by reflection or consideration what you see not (8:49). Fourthly, seeing with the mind or seeing mentally or opining or judging a thing, a sense in which the inf. noun رأى is more commonly used as in the words معَأْذَبُ الصَّدَقَةُ مَرَارَى : The heart did not belie what he saw mentally. رأى في مَنْبَهِبِ رؤيَاءٍ (53:12) : He saw i.e. he fancied that he saw in his sleep or dream. Then رأى means, he knew or he thought, it has two objective complements or when it has two objective complements, it necessarily means knowing (or the like). رأى may be rendered as he saw or knew him or it to be; he thought or judged or held or regarded him or it to be. رأيت زيدًا : I knew, thought or regarded Zaid to be learned. سَكَارَى : Thou shalt think or regard people to be drunken (22:3) بِرُؤْيَتِهِمْ وَبِرُؤْيَتِهِمْ رأىُ العَيْنِ : They were thinking them to be twice as many as they according to the evidence of the sight of the eye (3:14) : He formed or held an opinion respecting the affair. رأيت رائَىٰ : I struck or fixed a banner into the ground. رأيت الزَّوَنَةٍ : I kindled the 

آَلَمْ رَأى إلى كُلّا . زَوَنَدَ : Hast thou not considered such a thing so as to be admonished thereby. as a phrase used on an occasion of wonder at a thing and for rousing the attention of the person to whom it is addressed.}
Hast thou not considered the case of those ...... (2:244). When it denotes consideration that leads to becoming admonished.

In like manner also which may be literally rendered "hast thou and have you, etc., considered" are expressions used to arouse attention, meaning "tell thou me" or "what thinkest thou or what ye think", as in the words.

Say, tell me if His punishment comes upon you (10:51). Tell me or what think ye if come upon you. (6:41). I faced so that I saw him or it; I acted hypocritically or with simulation towards him; I pretended to him that I was otherwise than I really was.

Those who act hypocritically or ostentatiously or that people might see it (107:7). To be seen of men (4:143). Hypocrisy; ostentation; to be seen of men.

He did that in order to make others to see it and hear of it. Boastfully and to be seen of men (8:48). They saw one another. (6:41). When the two groups or armies saw each other or approached and faced each other so that each was able to see the other.

Show Thou us our religious rites and ceremonies of the Pilgrimage or the places where those ceremonies and rites are to be performed (2:129). I do not point out to you but that which I see myself (40:30). That he might show him how to hide (5:32). He made such a one to know a thing or person to be. Syn.

That thou mayest judge between men by that which Allah has taught thee (4:106). Advise or counsel thou me with thy opinion. (inf. noun from (6:41). Sight of the eye like; sight of the mind i. e. mental perception, judgment; intelligence; or forecast; belief; skill in affairs; opinion. ٣٠٥
Only the most abject amongst us have followed thee meaning without reflection or to all outward appearance or at first thought or opinion. How misguided is his opinion. Intelligent people. Aspect, look or outward appearance; beauty of aspect or outward appearance; what the eye sees of goodly condition and clean apparel. They are better off in wealth and in appearance or outward show (19:75). A dream, or vision in sleep. Syn. with حلم or رؤيا is such as is good and the latter is the contrary. Thou hast indeed fulfilled the dream (37:106). Surely, Allah has fulfilled for His Messenger the vision (48:28).

[ar. inf. noun: He was or became its lord, possessor, owner; he possessed or owned it; he had command or authority over it. He ruled or governed the people i.e. he was or became their lord, master or chief. He reared, nourished fostered, brought up, him, (i.e. ربة) taking good care of him and acting as his guardian until he attained to puberty and also رثا means, the woman patted her child repeatedly on its side in order that it might sleep. It is said that the primary signification of رثا is i.e. the bringing a thing to a state of completion by degrees. He increased or rightly disposed the benefaction. He put the affair in a proper state; he managed, conducted or regulated the affair and established it firmly. He collected the thing and possessed it. He made the oil fragrant or good and sweet or perfumed it. (inf. noun: He brought up the child and took care of him till he reached his puberty. As they nourished me in my childhood (17:25). A lord, possessor, an owner of an anything; ( صاحب and رث are syn.) A lord, master or chief; a lord, ruler, governor, regulator; a rearer, fosterer, nourisher and an accomplisher. It is an inf. noun used as an intensive epithet, like هو رث الدار. i.e. he is the master of the house and رث المال: He is proprietor.
of the property or its owner or master. Remember me or mention me to thy lord (12:43).

Are diverse lords better or Allah? (12:40).

She is the mistress of the house. One of the epithets used for God. The Lord of all the worlds (1:2).

A boy reared, fostered, brought up and taken good care of until he reaches his puberty (step-son); a man's wife's son; a woman's husband's son; a confederate. (feminine) and (plural). She is the daughter of a woman's husband by another wife or the daughter of a man's wife by another husband, because he or she rears her in spite of her being not a real daughter; (stepdaughter) or it means the wife of a man having child by another wife; also a woman who has the charge of a child who rears or fosters it.

Your stepdaughters who are your wards (4:24).

(plural) is related to which means, a large company of men. means, numerous companies. It also means, learned, pious, patient men. Fought beside him numerous companies of their followers (3:147).

The plural of which is a relative noun from (Lord), just as (long-beard) and (having long hair) are derived from and respectively. Keeping in view the different meanings of the word (plural) would mean: One who devotes himself to religious service, or applies himself to acts of devotion; one who possesses knowledge of God; one who is learned in religious matters; a good or righteous man; a worshipper of the Lord; a teacher of others who begins to nourish people with the small matters of knowledge or science before the great; a learned man who not only practices what he knows but also instructs others; one of a high rank in knowledge; a lord or master; a leader; a reformer. But be solely devoted to the Lord (3:80).

is a word of which there are many dialectic variants, some that are formed with the suffix and some with...
both these affixes together. Of these the most common are ﺭُبُّ and ﺭُبُّ ﻣَا ﻭ، and ﺭُبُّ ﻣَا is the most common of the forms that have the affix ت. ن may be rendered "few" and "some" and with ﻣَا ﻭ affixed "sometimes" or "seldom" or it may mean "many" and ﻣَا ﻭ affixed "many times", "many a time", "often" or "frequently". As the context may indicate.

Few or many men stood.

Now surely scarce an instance is there of any one born having no father and of one having offspring whom two parents have not procreated (meaning Jesus and Adam). (a tradition), O many a female having dress in the present life will be naked on the day of Resurrection. ﻣَا is affixed to ﺭُبُّ in order that verb may follow it, and the verb that follows it is generally a preterite as to the letter and the meaning as in ﻣَا ﻭ. i.e. seldom or often such a one has come to me. sometimes the verb is a future but only when it expresses an event of which one is certain as in ﻣَا ﻭ ﻭ ﻭ. ﻭ: Often do the disbelievers wish that they were Muslims (15:3).

[ar. inf. noun ﺭِبْحُ] ﻭ ﻭ: He gained or made pro- fit in his traffic. ﻭ ﻭ: But their traffic has brought them no gain (2:17). ﻭ: His traffic brought him gain or profit. ﻭ: Righteousness is the best traffic in respect of gain or profit.

[ar. inf. noun ﺭُﺑُّ] ﻭ ﻭ: He waited for good or evil to befall him. ﻭ ﻭ: A thing or an affair or an event put me in expectation. ﻭ ﻭ: He looked for, expected or waited for the event to come about. ﻭ ﻭ: He expected or waited for the event to befall him.

Wait thou for the vicissitudes of time to befall her, perhaps she might be divorced some day or her husband may die.
Do you look for us anything except one of the two good things (9:52). He kept back from the thing. Waiting for and one who waits. We are also waiting with you (9:52). also means, one who withholds, or collects and withholds wheat and the like waiting for a time of dearness. [syn. Period of waiting. The period of waiting is four months (2:227). He looked for or waited for the thing.

[ar. ربط and inf. noun ربط: He tied, bound or made it fast. ربط جاهدا: (inf. noun رباط) His heart became strong, firm and resolute so that he did not flee from the occasion of fear. ربط الله على خليبه: God strengthened his heart. ربط الله على خليبه بالضمر: God strengthened his heart with patience. ربطنا على قلوبهم: We strengthened their hearts (18:15). رباط المأرب: (inf. noun رباط and مرابط) He applied himself perseveringly to the affair. رباط الملعون: The army kept past or remained on the frontier of the enemy. الرباط الملعون: The two parties tied their horses at their respective frontiers, each in preparation for the other. يربطان: Be steadfast, and strive to excel in steadfastness and (tie your horses on your frontiers) be on your guard (3:201). And of mounted pickets (or of horses tethered (8:61). رباط: Tying; a thing with which one ties, binds or makes fast a beast; a rope with which a beast is tied; a snare for catching game; The gazalee rent his snare; The heart; قرض رباط: He died; a fortress; a public building for the accommodation of travellers and their beasts; a religious house or house inhabited by devotees; a building for the poor; horses. فلان له رباط من الحبل: Such a one has got horses.
(1). He took the fourth part of their property, (2). he became the fourth of them or (3). he made them to be four or fourteen or forty or forty four by adding himself.

A fourth part. Then you shall have a fourth (4:13):

He entered his fourth year. Four and four; four and four together; or four at a time and four at a time = 

If she bears witness four times (24:9).

Why did they not bring four witnesses (24:14).

And When We made Moses a promise of forty nights (2:52). Fourth. The fourth was their dog (18:23).

The property increased and became augmented; it increased by usury. Whatever you pay as interest that it may increase the wealth of the people, it does not increase in the sight of Allah (30:40); or it may mean, whatever you give of usury or whatever you give of anything for the sake of receiving more that it may increase the wealth of the people. It also means, it became high. The boy grew up. The horses panted or were or became out of breath. I ascended the hill or the elevated ground. I took more than I gave. He (God) will increase charity or alms (2:277). The earth became large and swelled. It stirs and swells (22:6).

Did we not bring thee up among us (26:19).

A company of men. A large company of men or ten thousand. One million. (it is also pronounced (ربیّة) An excess and an addition; an addition over and above the principal sum, but in the law it signifies an addition obtained in a particular manner (i. e. usury, interest or
profit and the practice of taking interest or profit). It is in lending or in buying and selling and in giving. The Hadith has defined as: Every loan advanced to draw profit is i.e. interest. Allah will abolish interest (2:277). A hill or elevated ground or place. Like the case of a garden on elevated ground (2:266). Increasing or augmenting. And He punished them with a punishment exceeding other punishments; a vehement punishment (69:11). More numerous; more powerful; more abundant in wealth. Lest one people become more powerful, more numerous or more abundant in wealth (16:93).

[ar. inf. noun رَّتَعَ : He (beast) ate and drank what he pleased; he ate and drank with great greediness; he ate and drank plentifully and pleasantly in land of green herbs and waters. It is metaphorically said of man as meaning, he ate much. رَّتَعَ فَالَّذِي فَالَّذِي : Such a one acted as he pleased in eating and drinking the property of such a one. وَرَتَعَ : We went out sporting and enjoying ourselves. وَرَتَعَ بَلَغَ : Send him with us tomorrow that he may enjoy himself and play (12:13). It is said in a hadith: من رَّتَعَ حَوْلَ الْحِيْيَنِ : He who goes round about the prohibited place of pasturage may enter into it. رَتَعَ فِي الْمَكَانِ : He stayed in the house and ate and drank or enjoyed himself fully and at will. رَتَعَ : He backbited such a one.

[ar. inf. noun رَّفَطَ : He closed up and repaired a rent. رَفَطَ الْكَلْمَاتِ : He repaired the piece of cloth and sewed it up. رَفَطَ الْفُلُوجَاتِ : He closed up the breach that was between them; he reconciled them; he reformed their affairs. رَفَطَ : Being closed up. رَفَطَ : They were a closed up mass and We opened them out (21:31). رَفَطَةً : A woman unfit for coition.
رَجَبُ [aor. inf. noun رَجِبَ الشَّمَسِ] رَجَبٌ الشَّمَسِ: The thing was or became well arranged.
رَجَبُ التَّنْفُرِ: The front teeth were or became even in their growth or separate one from another, well set together and very white and lustrous. (inf. noun رَجِبٌ الكَلامِ) : He put together and arranged well the component parts of the speech and made it distinct.
رَجَبُ in its original sense relates to the teeth, signifying their being separate one from another and when used with regard to a speech, it signifies putting together and arranging well its component parts and making it distinct.
رَجَبَ الْقُرْآنَ : I read or recited the Holy Qur'an in a leisurely manner, deliberately distinctly and well.
رَجَبَ الْقُرْآنَ تَرِبَّيْلاً : We have arranged it in the best form (25:33).
رَجَبَ الْقُرْآنَ تَرِبَّيْلاً : And recite the Holy Qur'an slowly, distinctly and well. (73:5).
رَجَبَ الْبَابُ here signifies proceeding in a leisurely manner and uttering distinctly, without exceeding the proper limits or bounds.
رَجَعُ [aor. inf. noun رَجَعَ الشَّمَسِ and رَجَعَ رَجَعٌ رَجَعٌ] رَجَعَ : It moved and shook.
رَجَعَ : He put it in motion or in a state of commotion or agitation; he put it in a state of violent motion; or convulsion or made it to shake, quake or quiver.
إِذَا رَجَعَ الأَرْضُ رَجَعَ : When the earth shall be convulsed with violent convulsion (56:5). He shook the door violently.
رَجَعَ [aor. inf. noun رَجَعَ ابْتُرَارَ and رَجَعَ ابْتُرَارٌ ابْتُرَارٌ] رَجَعَ : He postponed, put off, deferred or delayed the affair.
رَجَعَ الْحَامِلُ : She was or became near to giving birth.
رَجَعَ [aor. inf. noun رَجَعَ ابْتُرَارَ] رَجَعَ : He recited poetry or he versified in the metre terms رَجَعُ. رَجَعَ : Properly signifies commotion, agitation or convulsion and consecutiveness of motions; hence punishment that agitates by its vehemence, and occasions vehement consecutive commotions; conduct that leads to punishment; sin or iniquity, filth or uncleanness or uncleanness; idol-worship; plague or pestilence.
قَانُونًا عَلَى الْبَيْتِ : We sent down upon the transgressors punishment from heaven (2:60).
وَيَدْهِبُ عَنْكُمْ رَجَعُ الشَّيْطَانَ : He (God) might remove from you the filth of Satan (8:12).
And when there fell upon them punishment or pestilence or plague (7:135). as also Filth or uncleanness; punishment; idol-worship. And uncleanliness do thou shun (74:6).

[73:6] And the sky thundered violently and became in a state of commotion preparatory to rain. The camel brayed violently. (aor. inf. noun رجُعُ) , and (aor. inf. noun رجُعُ) : It was or became dirty or filthy or disliked or hated for its filthiness; he did a bad, evil, abominable or foul action.

(1). Dirt, filth or uncleanliness; (2). any action that is disliked for its filthiness; (3). That He may remove all uncleanness from you (33:34); (4). an unclean, dirty or filthy thing or person; (5). For all that is unclean (6:146), (أغْلِبْ عَلَيْهِمُ الرَّجَعُ) : So leave them alone, for surely they are filthy or unclean people (9:95); (6). punishment,(7). a sin or crime; (8). an unlawful or forbidden thing; (7). infidelity and unbelief; (8). an action that leads to punishment; (9). anger; (10). that in which there is no good; (11). malediction or execration; (12). a light or slight motion; (13). suggestion of the Devil.

[73:6] [aor. inf. noun رجُعُ] and and (رَجُعُ) and مَرْجَعُ and رَجَعُ and مَرْجَعُ and رَجَعُ and رَجَعُ: He came or went back or returned to the same place or person or state or occupation from which was the commencement action or saying etc. رُجُعُ signifies the returning to a former place or quality or state whether the returning by the whole person or thing, or by a part thereof or by an action thereof.

(1) لَبِنَ رَجُعًا إِلَى الْمِدَانِ: If we return to the city (63:9). (2) فَلَمَّا رَجَعُوا إِلَيْهِمْ: So when they returned to their father (12:64). (3) إِنْ إِلَى رَجُعٍ الْرَّجَعُ: Surely unto thy Lord is the return (96:9). (4) ثُمَّ إِلَى رَجُعٍ مَرْجَعُكُمْ: Then unto your Lord shall be your return (39:8). (5) رَجُعَ الْمُرَأَةَ إِلَى أَلْفِيْلِها: The woman returned to her
family (by reason of divorce or the death of her husband);

زَجَعَ : He became poor. 
زَجَعُ مِنْ سَفُوهٍ : He returned from his journey.
زَجَعَ عَنِ الدُّلُّبِ : He relinquished sin i. e. he repented.
زَجَعَ فِي قُوَلِهِ : He returned against him or to attack him.
زَجَعَ (inf. nouns زَجَعَة وَزَجَعَاتَ) as also زَجَعَة (inf. nouns زَجَعَة) : He retracted his saying. He made or caused him or it to return or revert; he sent back, turned back him or it.
فَإِنَّ رَجَعَ اللَّهُ إِلَى طَالِبِهِ : And if Allah return thee to a party (9:83).
فَرَجَعُناكُمْ إِلَى أُمَّتِكُمْ : So We restored thee to thy mother (20:41). 
زَجَعَ إِلَيْهِ الحَوَابِ (inf. nouns زَجَعَانِ وَزَجَعَانَا) : He returned to me the answer.
قَلُونَ إِنَّ اللَّهَ يَرَجَعُ إِلَيْهِمْ قُوَلًا : Could they not see that it returned to them no answer? (20:90).
زَجَعَ فِي الْكَلَامِ (90:20): I returned the speech or I repeated it; I rebutted or rejected or repudiated it in reply. 
زَجَعَ بَعْضَهُمْ إِلَى بَعْضٍ اَلْقُوَلَ : Holding a disputation with one another or it means rebutting one another's saying or blaming one another (34:32).
زَجَعَة (act. part.): One who returns. It also means, a woman who returns to her family in consequence of the death of her husband.

زَجَعَ : That is a return far from possible (50:4);
زَجَعُ (inf. noun): (1) Return; (2) rain; (3) the heavens; (4) the earth; (5) profit, advantage or good return; (6) a pool of water left by a torrent because of the rain that is in it or because of its fluctuating to and from in its place; (7) the herbage of the rainy season because it returns every year.
زَجَعَ (inf. noun): Return.
زَجَعُ (inf. noun): Surely unto thy Lord is the return (96:9).
زَجَعُ (inf. noun): Then to Me is your return (3:56).
زَجَعُ (plural): All will
He said, : Verily, we are for God and to Him shall we return (2:157). : A divorce in which one reserves to himself the right of returning to his wife.

رَجَفَ : It (a thing) was or became in a state of motion, commotion, convulsion or disturbance or in a state of violent motion, commotion etc.
رَجَفَاتُ الْأَرْضِ : The earth quaked or was or became in a state of violent agitation or commotion.
رَجَفَ يَدَهُ : His hand or arm trembled (by reason of old age or disease).
رَجَفَ الْقُلُوبُ : The heart became agitated.
رَجَفَ الْقُوْمُ : The thunder made a rumbling or confused noise in the clouds.
رَجَفَتَ الْحَتْنَى : The fever caused him to shiver.
رَجَفَ الأَشْدَانَ : The teeth fell.
رَجَفَ الْجَبَالِ : On the day when the earth and the mountains shall quake (73:15).
رَجَفَ : He told evil tales and uttered many discordant false sayings in order that the people might become in a state of agitation; he spread false tales of conflicts and factions or discords and dissensions.
أَرَّجَفَ : They spread false tales about such a matter in the town in order to cause commotion or agitation.
المُرَجَفُونَ (act. part) and المُرَجَفُونَ في المِدِينة : Those who cause agitation in the city by spreading false tales (33:61).
رَجَفَةٌ : Convulsion, violent commotion, particularly an earthquake or a violent earthquake or a vehement cry from heaven; any punishment that befalls a people.
فَأَخَذَهُمُ الرَّجَفَةُ : So the earth-quake seized them (7:92).
رَجَفَةٌ : The quaking one.
يَوْمُ تَرَجَفَ الْرَّجَفَةُ : On the day when the quaking one shall quake or the first blast on the Resurrection Day shall resound (79:7).

رُجْلَ [aor. inf. noun رُجُلٍ] : Having no beast to ride on he went on foot; he remained going on foot; he was or became strong to go on foot; he (a man) was or became large in the leg or foot.
رُجْلُ : He had a disease or complaint of leg or foot.
رُجْلُ المَرَأَا : He hugged the woman light.
رُجْلٌ : The leg of a human being or
of a bird and the hind leg of a quadruped; cont. to
plural and رجلان (dual). 

مَّرُكَبَ رَجْلِكَ: Strike with thy feet (38:43). 

مَنْ يَمْشَى عَلَى رَجْلَيْنِ: Of them are some that go upon 
two feet (24:46). 

أَلَهُمُ أُرُكَبُ رَجْلِيَّنَّ يَمْشُونُ بِهَا: Have they feet where with 
they walk (7:196). 

رَجْلٌ (plural رْجُلٌ): Large part of a thing; an 
army. 

رَجْلَيْنَانِ رَجْلٍ (plural رْجُلَيْنَا رْجُلٍ): A man (the 

opposite of امرأة a woman), applied only to one who has 
attained to puberty and manhood; or as soon as he is born and 

afterwards also. رجل also signifies a woman's husband. رجل 
sometimes means a man and his wife, predominance being thus 
attributed to the former. رجل means also a man perfect or 
complete in respect of bodily vigour. 

فَلَان رَجُلٍ فِي الرَّجْلِ: He is a man among men, i. e. very strong, 
perfect or vigorous man. 

ثُمَّ مَّسَّكَ رَجْلاً: Then He fashioned thee into a man (or perfect man 
(18:38). 

رَجْلاً (used as plural): Of his people 
seventy men (7:156). 

فَالْرَّجْلَانِ: Two men said (5:24). 

فَالْرَّجْلَانِ: Whom neither merchandise nor traffic 
diverts (24:38). 

مُحَلَّٓ ُّا أَخْبَرُ مِنْ رَجْلَكِمُّ (38:24): Muhammad is not 
the father of any of your men (33:41). 

رَجْلُ: Footman; a 
pedestrian, the opposite of فارس: or one having no beast to ride 
on a journey. This word is used both as singular and plural 
and is also the plural of رجل which means, a footman. 

رَجْلُ: And urge against them thy horse men and 
thy footmen (17:65). 

أَعْرَفْ عَلَيْهِم بَيْخُلُكَ وَرَجْلَكَ: He suddenly attacked 
them with his horsemen and footmen. 

بَيْخُلُكَ رَجْلاً: They will 
come to thee on foot (22:28). 

إِنْ فَلَانْ غَصْنٌ فِي رَجْلاَيْنَ أَوْ رَجُلَيْنَ: If you are in 
a state of fear, then on foot or riding (2:240). 

رَجْلُ رَجْلٌ: A great 
walker: A man who walks much.

[def. noun رَجْمٌ inf. noun رَجْمَةٍ فِي رَجْمَهُ: He cast stones at or pelted him 
with stones or he struck and killed him; he stoned him to death; 
he drove him away. 

وَجْعَالَهُ رَجُومًا لِلشِّيْطَنِ: We have made them 
for casting at the devils or for driving them away (67:6). 

أَنْ يَظْهَرُوا عَلَيْكُم بِرَجُومَكُمْ: If they should prevail against you, they 
would stone you (or stone you to death) (18:21). رجمة also 
means, he cursed him, abused him, boycotted him or forsook
him and drove him away.

أَرْجَحُوا: If thou cease not I will surely cut off all relations with thee (19:47).

رَجْحُ: The man conjectured or spoke conjecturally.

أَرْجَحُوا: He spoke of that which he did not know, without evidence and without proof.

أَرْجَحُوا: Guessing or conjecturing at random (18:23).

رَجْحُ: Driven away from God's mercy and presence i.e. the one rejected; cursed and abused; forsaken, abandoned and boycotted; pelted with stones or stoned to death; driven away and deprived of all good and virtue.

نَكُونُوا مِنَ الْمَرْجُوحِينَ: From Satan the rejected. رَجْحُ: is syn. with مُرْجُحُونَ (plural): Thou shalt be of those who are stoned (26:117).

أَرْجَحُ: inf. noun أَرْجَحُت: He hoped for the thing; he was afraid of it.

مَن كَانَ يَرْجَحُوا لِقَلْبِ اللَّهِ: I did not fear thee.

مَا رَجَحُوا: Who hopes to meet Allah (29:6).

مَا لَكُمْ لَا تُرْجَحُوْنَ أَيَامَ اللَّهِ: For those who hope not for or fear not the Days of Allah (45:15).

أَرْجَحُوْنَ اللَّهُ وَقَارَا: What is the matter with you that you fear not the majesty or greatness of Allah or you will not believe in majesty or greatness belonging to God or you hope not for or expect not greatness or dignity from Allah (71:14).

أَرْجَحُ: Hope, (it is the cont. of يَبْسُ) especially hope for an event to happen in which there is a cause of happiness or expectation of deriving advantage from an event of which a cause has already occurred; or eager desire for a thing that may possibly happen. Hence مُرْجُحُ: is a person in whom great hopes are placed.

أَرْجَحُوْنَ: Thou wast amongst us one in whom we placed great hopes (11:63).

أَرْجَحُ: Side; the side of a well from its top to its bottom and of the sky and of anything (أَرْجَحُ plural).

وَلِلَّمِلْكِ عَلَى أَرْجَحٍ هُوَ: And the angels will be standing on the sides thereof (69:18).

أَرْجَحُوْنَ لَآمِرَ اللَّهِ: And there are others whose case has been postponed or deferred for the decree of God (9:106).

أَرْجَحُ: Threw him from a height; hurled.

أَرْجَحُوْنَ مِنْ تَسْهِيْلٍ: Thou mayest defer the marriage of any of them (33:52).

أَرْجَحُوْنَ: Put him off and his brother a while (7:112).
The house was ample, spacious, wide or roomy or may the house be ample. The land or earth became strait for them with all its vastness (9:118). May the place be spacious for thee. He welcomed him; he invited him to amleness i.e. may he have amleness. is an inf. noun like or is a noun of place. Thou has come to, found, or alighted in amleness, or thou art welcome. No welcome for them, they must burn in the Fire (38:60). Thou hast come to thine own kins folk and hast found ease and amleness and therefore be cheerful and be not sad.

Wine; the choicest, the sweetest, the most excellent; the oldest and the most excellent; or unadulterated or pure wine or wine that is easy to swallow; a sort of perfume: Unadulterated musk. Pure or genuine pedigree. They will be given to drink of a pure sealed beverage (83:26).

He saddled the camel; he mounted the camel. He smote him with his sword. Such a one mounted upon the back of such a one. He departed from the place. The people departed. A saddle for a camel; he stayed or abode, a man's dwelling abode or habitation or a place to which he betakes himself; or a place of resort; The traveller returned to his abode; goods, utensils or apparatus of a traveller because they are in travel the things to which he betakes himself; saddle bag; He put the drinking cup in his brother's saddle-bag. The people put their money in their saddle-bags (12:63). This is the place where the camels' saddles are put down. Say your Prayer in your abodes (houses, habitations), (a
traditional).  رحلة : The act of mode of saddling the camels; a departure or journey; death.  دُنْبَ رَحْلَةَ : Our departure has drawn near. Syn. with  رحلة الشُّنِاءَ والضِّيَافَة   رحلة : Their journey in winter and summer (106:3).  رحلة : The place, object, point to which one journeys.  مكة رحلتي : Mecca is the object of my journey.

[ar. رحم inf. noun رحمه and رحمه : He had pity, mercy or compassion on him; he was kind or tender towards him; he was inclined to favour or benefit him; he forgave or pardoned him = إنَّ رحمتك رَيْبٌ عَلَيْهِ.  رحمه عليه (12:54).  رحمه ورحمته : Mercy or compassion; or tenderness or kindness; or beneficence or forgiveness or an inclination to show one of these.  رحمته الله وبركاته : The mercy of Allah and His blessings (11:74).  فَلَوْ نَفْلَ فَضُلِّلَ الله عَلَيْكُم ورَحْمَتُهُ : Had it not been for Allah's grace towards you and His mercy (2: 65).  رحمه as contrasted to فضل is generally spoken of such acts of God's kindness or mercy as relate to religion or spiritual matters. According to some رحمه is of two kinds, namely gratuitous and obligatory; (1). the first kind embraces everything;  رحمتي وسبعت كَلّ شيء : My mercy encompasses all things (7:157); (2). The obligatory is that which is promised to the pious and the doers of good.  إنَّ رحمته الله قريبٌ من المحسنين : The mercy of God is nigh unto those who do good (7:57).  رحمه also means, (3) sustenance or the means of subsistence, as perhaps in (41:51); (4). rain;  هو الَّذِي يُرسل السَّبَعُ نِيرًا يَبَارِر نَيْنَادَى رحمته : He it is Who sends the winds as glad tidings before His mercy or rain (7:58); (5). Plenty; or abundance of herbage and of the goods, (6). conveniences or comforts of life.  وَإِذٌ أُدْفِعَ الناس رحمته : And when We make people taste of mercy (comforts of life) (10:22 and 30:37).  رحمه is syn with  رحمه and وآقوب رحمه : mercy etc.  رحمه : And nearer to mercy (18: 82).  وتواصوا بالرحمة : رحمته  : And exhort one another to mercy (90:18).  رحمه and رحم (plural رحم) : Womb; relationship, particularly by the female side; tie or ties of relationship.  أولوا الأرحام أو ذوالالأرحام : Blood relations.  أولوا الأرحام بغضهم أو لي بعض في كتاب الله : And as to blood relations
they are nearer to one another in the Book of God (8:76).

These are names applied to God and are both formed to denote intensiveness of signification, from رَحْمَةٌ like الفضان and from اَللَّهُ اَلْكِرِيمِ. علم is in the measure of وَفَلاَنَّ and اَللَّهُ اَلْكِرِيمِ. These are names applied to God and are both formed to denote intensiveness of signification, from رَحْمَةٌ like الفضان and from اَللَّهُ اَلْكِرِيمِ. علم is in the measure of وَفَلاَنَّ and اَللَّهُ اَلْكِرِيمِ. According to the rules of the Arabic language, the larger the number of letters added to the root word, the more extensive or more intensive does the meaning become. The measure of وَفَلاَنَّ thus conveys the idea of fulness and extensiveness, while the measure of وَفَلاَنَّ denotes the idea of repetition and giving liberal reward to those who deserve it. Thus the word اَللَّهُ اَلْكِرِيمِ would denote "mercy comprehending the entire universe", whereas the word اَللَّهُ اَلْكِرِيمِ denotes, "mercy limited in scope but repeatedly shown. "In view of the above اَللَّهُ اَلْكِرِيمِ is He Who shows mercy gratuitously and extensively to all creation without regard to effort or work and اَللَّهُ اَلْكِرِيمِ is He Who shows mercy in response to and as a result of the actions of men but shows it liberally and repeatedly. اَللَّهُ اَلْكِرِيمِ اَلْقَبَّاسُ مَالِكُ بَيْنَ الْذَّنِينِ: The Gracious, the Merciful, Master of the Day of judgement (1:3-4). Moreover اَللَّهُ اَلْكِرِيمِ is applicable to God only, while the latter is applied to man also. اَللَّهُ اَلْكِرِيمِ: And to the believers he is compassionate and merciful (9:128). Again the former extends to the whole creation and the latter applies mostly to believers. When applied to men, the plural of رَحْمَةٌ is The Holy Prophet is reported to have said, اَللَّهُ اَلْكِرِيمِ: God has mercy on only those of His servants who have mercy on others. رَحْمَةٌ: Tender among themselves (48:30). رَحْمَةٌ (act. part.): One who takes mercy and رَحْمَةٌ is its plural and رَحْمَةٌ means, more or most merciful. رَحْمَةٌ: Thou art the Most Merciful of those who show mercy (7:152).

[inf. noun رَخَّاءٍ] رَخَّاءاً: It (a thing), was or became soft, flaccid, flabby or fragile. رَخَّاءٌ (aor. رَخََّ) and رَخَّاءٌ (aor. رَخََّ) and رَخَّاءٌ (aor. رَخََّ) : The life became easy or plentiful. رَخَّاءاً: A soft or gentle wind; or gentle wind that does not move anything; a soft and quick wind; a wind that does not
oppose or contravene the will of God. Blowing gently by his command (38:37).

[.old. inf. noun and: He made him to go back or revert; he returned, rejected, repelled or averted him or it.  
: He made him to turn back with gentleness from the affair or thing.  
: Would turn you back from your religion (2:218).  
: They will cause you to turn back on your heels (3:150).  
: He returned to him an answer.  
: He returned to him the salutation.  
: He refused to accept the thing i.e. rejected it.  
: He repeated the thing or the saying.  
: They waver in their doubts (9:45).  
: There is none who can repel His grace (10:108).  
: We shall restore him to thee (28:8).  
: There is no repelling it (13:12).  
: A rejected or rebutted saying.  
: A corrupt, bad or disapproved thing.  
: In his tongue there is a difficulty of utterance.  
: Apostasy.}
رَدَّ: An apostate; particularly who returns to disbelief from Islam.

[ aor. ردّ inf. noun ] ردّ : He supported or propped the wall by means of a buttress or by a structure to prevent it from falling. ردّ : He strengthened and supported him or it by means of it. ردّ : He helped, aided or assisted him. ردّ : A buttress or the like by means of which a wall is strengthened and supported; a thing by means of which one is helped, aided or assisted (its primary meaning); a helper, aider or an assistant; a thing that is added to another thing; a burden that balances another burden on the other side of a beast. فَأَرْسِلْهُ: معّرّرف ردّ : So Thou send him with me as a helper (28:35).

رَذَفٌ [ aor. رذف inf. noun ] رذف : He rode behind him on the same beast; he or it followed him or it. رذف : I overtook him and outwent him. رذف : A portion of that which you desire to hasten may have drawn near to you or may have become close behind you (27:73). رذف : A sequent of a thing; followers or assistants or auxiliaries; the night and the day because the one follows the other closely; the hinder part of anything; the buttocks particularly of a woman. رذف : One who rides behind another on the back of same beast. الرَّوَافِةُ : The second blast that shall follow the first. رذف : A second quaking shall follow it (79:8). مُرَوَافِينَ : (Following one another) Is the plural of مَرَذَف which is act. part. from مَرَذَف. مُرَوَافِينَ : Angels following one another (8:10). Synonymous. الرَّوَافِةُ : Synonymous words

رَذَمَ [ aor. رذم orًّرذم inf. noun ] رذم : He stopped up or closed a door, a gap or breach and the like; he stopped up by putting one thing upon another. رذم : He patched or pieced a garment. رذم : An obstruction; a barrier; a rampart or fortified barrier; a man in whom there is no good. رذم : An old and worn out garment, patched and pieced. رذم : I will set up a barrier or rampart between you and them (18:96).

رَذَّى [ aor. رذى inf. noun ] رذى : He perished; he fell into a well; he
tumbled down, into a deep pit. He followed his evil inclination and perished (20:17). He caused him to perish or destroyed him.

When he falls into the abyss of the fire of Hell; when he perishes; when he dies (92:12). He did a bad thing.

Mean, low, contemptible, corrupt. Comparative noun meaning worse and worst. (plural and ). And those who are the meanest amongst us have followed thee (11:28).

God gave him or granted him or bestowed upon him the means of subsistence; or supplied, provided or blessed him therewith.

The bird fed its young one. The commander gave the army their subsistence money or allowances or pay.

It (a place) was rained upon. Eat of what God has given you or provided for you (5:89). He was thankful to such a one or, acknowledged his beneficence.

And do you make your thankfulness (or gratitude) to be that you disacknowledge the benefit received or do you
make the gratitude or thankfulness for your being provided with sustenance that you disacknowledge it (56:83), (مَتْجَعَلُونَ) or do you make the denial thereof your means of subsistence.  And Allah bestows His gifts on whomsoever He pleases without reckoning (2:213) or without fearing that anyone will call Him to account for it or without thinking (حُسبَ) he thought) that He will bestow upon him or without his reckoning upon the supply. رَزْقٌ: A thing whereby one profits or from which one derives advantage; a gift; the means of subsistence or of the support and growth of the body (according to some a thing possessed and eaten by the deserving); a portion, share or lot, particularly of something good; a daily allowance of food and the like or subsistence money, pay or allowance of a soldier. كَمِ رَزْقٍ فِي الْبَصِيرَةِ: How much is thy monthly subsistence money or pay. أَلْرُزْقُ الْحَسَنِ: A thing that comes to a person without earning it or labouring for it. رَزْقٌ also means, rain. وَعَلَى الْمَوْلَوْدِ لَهُ رَزْقَهُ وَكِسْوَتُهُ: The man to whom the child belongs is responsible for their food and clothing (2:234). (38:55). أَنَّهَا لَرَزْقٌ: Indeed this is our provision (or gift). (Its intensive is أَنْ لَهُ الرَّزْقُ): The Supplier of the means of subsistence. إنَّ اللَّهَ هُوَ الرَّزَاقُ (الرَّزَاقُ): Verily God is the Great Giver or Sustainer (51:59). (plural of الرَّزَاقُ). وَأَنتَ خَيْرُ الْرَّزَاقِينَ: Thou art the Best of sustainers (5:115).

رَسْخٌ: It (a thing). was or became firm steadfast, fixed, steady, or settled or established in its place. رَسْخَتْ فِي الْعَلْبِ: He became firmly rooted or grounded in knowledge. رَسْخَ حُبُّهُ فِي قَلْبِهِ: His love became fixed in his heart. رَسْخَ: It (said of rain) sank into the earth so that the moistures of the rain and the soil met together. رَاسِخٌ: Anything firm, steady, steadfast, settled or established in its place. رَاسِخُ: A firm or firmly rooted mountain. لَهُ قَدْمَ رَاسِخَةٌ فِي الْعَلْبِ: He has a firm footing in knowledge. الرَّاسِحُونَ is the plural of رَاسِخٌ which is
act. part.: Those who are firmly rooted in knowledge or science; those who have deep knowledge or firm grasp of or commit to memory, the Book of God (3:8).

[ ]ø[ ]ôØø: He (a camel) was or became easy in pace; or it (hair) became lank, not crisp.

[ ]ø[ ]»[ ]øØö: He read (leisurely) and easily.

[ ]ø[ ]ì[ ]ø^Öøè÷: He sent a Message or letter to him.

[ ]ø[ ]ì[ ]ø¡÷: He sent a book.

God sent His messengers.

We sent Our Messengers to them.

He let loose his tongue against him.

We sent punishment upon (or against them).

He set such a one on him or gave him mastery or authority or power over him.

He (God) set or sent against them birds.

We set the satans on disbelievers; or We give the satans power, complete authority or dominion over the disbelievers.

He forsook or deserted him.

A messenger; Muhammad is the Messenger of Allah (48:30).

Muhammad is applied without variation to male and a female and to one and to two and to a plural number sometimes. Thus (as meaning a messenger, is like "عذَر" and "صديق" in its being used alike a masculine and feminine and singular and dual and plural.

And say we are the Messengers of the Lord of the worlds.

In (20:48) we have: Say we are the (two) Messengers of God.

And peace be upon The Messengers.

Then We sent Our Messengers one after the other.

is (syn. with (رسول) : One who is sent; a Messenger.

That Salih is one sent by his Lord (7:76).

And the Messengers spoke the truth (36:53).

And peace be upon The Messengers (37:182).

is pass. part. and its feminine is and the plural of is . By those sent forth to spread good (77:2).

( )ø[ ]ì[ ]ø×øäü: He read (leisurely) and easily.

( )ø[ ]ì[ ]ø×»ßø^: He sent a book.

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(Its plural is ﷷ and ﷬. ﷬ is feminine of ﷫: Meaning a woman who sends a messenger. ﷫: We will send the she-camel (54:28). ﷬: We have been sending the Messengers (44:6). ﷫ is feminine of ﷬: Meaning a woman who sends a messenger. ﷬: And I am sending a messenger to them with a present (27:36). ﷫ and ﷬: A message, written or oral; a letter. Also signifies a tract (plural ﷬. ﷫: I deliver to you the messages of my Lord. ﷬: Also the apostolic office or function (7:69). ﷫ is syn with ﷬. ﷬: Gentleness or a deliberate or leisurely manner of acting or behaving. ﷬: Act thou at thine ease. ﷫: And He made firm the mountains (79:33). ﷫: Firm, fixed mountains. ﷬: And We made firm the mountains (79:33). ﷬: A cooking pot that will not move from its place on account of its great size or being fixed in the ground. ﷬: Cooking vessels fixed in their places (34:14). ﷬: Firm, fixed mountains. ﷬: And We placed in the earth firm mountains (21:32). ﷬ may be used as an infinitive noun or noun of time or noun of place as also ﷬. ﷬: In the name of Allah be its course and its mooring or
casting anchor (11:42). When will it come to pass or what is the time of its taking place or when will it occur (7:188). As stated above means the act of anchoring or the time or place of anchorage (a port and its plural is مرساة). The anchor of a ship.

[ar. inf. noun رشد and زمان] and رشد [ar. - inf. noun رشد and زمان] : He took or followed a right course or way or direction; he held a right belief; was orthodox. امسترشد signifies the same. رشد أمّة : He took or followed a right course in his affair. لعلهم يروضون رشد : So they may fall on the right path (2:187). Right course or action or guidance; rectitude; maturity of intellect and rectitude of actions and good management of affairs and right conduct combined with firmness. بلغ رشد : He attained to years of discretion when he was able to take or follow a right course. ولقد أتىنا أنوارهم رشد : Indeed We gave Abraham his guidance or right course (21:52). قد تبين الرشاد من الغي : Surely, right (or right course) has become distinct from wrong (or wrong course) (2:257). If you find in them maturity or soundness of judgement (4:7). رشد means the same. فاولوك تحروا رشد : It is these who seek the right course (72:15). وهيلي لينا من أمرنا رشد : And Thou provide for us right guidance in our affair (18:11). I have no power to do you either harm or good. رشد is syn. With رشد and رشاد i.e. right course or procedure or way; guidance or rectitude or right belief etc. أهديكم سبيل الرشاد : I will guide you to the path of rectitude or right conduct (40:39). Some say that رشد relates to the things of the present life and to those of the life to come and رشاد only to those of the life to come but this distinction does not accord with Arabic idiom. راشد (act. part.) and رشيد : One rightly guided; one who follows or takes the right course, the latter is more intensive of the two and is also applied to God meaning "Director to the right way." آلٍ منكم رشيد : Is there not among you one right - minded man (11:79). ووما أمّر فرعون برشد. And the command of Pharoah was not at all right (11:98). رشدين and رشدان are plural of رشد.
Who follow the right course (49:8).

Guide.

Thou wilt find for him no helper, guide or friend (18:18).

He made him to follow a right course or be directed him aright or to the right way.

Guidance:

He lay in wait for him in the way; he wanted or waited for him and so he lay with him aright or to the right way.

Also means lying or one who lies in wait or ambush or a watcher;

Thou wilt find for him no helper, guide or friend (18:18).

He made him to follow a right course or be directed him aright or to the right way.

Guidance:

He lay in wait for him in the way; he wanted or waited for him and so he lay with him aright or to the right way.

Also means lying or one who lies in wait or ambush or a watcher;

He lay in wait for him in the way; he wanted or waited for him and so he lay with him aright or to the right way.

Also means lying or one who lies in wait or ambush or a watcher;

Verily thy Lord is on the watch or lies in wait to punish them (89:15).

Observatory.

The child sucked the breast of his mother.

He sucked meanness from the breast of his mother, i.e. he was born in meanness.

He begs of men.

He was or became mean and he sucked from the teat of the she-camel and did not milk it lest anyone should know of his doing so and should ask of her milk.
quantity. راضعَة: He sucked with him or had him as his foster-brother. أرضعُ الولدُ: His mother suckled him.

He caused the child to be suckled. يرضعُ أرَّادَهُنَّ (inf. noun ضاعَة): Shall give suck to their children (2:234).

If they give suck to the child for you راضعَة: A mean and ignoble person who sucks the teats of the she-camel so that nobody should know and ask milk of him.

راضعَة: A mean or niggardly person. استرضع: He sought or engaged a wet-nurse.

And if you desire to engage a wet-nurse for your children (2:234). إن أرادُ أن تسَّترَضعُوا أرَّادَهُنَّ: I wished that the woman should suckle my child.

Foster-brother. هذا أختي من الرضاعة or هذا رقيق: This is my foster-brother.

And your foster-sisters وَأَخْوَانُكُمْ مِنَ الرضاعة: Suckling. راضعَة: For those who desire to complete the suckling (2:234). راضعَة: Sucking the breast of his mother; a suckling; a mean and ignoble person.

أرضعُ: Mean and ignoble person who has sucked meanness from the breast of his mother; a beggar; one who eats the particles of food remaining between his teeth lest anything thereof should escape him.

أرضعَة: Meanness. also means, mean, ignoble.

أرضعَة: Mean persons. مرضعَة (and مرضعات) : A mother (or other woman) suckling or one having with her a child which she suckles. مرضعات are plurals. كل مرضعات مرضعَة عِنَّا أرضعَت: Every woman giving suck shall forget her suckling (22:3).

And We had already ordained that he shall refuse the wet-nurses, or We had before forbidden foster-mothers for him. The difference between مرضعَة and مرضعَة مرضعَة according to some is that, whereas مرضعَة is used when the abstract quality is meant and مرضعَة when the actual action is meant, i.e. مرضعَة describes a woman in the actual act of giving suck; or مرضعَة signifies a woman who is about to suckle but has not yet suckled or who has a child with her whom she suckles and مرضعَة means a woman who is actually suckling, her teat being in the mouth of her child. It is in this sense perhaps that the word مرضعَة has been used in (22:3).
(plural of رضى is مرضع and that of مرضعات is both مرضعات and مرضع as given above).

originally [aor. inf. noun رضى and رضى and رضى and رضى عن: He was pleased with him, regarded him with favour, liked him. رضى الله عنهم: He was well-pleased with them and they are well-pleased with Him (5:120).]

: When they agree among themselves (2:233). Mutual agreement. فضالة عن تراض: When they agree among themselves (2:233). Mutual agreement. تراض: They two agreed respecting it or both liked it or approved of it. إذا تراضوا بينهم: They two agreed respecting it or both liked it or approved of it. إذا تراضوا بينهم: They two agreed respecting it or both liked it or approved of it. [Inf. noun: They are content with or like the life of this world (10:8).]

: Mutual agreement. They are content with or like the life of this world (10:8). [Inf. noun: They two agreed respecting it or both liked it or approved of it.]

: They chose or preferred it; he loved or liked him for his service, or was inclined to it. Except for him whom He approves (21:29)."
pleased. Piety is a cause of the pleasure of the Lord and displeasure of Satan. Pleased, well-pleased, satisfied; regarding with good will or favour.

Well pleased, with their labour (88:10): A state of life that is found pleasing, or with which one is pleased or that which is liked or approved (69:22). is syn. with meaning that with which one is pleased, that which is liked or approved or chosen, preferred or judged to be fit for a thing (feminine of: To thy Lord well pleased with Him and He well-pleased with thee (89:29).

Well-pleasing: Pleased, well-pleased, satisfied; regarding with good will or favour.

To thy Lord well pleased with Him and He well-pleased with thee (89:29). is syn. with: And make him, my Lord, well-pleasing, (to Thee) (19:7). also means, one who is responsible, loving; a lover or friend; obeying or obedient.

[ar. aor. and inf. noun : It was or became moist, sappy, juicy, soft, fresh or green. The girl became soft or tender. A boy or young man femininely soft or supple. An unchaste woman. Moist, sappy, juicy, soft, fresh or green. Nor anything green or dry but recorded in a clear Book (6:60). Fresh ripe dates before they become dry. These are fresh ripe dates. It will cause fresh ripe dates to fall upon thee (19:26).]

[ar. aor. inf. noun and : He feared; he was frightened; his bosom and heart were filled with fear; he was in a state of utmost fear. He made him to fear; he frightened him. The valley became filled with water. (inf. noun) : He charmed or fascinated. Fear, fright or terror; fear that fills the heart and bosom. He did it out of fear, not from desire. And He cast fear into their hearts (33:27).]

[ar. aor. and inf. noun and : The sky thundered. Such a one frightened or terrified
Wherein is thick darkness and thunder and lightning (2:20).

He brought thunder and noise i.e. war.

In his book or letter are words of threat or threats.

The cattle pastured by themselves.

I kept, tended or pastured the camels.

The Amir ruled or governed his subjects.

May God guard thee.

He was mindful or regardful of his affair.

He looked to him with kindness or he had regard for him.

He watched his affair, he was mindful of his affair.

He listened to him; I lent my ear to him.

He has no regard or he pays no heed to the talk of any one.

Guarding a person or thing; being mindful or regardful of him or it; managing or governing him or it.

But they observed it not in due manner (57:28); they were not mindful or regardful of it.

Do not say "Raina" i.e. look to us, have regard for us (2:105).

A keeper or guard and pastor or shepherd, ruler, governor.

Until the shepherds take away their flocks (28:24).

Those who are watchful of their trusts and their covenants (23:9).

The Holy Prophet is reported to have said:

Every one of you is a governor or ruler and every one of you shall be questioned respecting those he governed (Hadith).

Pasture; pasturage or place of pasture.

He desired a thing.

He desired it or wished for it.

And you desire to marry them (4:128).

He did not desire it; he turned away from it; he abstained from it; he
avoided it or shunned it; he forsook it.

And who turns away from or shuns or forsakes the religion of Abraham (2:131).

He petitioned him; he supplicated him with humility or with sincerity or earnestness; or he humbled himself and made petition to him.

And to thy Lord thou attend wholeheartedly (94:9).

They call upon Us in hope and in fear (21:91).

Dost thou desire not or dost thou turn away from my gods (19:47).

Desiring or wishing; one who desires.

To Allah do we turn in supplication (9:59).

And when poverty befalls thee, then hope for competence and humble thyself to Him Who gives large gifts.

His life was or became ample in its means or circumstances or plentiful and easy and pleasant.

A people enjoying a comfortable and pleasant life having plenty of every thing.

His nose close to dust i.e. he was or became humbled or abased.

I made him to do a thing against his will; I did a thing against his will so as to anger him.

He disliked it.

He forsook his family against their wish or deserted them.

A road by travelling on which one separates oneself from one's people against their wish; a place to which one emigrates; a place of refuge; a place in which one goes to and fro, seeking the means of subsistence; a fortress or fortified place.

He will find in the earth an
abundant place of refuge (4:101).

[orp. and aor. inf. noun رَفَّط. He broke it, or broke it into pieces; he crushed, brayed or pounded it; he crumbled or broke it in small pieces like as is done with lumps of dry clay and old and decayed bones. رَفَّطَ عَنْقُهُ: He crushed or broke his neck. رَفَّطُ المَاءِ العَطْشُ: The water broke the vehemence of thirst. رَفَّطٌ: An old, decayed bone or anything broken, broken into pieces, crushed, brayed, bruised or pounded; or broken into small pieces with the hand; a thing that has become old and worn out and crumbled or crushed or broken into small pieces or broken or crumbled particles, fragments or crumbs. The Arabs say: رَفَّطَ بَنَادِيَةَ إِخْتِيَارِهِ وَأَخْيَانَهُ وَأَشْمَرَ أَمْوَاتُهَا: He is the person who has restored generous qualities or actions and revived such of them as had decayed and brought to life those that had become dead. رَفَّطٌ: When we shall have become bones and broken particles (17:50).

[orp. inf. noun رَفَّط and رَفَّط رَفَّط: He uttered foul, unseemly, immodest, lewd or obscene speech in relation to a woman; he talked to a woman in or respecting coition. رَفَّطَ بِمُؤِتِّهَا وَمُصِّهَا: He compressed his wife, and kissed her and held amatory talk or conversation with her; and did any other similar act of such acts as occur in coition. رَفَّطَ إِلَى امْرَأَتِهِ: He went into his wife. رَفَّطٌ: Foul, unseemly, lewd talk or such talk respecting women or addressed to them; all acts and talks leading to and including coition such as amatory talk, kissing, caressing, embracing, compressing etc.; the removal of external impurities of the body by such actions as the paring of the nails and plucking out the hair of the armpit and shaving the pubes and the like. It is syn. with رَفَّطٌ: Going in to one's wife. وَلَا رَفَّطُ وَلَا فُسْوَقُ فِي الْحَجِّ: There will be no foul talk nor transgression during the Pilgrimage (2:198). It is made lawful for you to go in unto your wives on the night of the fast (2:188).
Réfû

[ar. inf. noun réfû : He gave him a gift; he aided, helped or assisted him; he aided, helped or assisted him by a gift or by some other thing; he held it fast. réfû al-jadâr : He propped up the wall. réfû : A gift; a gratuity; aid, help or assistance, help or assist by a gift or by some other thing; a lot, share or portion; a large drinking cup. réfû al-murûfû : He is a person of many gifts. réfû mufrûfû : Passive participle from réfû meaning he who is given a gift. réfû : Evil is the gift which shall be given them (11:100). réfû : A giver of gifts; one who is next in station to a king and who occupies his place in his absence. al-ãrainâd : The Tigris and the Euphrates.

Réfû

[ar. inf. noun réfû : The bird expanded or flapped his wings without alighting. réfû al-ãqûm : He became affectionate to the people. réfû : Coverlets for beds; beds; carpets; green pieces of cloth or pieces of a cloth of dark or an ashy dust colour that are spread; the redundant parts of beds; pillows or cushions, meadows or gardens; a window or an aperture for the admission of light. mû'kûbyûn 'alî Réfû Khûshû' : Reclining on green cushions (55:77).

Réfû

[ar. inf. noun réfû : He raised it; he elevated it; upraised it; uplifted it; he took it up; he raised him in rank or exalted him; he honoured him. réfû is sometimes applied to corporeal things, meaning the raising or elevating a thing from the resting place; sometimes to a building, meaning its rearing up or making it high or lofty. Allâh is He Who raised the heavens without pillars (13:3). Êd réfû al-ãbrahîm : When Abraham and Ismail raised the foundations of the House (2:128). réfû li'l ãnîsû : The thing rose into view to me. réfû 'sûhûka : He (God) has raised the height thereof (79:29). Êd 'lãlãsûmû : And at the heaven, how it is raised high (88:19). réfû lahã sâhûrû 'ûsûmîmû : A big stone was raised for us; i.e. rose into view or we stood near it or by it. wà'la-ãlãsûmû : And We raised the mountain over you i.e. you stood near it, or the mountain rose into your view (2:64).]
He raised his parents on the throne (12:101)

Do not raise your voices above the voice of the Prophet (49:3).

He (God) has exalted some of you over the others (6:166). The Holy Prophet is reported to have said: Allah will raise, by means of this Qur'an some peoples, and humble or abase others (Majah).

And the righteous work of man exalts him. In houses about which God has ordained that they be exalted (24:37).

But Allah exalted him to Himself (4:159).

He is high in respect of honour. He behaved gently or courteously with him. He helped him. He became his companion in the walk.

The she-camel withheld her milk.
good and excellent companions (4:70). 

This affair is easy or convenient to thee. 

Elbow or elbow-joint (plural) : a thing by which one profits or gains benefits or advantage; ease or comfort. 

He (God) will provide for you comfort in this affair of yours; He will prepare for you a condition of your case by which you will profit (18:17). Such conveniences of the house as the privy and the kitchen and the like. 

He demanded or sought help. 

He profited or gained benefit by him or it; he made use of it; he leaned upon the elbow of his arm or upon the pillow. 

Excellent is the resting-place (18:32). 

And wash your faces and hands up to the elbows (5:7). 

He looked, watched or waited for him or it; he guarded, kept or took care of it; was mindful or regardful of it. 

For he waited or watched for his companion. 

And you did not wait for my word or had no regard for it (20:95). They do not observe or have no regard for any tie of relationship or covenant (9:10). 

So he went forth therefrom fearing, watchful (28:22). So wait thou, they too are waiting (44:60). 

A looker, watcher or waiter in expectation; a guardian, keeper or preserver; one stationed on an elevated place to keep watch; a spy or scout of an army; a watcher or an observer; a man's successor of his offspring or kinsfolk; the son of a paternal uncle; a species of serpent. 

Thou hast been the Watcher over them (5:118). 

Surely, I wait with you (11:94). 

The neck; a slave, male or female. (plural). 

His sin or crime on his neck, i.e. on
himself. The emancipation of a slave (90:14;4:93).

أَرْقَبُ = رَقْبُ (47:5): He became thick in the neck.

أَرْقَبُ: May God emancipate him.

أَرْقَبُ: Smite (their) necks.

أَرْقَبُ: He became thick in the neck.

أَرْقَبُ: He slept, whether by night or by day. There is not any sleep in me. According to some, 1 is by night and 2 by day.

أَرْقَبُ: He did not pay attention to his guest.

أَرْقَبُ: The cloth or garment became old and worn out and of no use.

أَرْقَبُ: The market became stagnant or dull.

أَرْقَبُ: The heat subsided.

أَرْقَبُ: Who has raised us from our place of sleep? (36:53)

رَقْبُ: It was or became thin, fine, delicate.

رَقْبُ: Parchment; thin skin upon which one writes; a white paper.

رَقْبُ: On parchment unfolded.

رَقْبُ: He wrote a book or letter; he sealed, stamped, imprinted or impressed.

رَقْبُ: He marked the writing with the dots or points and made its letters distinct or plain.

رَقْبُ: He figured, or decorated the garment or piece of cloth and made it striped.

رَقْبُ: I marked the thing so as to distinguish it from other things, as for instance, by writing and the like.

رَقْبُ: Any garment or piece of cloth figured, variegated or decorated with a certain decoration, such as is a mark; a book or writing.

رَقْبُ: Writing; inscription. According to some commentators, a tablet wherein were inscribed or engraved the names of the dwellers of the cave and their ancestry and their story which was put up on the door of the cave in which they took refuge; or the name of the town or village from which they came, or the name of the mountain or the valley in which the cave was situated, or the name of the mountain or the valley in which the
The people of the cave and the inscription (18:10).

Written; sealed, stamped or imprinted; a writing marked with dots or points.

A written Book; a sealed and stamped Book (83:21).

A cauterized beast.

A land in which there is little herbage.

A great calamity.

He ascended the mountain.

One who charms, a charmer; one who ascends.

Who is the wizard or charmer (to save him)?

A charm or spell, either uttered or written.

A charmer or one who habitually practises charming; one who ascends mountain often and much.

The plural of which means collar-bone.

When it comes up to the throat (75:27).

He rose step by step in knowledge.

A ladder.

Or thou ascend up into heaven (17:94).

And we will not believe in thy ascension (17:94).

So let them ascend with the means (38:11).

He rode or rode up; he mounted or mounted upon the beast.

He voyaged upon the sea.

He went on board the ship.

He went up, trod or travelled the road.

I followed close after him.

He committed a sin.

I became much in debt.

He followed and submitted to his desire.

And when they go on board a ship (29:66).

You shall surely go on from one stage to another (84:20).

Then on foot or riding (2:240).

And the cavalcade or caravan was below you (8:43).

Some of them they use for riding
and some of them they eat (36:73).  

Camels used for riding.  

Neither horses nor camels.  

He has no proper singular; the word used for singular is:  

A beast that is ridden.  

He has not a she-camel to ride, nor one to carry burdens, nor one to be milked.  

He set or put one part of it upon another; he composed, fashioned (or constituted) it, or put it together.  

The winds.  

A beast that is ridden.  

The clouds were or became heaped or piled up one above or upon another.  

Clustered grain (6:100).  

[aor. inf. noun] : The water or wind became still or motionless.  


[aor. inf. noun] : The people were or became still, motionless or silent.  

Motionless water or wind. (plural of  

So they become motionless upon its surface (42:34).  

[aor. inf. noun] : He stuck or fixed the spear into the ground upright.  

A sound or a low sound; a sound that is not vehement; a whisper; a sound that one hears from afar; an intelligent, far-hearing, liberal man; a learned, intelligent or generous man.  

Or thou hear even a whisper of them (19:99).  

[aor. inf. noun] : He turned it over or upside down.  

God has over-thrown them because of what they earned (4:89) or it means God has dispersed them for what they have done.  

May God overturn thine enemy upon his head; or change or reverse the condition of thine enemy.  

He turned him back or caused him to return, to evil.  

(1) Dirt, filth; (2) an unclean, dirty or filthy thing.  

[aor. inf. noun] : He struck with his leg or foot.  

The bird moved its wings in flying.  

signifies the act of moving the wing; the act of impelling; the act of urging a
horse to run by striking with foot or leg.

The horse was urged to run and he ran.

The man fled and ran.

Lo, they fled from it (21:13).

Strike and urge (the beast) with thy foot (38:43).

I urged the horse to run with my foot or leg.

The horse was urged to run and he ran.

The man fled and ran.

Lo, they fled from it (21:13).

Strike and urge (the beast) with thy foot (38:43).

He bowed down; he lowered his head. Imam Raghib adds that it is sometimes to denote humility and self abasement, either in worship or in other cases; he prayed.

He humbled himself to God; he completely turned towards God and worshipped Him alone.

And bow down with those who bow (2:44). And prostrate thyself and worship (God alone) with those who worship (3:44). Bowing or one who bows down; prostrating himself in thanksgiving, praying.

And he fell down bowing in worship and turned (to Him) (38:25).

And those who bow down and fall prostrate in Prayer (2:126). The famous pre-Islamic poet Nabigha says:

He who worships God alone, The Creator of the world, will have a good plea and will obtain salvation from Him.

The palm-tree inclined.

Also signifies, he became poor after richness or sufficiency and his condition became lowered or abased.

He heaped up, piled up, accumulated i.e. he collected together the thing and put one part of it upon another. means the same thing. Passive Participle. Clouds piled up (52:45). Then He piles them up (24:44).

And He heaps them up all together (8:38)

He inclined to him or it; he relied upon him or it so as to be or become easy or quiet in mind; he was or became firm, still, grave, staid,
sedate or calm. And do not incline towards those who do wrong (11:114). He kept tenaciously to the place of alighting or abode and did not relinquish it. Side or outward part of a thing; a stay or support, or that I could betake myself to a mighty support (11:81); a thing whereby one takes support, such as an army or force or military power, So he turned away in the pride of his power (51:40); a man's kinsfolk or clan; a man's people or party; persons by whom he is aided and strengthened; a noble or high person, He is an important person among the great men of his people; might and resistance; an affair of great importance, a formidable event; the essence of a thing whereby it subsists. means the fundamentals of Prayer without which it is incomplete.

Verily, by Him beside Whom none knows the secret and Who quickens the white bones when they are old and decayed. Who quickens the bones when they are old and decayed? (36:79); (2) anything old and decayed or worn-out. He revived what had become decayed of good qualities or practices.

They
broke a spear between them i.e. mischief or enmity happened among them. They are in league against the sons of such a one as one man. The stings of scorpions. A fat she-camel.

Ramad [aor. and inf. noun رَمَادُ] They perished or became like i.e. ashes. Their life perished. The sheep or goats perished by reason of cold. (aor. and inf. noun رَمَادُ) He destroyed the people and rendered them like ashes. Like the ashes on which the wind blows violently (14:19). He has many ashes of the cooking-pot i.e. he is very hospitable.

Ram [aor. and inf. noun رَمَّى] He made a sign or indication, he made a sign by movement of the lips, brows, tongue, head, or hand; allude to. He made a sign to him with the lips or eyebrow etc. The woman made a sign to him. He talked to him by making signs etc.; he talked to him in whisper. Making sign with the hand or head or by movement of the eyes or lips; whisper. For three days except by signs (3:42).

Ramūn [aor. inf. noun رَمَعَ] The earth became intensely hot. Our day became very hot. The inside of the fasting man became very hot with thirst owing to heat. The month of Ramadhan (month of fasting). It is the ninth month of the Islamic calendar. Its ancient name was رَمَضَانَ: It is so called because perhaps when they changed the names of the months from their ancient names, they named them according to the seasons in which they fell and this month (نَاَتِقَ or رَمَضَانُ) agreed with the days of vehement heat. Or it is so named because fasting in this month causes heat and burning due to thirst or perhaps because worship and devotion in this month produce in the heart of the believer that warmth of love for his Creator which burns away all traces of sins and moral impurities. This meaning is corroborated by a saying of the Holy Prophet (Asakir and
Merdwaih as quoted by Fath-ul-Qadir: The month of Ramadhan is that in which the Holy Qur'an was sent down (2:186).

The pomegranate. And dates and pomegranates (55:69).

[Means: He cast, threw or flung the thing. He shot the arrow from the bow.
He cast stones at him; he pelted him with stones. And thou threwest not when thou didst throw (8:18). Casting stones at them or striking them against stones (105:5). It throws up sparks like castles (77:33). He accused him, calumniated him. Those who calumniate their wives (24:7). He cast an evil imputation upon him; he accused or suspected him of evil. Then imputes it to an innocent person (4:113). God smote him with a calamity.

A single throw.]
caution; Christian monks; ascetics or religious recluses.

Of them are savants and monks (5: 83): He became راهب i.e. one who devotes himself to religious practices. 
Monkery; monasticism, asceticism; excess in religious exercise and discipline, or detachment from mankind; or it may be from رهابان signifying "excessively fearful" (as also رهابية). The Holy Prophet is reported to have said: لا رهابية في الإسلام: There is no asceticism in Islam. Again: The waging of war against evil is obligatory upon you for it is the asceticism of my people. 

And monasticism which they innovated (57:28).

[ar. رهط] inf. noun [ارتهط الفؤد]: The people collected. رهط: A man's people and tribe consisting of his nearer relations, هم: They are his tribe and his people closely related. رهط: Is my tribe mightier with you than Allah (11:93); A number of people less than ten among whom there is no woman. وكان في المدينة بنعة رهط: And there were in the city a party of nine persons; a number from seven to ten; or from three to ten (27:49). The word also means, an enemy.

[ar. رهط] inf. noun: He was or became stupid and frivolous; he did wrong and abominable things; he told a lie; he hastened to do a thing. رهط: It reached or overtook him or it; he followed him and was about to overtake him; it covered him or it. رهط: He did to him that which he disliked. رهط أئمما: I committed a sin. رهط الذني: Debt covered him. وترهطهم ظلله: And ignominy shall cover them (10:28). رهط أئمما: He compelled or urged him to do a thing which he had not the power to do. رهط أئمما: He made wrong to come upon him or overtake him or befall him. رهط أئمما: He imposed upon him excessive disobedience, or he oppressed him with excessive disobedience, or caused him trouble through rebellion. And we feared lest he should cause them trouble through rebellion and disbelief, or he should oppress them by rebellion and disbelief, or he should impose upon them.
insolence and disbelief (18:81). He constrained him to do a difficult thing. I shall constrain him to a difficult ascent (74:18). Wrong doing; injustice; unjust or tyrannical conduct; sin; levity; compelling or urging a person to do a thing which he is not able to do; folly; arrogance; ignorance. He shall not fear loss or injustice (72:14).

[ar. inf. noun رهن or رهن] رهن: He deposited the thing with him to be in lieu of that which he had taken or received from him; he deposited the thing with him as a security for a debt; he pledged the thing to him or with him as also رهن (inf. noun رهن): He was or became lean or emaciated. رهن (inf. noun رهن): He remained, stayed or dwelt in the place. I made my tongue to be as though it were a pledge to him, to be restrained or used for his sake. رهان is one who deposits or gives something with a person as a pledge or security for a debt he takes from him or in lieu of that which he receives from him. رهن is one who receives that security or pledge. رهان: He received or took some thing from him as a pledge or security for a debt he incurred from him. رهن and رهن: A thing pledged; deposited as a pledge or security in lieu of or by reason of a debt incurred. Every man stands pledged for what he has earned (52:22). (feminine of رهن) كل نفس بما كسب رهن: Every soul is pledged for what it has earned (74:39). Also اة is added to رهن to give intensiveness to its signification. رهان is inf. noun from رهان and means the act of pledging; also the thing pledged being syn. with رهن: Then let there be a pledge with possession (2:284).

[ar. inf. noun راكح] راكح: It (a day) was violently windy. راكح: The wind entered the house. راكح (ar. inf. noun راكح): It was or became cool and pleasant by means of the wind. راكح (ar. inf. noun راكح) : He was or became brisk, lively, active, prompt or quick. راكح (ar. inf. noun راكح).
or He went to the people in the evening or in the afternoon, or he went to them at any time. راح (inf. noun) means both going in the last or latter part of the day and going at any time of the night or day.

Its morning course was a month's journey and its evening course was a month's journey (34:13). راح (aor. inf. noun) روح and aor. inf. noun روح: He smelt the thing; he perceived its smell. The Holy Prophet is reported to have said: من فل نفسه ماعهده لم يروح راحة الحياة: He who slays a person with whom he is on terms of peace, or who has been given pledge of peace, will not perceive the odour of Paradise.

راح: He obtained from thee a favour. راح: He drove back the camels in the evening (or afternoon from their place of pasture to their nightly resting place).

جريحون وجريحون: When you bring them home in the evening and when you drive them forth to pasture in the morning (16:7). روح: A gentle wind; a breeze; breath; joy, happiness; rest or ease from grief or sorrow; mercy of God. الله: None despairs of God's mercy (12:88). ريحان: A certain plant of sweet odour; scented herbs; bounty or gift or favour of God; sustenance. روح وريحان: Then (for him is) comfort and fragrance of happiness (56:90). ريحان: also means offspring. The Holy Prophet has used in a tradition the word ريحانى i.e my two descendants, about Hasan and Hussain. روح: The soul, spirit or vital principle; inspiration; revelation; Word of God; the Holy Qur'an; angel; joy and happiness and mercy of God.

ألفها إلى مريم روح منه: Which He sent down to Mary, and a mercy from Him (4:172). رحى: He (God) sends down the angels with revelation (16:3): They ask thee concerning the soul (17:86). روح فيه من روح: And He breathed into him of His Spirit (32:10). فاؤسلنا نيا روحنا: We sent to her Our angel (19:18): On the day when the Spirit and the angels will stand in rows (78:39). روح القدس: The holy or blessed Word of God, or the Spirit or angel of holiness. The expressions generally taken to signify the angel Gabriel.
The Spirit, Faithful to the Trust, has descended with it (26:194). This expression is also generally taken to signify the angel Gabriel. There overtakes them a violent wind (10:23). I feel the scent of Joseph (12:95); power, or force; prestige, predominance; turn of good fortune.

He is Who sends the winds (7:58); the plural generally used in a good sense, and the singular in an evil sense. He parted his legs or made a parting between his legs.

A man who is calm, sedate or staid. There is a well wide in the mouth; a thing dispersed or scattered; still, quiet. A still rain. Invaders following one another; a certain species of birds.
I desire to forget the remembrance of her, but it seems as though Laila was imaged to me in every road. I desired to damage it (18:80): He incited him to do the thing. Nor do I desire that they should feed Me (51:58): He incited him to do the thing. Or He intends to do you some good (48:12): He incited him to do the thing. Allah desires facility for you (2:186): He incited him to do the thing. They seek the favour of God (30:39): He incited him to do the thing. Though ٍ ارَادَةٍ is only from an animate thing, yet it is also used for inanimate things.

The spear is ready to pierce the breast of Abu Bara, but it turns away from the bloods of the sons of Okeyl. And they found therein a wall about to fall down (18:78): He incited him to do the thing. ٍ ارَادَةٍ and (inf. noun ٍ ارَادَةٍ) : He incited him to do the thing. ٍ ارَادَةٍ (inf. noun ٍ ارَادَةٍ) : He incited him to do the thing. He deceived him or desired him to do an abominable thing against his will. He endeavoured to turn him away, from or to, a thing by blandishment or by deceitful arts. She desired or sought of him a sinful act against his will, using blandishment or artifice for that purpose against his will, or she induced or tempted him to do the sinful act against his will; she endeavoured to entice him and to make him yield to her against his will (12:24): We will endeavour to turn his father from him by blandishment or artifice and to make him yield him to us; or we will endeavour to obtain him of his father (12:62).
in a leisurely manner. 

: He acted gently towards him; he granted him a delay or respite; he left him alone for a while.

: So give a respite to the disbelievers and deal thou gently with them for a while (86:18).

[ar. inf. noun ] رُؤُعَ: He was afraid of him or it. 

: The affair frightened him; it pleased him or rejoiced him. 

: She gave me to drink a draught that cooled my heart. 

: May God give her to drink from the pool of the Prophet. 

[ar. inf. noun ] رُؤُعَ: Fright or fear. 

: His fright or fear departed; war or battle. 

: He was present in the battle. 

: And when fear left Abraham (11: 75). 

: The heart or core of the heart or the part of the heart which is the place of رُؤُعَ (fear). 

: that came into my mind.

[ar. inf. noun ] رُؤُعَ: The game turned aside or away, or it went this way and that, or to the right and left quickly and deceitfully, or it turned aside to deceive him who was behind it. The primary signification of رُؤُعَ is the turning aside to deceive him who is behind one. 

: He eluded or dodged such a one. 

: The road deviated. 

: A deviating road. 

: He turned away from such a thing and returned, concealing his return. 

: He turned aside to such a one secretly. 

: And he turned aside or went away to his family secretly or quietly, or he returned to his family, concealing his return (51:27) 

: He attacked him secretly or suddenly smiting him. 

: Then he turned against them secretly, smiting them with the right hand, or because of the oath that he had sworn (37:94).

[ar. inf. noun ] رَبِّبَ: It (a thing) or he occasioned in me disquiet or agitation of mind; he made me to doubt; caused me to have doubt or suspicion or evil opinion or
doubt combined with suspicion or evil opinion; he did with me what I disliked or hated. Leave thou that which causes doubt or disquietude in thee to that which does not cause doubt (a famous saying of the Holy Prophet).

We accomplished from Tihama or from Khaibar every want, then we gave rest to our swords. It often means particularly scepticism in matters of religion. A source of disquiet or doubt in their hearts: He did a thing that occasioned doubt or suspicion. He put doubt or disquiet in him. That which or who causes doubt, disquiet or suspicion; an event or affair attended with doubt etc.: They are in a disquieting doubt concerning it or in a doubt which causes suspicion. He doubted. And their hearts are full of doubt: The liars would have doubted: One who doubts; doubting. He who is transgressor or doubter.

[inf. noun]: He fed him and clad him and aided him; he stuck the feathers upon it; he repaired it (namely an arrow) by putting the feathers upon it. God restored him from a state of poverty to wealth. The bird shed many feathers. Feather, plumage of birds; clothing; ornament and beauty, or beautiful and elegant dress; plenty; goodly state; household goods or furniture and utensils of whatever kind. Verily, he is goodly in apparel. Raiment to conceal your shame and
splendid vesture or dress (7:27).

[ar. inf. noun رَفُّ and رَفُتُ: The thing increased
رَفُّ: The thing increased
رَفُّ: High or elevated place, land or ground or simply elevation;
كم سُرِّبَ أَزْمَكَ: What is the elevation of thy land; a road; or a road-opening so as to form a gap in a mountain; a small mountain; the channel of the torrent of a valley from any elevated place; a Christian's cloister or cell; a pigeon-turret
أَرَبَّنْ بَكِلٍ رَفُّ: Do you build monuments on every elevated place? (26:129)

[ar. inf. noun زَانَ and زَانَ: The thing overcame him.
زَانَ: The thing overcame him.
زَانَ: His evil desire covered or overcame his heart.
زَانَقَتْ: His stomach (soul) became heavy or became agitated by a tendency to vomit.
زَانَ بِالْمَوْتَ أو: The death took him away.
زَانَ: Has rusted their hearts; covered their hearts or overcame their hearts, or has spread a blackness, dust, dirt upon their hearts (83:15).
11

باب الزارة

ز

Za

Numerical Value = 7
He fed him with or gave him fresh butter to eat.  
He agitated the milk-skin or milk-bag in order (or until) that its butter might come forth.  
I put fresh butter to the meal of parched barley. (aor. زَبَّدَةٌ)  
He gave him a gift, or a little of his property.  
Froth, foam, or scum or dross.  
As to the foam, it goes away as rubbish (13:18). زَبَّدَةٌ also means, taking the best of a thing i.e. its cream.  
The side of the mouth had froth or foam appearing upon it.

He prevented him from doing the thing.  
He raised the foundation by placing layers of bricks or stones on one another.  
He eased the well or walled it internally with stones.  
He pelted him with stones.  
He chided and repelled the beggar with rough speech.  
He wrote the book.  
He bore it with patience.  
I read or recited it or did so with a low or faint voice.  
(plural زَبَّرْ) : A writing or book; anything written; scripture; a book of wisdom and intellectual service not containing legal statutes or ordinances; section or party.  
And it is surely mentioned in the Scriptures or religious Books of the former peoples (26:197). زَبَّرْ is syn. with زَبَّدَةٌ. The plural of زَبَّرْ is زَبَّرُ and the plural of زَبَّدَةٌ is زَبَّدَةٌ.  
Signifies particularly the Book of the Psalms of David.  
And We have already written in the Book of David (21:106). زَبَّرْ : The Syriac or Hebrew language.  
And they split in their affair between them forming themselves into parties (23:54).  
A piece of iron or a big piece of iron (plural زَبَّرْ and زَبَّرْ) ; the anvil of a blacksmith; the upper part of the back next to the neck; the breast.  
Bring me blocks of iron (18:97). زَبَّرْ : Stones; understanding or intelligence and self-restraint, or as some say زَبَّرْ : He has no intelligence.
or thrust it away. زَرْجَةُ نَافَاقَةً *: The she-camel pushed away the milker with her stifile joints on the occasion of being milked. زَرِينَ عَنْهَا مُغْرَةً *: He sold the fruit on the tree. زَرِينُ النَّمْرُ *: He has withdrawn or withheld his good from us. (Singular زَرَجَةُ (زَرَجَةُ الزَّنَابِيْةُ)): Armed attendants or officers or soldiers of the prefect of the police. Syn. with مَرْضُ: Angels or guards of the Hell or angels of punishment because they push the sinners into Hell. سِدَّةُ: We shall call on the guards of Hell (96:19). زَرَجَةُ الزَّنَابِيْةُ: One who exalts himself or is insolent and audacious in acts of rebellion and disobedience.

زَجَجُ [aor. يَزَجَجُ] inf. noun زَجَجَهُ: He pierced him or thrust him with the pointed iron foot of the spear. زَجَجَهُ and زَجَجَهُ (Singular is زَجَجَةُ and زَجَجَةُ (زَجَجَةُ الزَّنَابِيْةُ): Glass; pieces of glass; glass flasks or bottles: Syn. with قَوْارِيْرُ: The lamp is in a glass (24:36).

زَجَجَ [aor. يَزَجَجُ] inf. noun زَجَجَهُ: He chid him by a cry or by reproof. زَجَجَهُ وَزَجَجَهُ: He cried out at the dog that he might refrain. زَجَجُ العَمْ: He cried out to or at the sheep or goats vehemently. الزِّنَحُ زَجَجُ السَّحَابُ: The wind drives the clouds. زَجَجُ is therefore driving away; driving away with a loud cry; crying out. زَجَجُ النَّفَارِ وَزَجَجُهُ: He chid the bird, auguring evil from it; hence زَجَجُ also signifies, the auguring from the flight, alighting places, cries, kinds and names of the birds. زَجَجُتُ: I have divined that it is so and so. زَجَجَهُ: She cast forth (she-camel) what was in her belly. زَجَجَهُ and زَجَجَهُ: A cry or shout by which one drives, checks or urges; driving away or driving away with a shout or cry. فَإِنَّمَا هِيَ زَجَجُ وَأَزَجَجُ: Then it will be one shout or cry of reproach or reproof (37:20). زَجَجُ: Chider, checker, restrainer or forbidder. زَجَجُتُ (pass. part.) زَجَجُتُ: The Holy Qur'an suffices as a chider. زَجَجُ (plural). زَجَجَاتُ: Then they drive away vigorously (37:3). زَجَجُ also signifies a diviner because when he sees that which he thinks to be of evil omen, he cries out with a
high or loud, vehement voice, forbidding to undertake the thing in question. أَذْخَرَهُ: He chid him, repelled him, checked him. أَذْخَرَ: He is repelled, chidden, reproved. مُّدَخَّرٌ: A mad man who is drived, repelled, spurned (54:10). مُّدَخَّرٍ: Prevention, prohibition; threatening warning. مايَفِيهِ مُّدَخَّرٍ: Wherein is a warning (54:5).

[аор. инф. сущ. زَجَحَ: The thing became urged along quickly. زَجَحَ السَّيِّئَةُ: The affair was or became easy and right. زَجَحَ الأمرُ: He pushed it gently; he drove or urged it gently. أَذْجَحَ الأمرُ: He deferred or postponed the affair. الْوُجُوحُ أَذْجَحَ السَّحَابَاتُ: The wind drives away or gently drives the clouds. أَذْجَحَ اللَّهُ سَخَابَاتًا: Verily, God drives the clouds (24:44). مُّزَجَّحَ (مُّزَجَّح): Applied to a horse or other beast, that is driven in his pace little by little; a small or scanty thing or such as is mean or paltry; that may be pushed and driven away. زَجَحُ الْبَيْضَةَ: The dirhem passed or had currency or a bad piece of money had currency because of the little account that is made of it. بِبَيْضَاءَ مُّزَجَّحَةَ: Small or scanty merchandise; little in quantity or mean or paltry merchandise rejected by every one to whom it is offered; merchandise in respect of which a lowering of the price is demanded on account of its badness (12:89).

[аор. инф. сущ. زَخَرَ: He removed him or it from his or its place or removed him far away. فَمَنْ زَخَرَ عَنِ النَّارِ: He removed him from his place. زَخَرَةُ عَنِ مَكَانِهِ: It shall not keep it away from the punishment. (3:186). زَخَرَ: (act. part.). One (or which) who removes. وَمَا هُوَ مُّزَخَرُ مِنَ الْعَذَابِ: It shall not keep it away from the punishment. (2:97).

[аор. инф. сущ. زَحَفَ: He walked or went on foot little by little; he walked with slow steps or heavily, with an effort. Syn. تَمَضَّى: He crept along. زَحَفَ said of a child, means, he went upon his posteriors little by little. زَحَفُ العَسَكَرِ إِلَىِّ الْعَدُوِ: The army went along leisurely or little by little by reason of its multitude and heaviness of motion, to the enemy. زَحَفُ السَّيِّئَةُ: He dragged the thing along gently. زَحَفَ البَيْضَةَ: The camel fatigued and
dragged his foot. ُرف: An army or a military force marching little by little or leisurely towards the enemy, or heavily by reason of their multitude and force and heaviness of motion; a numerous army or military force. إذا لقيتم الين كفرتو ُرف: When you meet the disbelievers in battle; or meet them marching little by little (in consequence of their great number to attack you) (8:16); or meet them, advancing in force. ُرف من: He fled from war or from encountering the enemy.

زرف [aor. inf. noun ُرف: He adorned, ornamented, decorated or embellished the house. ُرف الكلام: He embellished the speech with lies. ُرف: He adorned, decorated himself. ُرف: Gold; any ornament, ornature, decoration or embellishment or anything adorned or embellished or embellished with false colouring (43:36). ُرف الكلام: The ornamented or embellished lies of the speech. ُروف: The ornature of speech; gilded speech; varnished falsehoods; speech embellished with lies (6:113). ُروف الأرض: The colours of the plants of the earth or its herbage. ُروفها: When the earth receives its glitter or ornature (10:25).

زرَّب [aor. inf noun ُرب: He put the young lambs in their enclosure of wood. ُرب (singular ُرب and ُرب and ُرب): Small pillows; carpets; anything which is spread and upon which one leans and reclines. A poet says:

نَحْنُ نَبُوعُ عَلَى ذَاتٍ بَيْنَ ُربٍ بَيْنَا ُربٍ بَيْنَا ُربٍ بَيْنَا بَيْنَا بَيْنَا بَيْنَا

We are sons of paternal uncle, but there are spread amongst us carpets underneath which lie concealed vehement hatred and envious competition. ُرب مِبْثِنَة: And carpets spread (88:17). ُربِ البَعْضَاءَ مِبْثِنَة: Carpets of hatred are spread between them.

زرَع [aor. inf noun ُرع: He cast seed. ُرع: He who sows reaps. ُرع الأرض: He ploughed, tilled or cultivated the land. ُرع الله الْيَبَات: God made the herbage and plants to grow and increase. ُرع الله: May God render him sound and strong. ُرع له: He obtained property after want. ُرعَّهُمُ ُرعَهُمَّ نَزَرُغُونَهُم: *Anthem*
práë (plural of záreg meaning cultivators): Is it you who grow it or are We the grower? (56:65) (plural of záreg): Sowers, tillers or cultivators. yújub záreg: Delights the sowers (48:30). záreg: Seed; seed produce; standing corn and the like and also after it has been reaped; a sown field. Its predominant application is to wheat and barley, but it also signifies plants or herbage as one reaps. boada yújub dáti záreg: In a valley having no cultivation (14:38). jíllina bintiham záreg: We placed between them corn-field (18:33). biyib likum bi yújub: He (God) grows for you corn (16:12). (záreg is plural of zárowu). zárowu: Cornfields and the noble places (44:27). Offspring; children or child. hım záreg: He or these are offsprings of such a one. The word also means the seed of seminal fluid of a man; the fruit or harvest of a man's conduct. wálhá záreg llán: They are offsprings of such a person. bissi záreg maddib: Evil is the fruit of the conduct of a sinner. muazzuge: A place of harvest. m-áxár: The present world is the place in which is produced the fruit or harvest to be reaped in the world to come.

zárq [aor. inf. noun zárq. zárq. zárq.: He was blue-eyed or gray-eyed; he was or became blind. zárq almá: The water was or became clear. zárq bistahe: He looked sharply at him. (zárq) (zárq): Blue-eyed or blind; blind by what is commonly called a cataract in the eye; the word applied to the blade of an arrow means very clear and bright. almadh alzárq: Fierce enemy. almadh alzárq: Hawk or falcon. And We shall gather the sinners on that day, blue-eyed or blind (20:103).

zárzi [aor. inf. noun and zárzi and zára and and zára and zára and and zára and and and zára: He found fault with him; he derided him or ridiculed him; he mocked at him. (zárzi) zára yálihe: And We shall gather the sinners on that day, blue-eyed or blind (20:103).]

zúghm [aor. and inf. noun and zúghm and zúghm and and zúghm and zúghm: He said or asserted. (zúghm) and (zúghm) and (zúghm) and (zúghm): He said or asserted that it was thus, either truly or falsely, mostly used in relation to a thing which is false.
and respecting which there is doubt or suspicion and the speaker does not know whether it may not be false. The disbelievers think or assert that they will not be raised (64:8).

The word زَعْمُ signifies, he described him or it, and sometimes زَعْمُ signifies, he promised. It is used also in the sense of disbelief or unbelief.

This is for Allah as they think (6:137).

In my opinion it is thus. It is also used in the sense of belief or firm belief.

But you thought that We would fix no time for the fulfilment of Our promise (18:49).

زَعْمُ: He was or became responsible, surety or guarantee for it. زَعْمٰم: meaning responsible, answerable, guarantee or surety.

أَيْنَ يَكُونُ زَعْمُ: I am surety for it (12:73).

Which of them will guarantee that (68:41).

زَعْمُ عَلَى قُوَّةٍ: He was or became chief or lord over a people.

زَعْمُ (يَزَعْمُ): He coveted or eagerly desired.

زَفْرٌ: [aor. زَفَرْ] inf. noun زَفَرَ, زَفْرًا and زَفْرَةٌ زَفْرُ: He drew in his breath to the utmost by reason of distress. It originally signifies, he drew back his breath vehemently so that his ribs became swollen out, or he sighed or sighed long and vehemently.

زَفَرُ النَّارِ: The fire made a sound to be heard from its burning.

زَفَرُ الأَرْضِ: The land put forth its plants or herbage.

زَفَرٌ: Sigh; braying of an ass; a calamity; a misfortune.

زَفَرٌ is the beginning of the cry of an ass and of the like, and زَهِينٌ is the ending there-of, for the former is the drawing in of the breath and the latter is the sending it forth.

لَعْبُ فِيهَا زَفَرٌ وَزَهِينٌ: For them there will be sighing and sobbing (11:107).

زَفَتٌ [aor. زَفَتْ] inf. noun زَفَتَ, زَفَتْ and زَفَتَةٌ زَفَتُ: He hastened or was quick.

زَفَتُ الْبَرْقِ: The wind blew gently and continually.

زَفَتُ الرَّبْطُ: The bird spread its wings and threw itself.

زَفَتُ الْقُوُومِ: The people were quick in their walking.

زَفَتُ الْعَرْوَسِ: He conducted the bride with festive parade to her bridegroom.

فَأَقْبَلُوا إِلِيهِ زَفَتُونَ: They came to him, hastening (37:95).
زِكَاة
[aor. inf. noun زِكَّة and زِكَّٰٰ: He gobbled it; he swallowed it; ate it quickly.
زِكَّةٰ: The food of the people of Hell; a certain tree in Hell; any deadly food; a certain tree having small leaves, stinking and bitter, found in Tihamah.
إن شَجَرَةَ الزِكَّةٰ: Certainly the tree of Loggum (44:44).
زِكَّةٰ: It increased or augmented; it received increase and blessing from God; it throve by blessing of God.
زِكَّةٰ: The food of the people of Hell; a certain tree in Hell; any deadly food; a certain tree having small leaves, stinking and bitter, found in Tihamah.
زِكَّةٰ: Certainly the tree of Loggum (44:44).
زِكَّةٰ: Knowledge increases by spending.
زِكَّةٰ: The land throve and yielded increase.
زِكَّةٰ: This will not befit thee.
زِكَّةٰ: Not one of you would ever be pure (24:22).
زِكَّةٰ: He purified him or it, (aor. inf. noun زِكَّٰٰ) And may purify them (2:130).
زِكَّةٰ: He indeed prospers who purifies it (91:10).
زِكَّةٰ: I attributed purity or goodness or righteousness to him.
زِكَّةٰ: He praised himself.
زِكَّةٰ: Do not attribute purity to yourselves, do not praise yourselves (53:33).
زِكَّةٰ: He gave the (poor-rate) from his property.
زِكَّةٰ: He became purified; he endeavoured to attain much piety; he gave the (poor-rate).
زِكَّةٰ: This is the recompense of him who keeps himself pure (20:77) as also زِكَّةٰ and زِكَّٰٰ.
زِكَّةٰ: That he may endeavour or seek to purify himself (80:4).
زِكَّةٰ: Increase; augmentation; purity; purification; good or righteous conduct; religious service; poor-rate; alms; praise; the pure or best part of a thing.
زِكَّةٰ: And they pay the Zakat (5:56).
زِكَّةٰ: They are active in giving alms or paying the Zakat (23:5).
زِكَّةٰ: And tenderness of heart from Ourself and purity (19:14).
زِكَّةٰ: Growing or thriving; who has never sinned, pure from sins; righteous; growing or increasing in righteous conduct.
زِكَّةٰ: A good or righteous man; a man leading pleasant easy and delicate life.
That I may give thee a righteous son (19:20).

More or most profitable; better or best; more or most pure; more or most lawful; good or pleasant; more or most abundant and cheap.

This is more or most pure for you (2:233).

This is more or most pure for you (2:233).

Which of them has the purest food (18:20).

Hast thou slain a pure or innocent person (18:75).

He deviated or turned away from truth.

His life glided away.

He made a slip or mistake in his speech; meaning the same.

But if you slip.

So your foot will slip (16:95).

He caused or made him to slip.

He made him to turn from his opinion.

So Satan caused them to slip therefrom (2:37).

Surely, it was Satan who made or sought to make them slip (3:156).

O God rout the combined armies and make them quake with fear (a saying of the Holy Prophet).

And they were violently shaken (33:12).

A slip.

Commotion, agitation, convulsion, a slip; a deficiency.

Convulsion or violent motion; an earthquake or a violent earthquake (earthquakes; calamities-plural).

The earthquake of the Hour is a tremendous thing

He advanced and drew near.

He made, brought or drew him or it near.

The Heaven shall be brought near to the righteous
place (26:65). Nearness with respect to rank, degree or station, place or situation (as also زلفه) ; station rank, grade or degree.

: But when they see it near (قربا) ; قربا (near); a portion or part of the night. The plural is زلف which signifies hours or periods of the night, commencing from the daytime, and the hours or periods of the daytime commencing from the night.

: And in some hours of the night (that are nearer the day, i.e. at sunset and nightfall (غرب and عشاء) (11:115). The word also means a cup or dish.

: Nearness; rank; degree.

: And for him was a position of nearness to Us (38:26).

زلف [aor. inf. noun زلف] and زلف: He slipped. زلف: His foot slipped or did not remain firm, or fixed in its place. زلف بسکان: He was or became disgusted with his place and removed to distance. زلف: He removed him from his place. زلف: He made or caused him to slip; he caused him to remove or retire to a distance. زلف بصره او زلف: He looked sharply, angrily or intently at him. زلف بنصارهم: Smite thee with their evil eyes so as to remove thee from thy station in which God has placed thee, on account of their enmity to thee; would fain dislodge thee from thy God-given station with their angry looks; would almost make thee to slip by their look at thee with extreme hatred, or smite thee with their eyes, or disconcert thee with their eyes (68:52).

زلف: A slippery place; a place on which the foot does not remain fixed or firm.

زلف: Bare slippery ground (18:41).

زلم [aor. inf. noun زلم] and زلم: He cut the nose. زلم: He filled the vessel. زلم: Divining arrows by means of which the Arabs in the time of ignorance sought to know what was allotted to them. زلم: That you seek to know
your lot by the divining arrows (5:4).

[Ouf. and inf. noun  زمر and زمر : He played upon a reed.  زمر : His property became scanty. زمر also means, he had little manliness. (plural  زمر : A company of men; a party in a state of dispersion. جاؤوا زمر : They came in parties in a state of dispersion, one after another. : To the Hell in groups or parties or troops (39:72).

زمل : He bore it or carried it or he took it up; carried it and raised it upon his back at once, namely a load; he made him to ride behind him, i.e. on the camel, or he rode with him so as to counterbalance him. زمل : He wrapped him with his garment. زمل : The bearer of a heavy load i.e. heavy responsibility; one wrapped-up in garment. : O thou who art bearing a great responsibility or thou wrapped up in thy raiment (73:2).

زمر or  زمر العين : The eye became red by reason of anger on the occasion of some distressing event. زمر العين : The day became intensely cold. زمر الوجه : The face grinned so as to display the teeth; زمر الكوكب : The star shone. زمر : Intense cold; hurting cold or (simply) cold; the moon. زمر : They will find there neither excessive heat nor excessive cold (76:14).

زنبيل : Tempered with ginger (76:18). Ginger.

زئم : They sent to me this adversary in order that he might contend in an altercation or dispute with me. زئم : A mark made by cutting off a portion of the ear. زئم: The cutting of small portion of the ear of an animal and leaving it hanging together to serve as a sign or mark; conjoining any one with a people or party to which he does not belong. زئم : One adopted among people to whom he does not belong (and some say) not being needed as though he were a زئم ; base, ignoble or mean; of doubtful birth; the son of an adulteress. غلٌ
زنى: Ill-mannered and besides that, of doubtful birth (68:14).

[ ] inf. noun زنى and زنى: He committed fornication or adultery with her. زنى: He said to him زنى: O fornicator or adulterer, or he imputed to him زنى i.e. fornication or adultery. In the proper language of the Arab زنى signifies the mounting upon a thing; and according to Al-munawi, in the language of law it signifies the commission of fornication or adultery. زنى: Fornication or adultery. زنى: She committed fornication or adultery. زنى: She commits adultery or fornication or prostitutes herself. زنى: And approach not fornication (or adultery) (17:33). زنى: And they commit not adultery (25:69). أئزنى: Fornicator or adulterer as also زنى: Fornicatoress or adulteress: applied to a man, it has an intensive meaning i.e. one much addicted to fornication or adultery. أئزنى لا ينكح إلا زناية أو مشرك كة زناية لا ينكحها إلا زان أو: The adulterer (or fornicator) shall not marry but an adulteress or an idolatrous woman and an adulteress (or fornicatress) shall not marry but an adulterer or an idolatrous man (24:4). زنى: He is a son of fornication or adultery. The plural of زنى is like plural of قضاء and the plural of زوان is زالىة.

زهد and زهد aor. زهد: He abstained from it (meaning from something that would gratify the passion or senses); he relinquished it; forsook it; avoided it; shunned it; did not desire it; he abstained from so as to take the best that was sufficient thereof, leaving the rest to God. زهد: He gave up the world in order to devote himself to acts of devotion. زهد و زهد و زهد و زهد: He is a son of fornication or adultery. The plural of زهد is زهد and زهدين (singular is زهد i.e. abstemious; chaste; pious; religious; abstaining from, forsaking, shunning; not desirous of worldly pleasures; devoting himself to acts of devotion). زهد: And they were not desirous of it (or they set small store by him) (12:21). زهد: I computed by conjecture the
quantity or amount of the property.

زَهْرَة

[aor. inf. noun زَهْرَةٌ] زَهْرَةٌ الوُجُهٍ: The face shone, shone brightly or glistened and gave light. زَهْرَةٌ السُّحَبِ: The thing was clear in colour and gave light. زَهْرَةٌ الرَّجُلِ أو زَهْرَةٌ: The man was or became white and beautiful or white and fair in face. زَهْرَةٌ الأَرْضِ: The land abounded with flowers. زَهْرَةٌ: The beauty and splendour of the present life; its goodliness; its sweetness and pleasantness; the abundance of its goods or comforts; زَهْرَةُ الحَيْوَةِ الدُّنْيَا: The beauty of the present life (20:132).

زَهْقَة

[aor. inf. noun زَهْقَةٍ] زَهْقَةٌ العُظْمُ: The marrow of the bone became compact and full or was in a melting state or corrupt by reason of emaciation, or thin. Thus the word has two contrary meanings. زَهْقَةٌ الْبَاطِلُ: The falsehood became weak; perished; came to naught; passed away; became null and void. زَهْقَةٌ: His soul went forth, passed away; departed; perished; died. زَهْقَةٌ: Their souls may depart (9:85). زَهْقَةٌ الْحَقَّ الْبَاطِلِ: The falsehood has vanished or departed or perished (17:82). زَهْقَةٌ الْحَقَّ الْبَاطِلِ: The truth made what was false to pass away or come to naught. زَهْقَةٌ: A thing passing or passes away or coming to naught or comes to naught or perishes or vanishes or that which departs. زَهْقَةٌ: Falsehood indeed perishes or vanishes or passes away (17:82), as also زَهْقَةٌ الْزَاهِقُ: A fat animal; a weak, thin and emaciated animal; a man put to flight; perishing or dying or one that perishes, dies, departs, passes away; (فةَدَاءُ هُوَ زَاهِقٌ): And lo! it perishes) (21:19); false. زَهْقَةٌ من أَلْبَابِ: Water running vehemently; deep well.

زَوْجَة

[aor. inf. noun زَوْجَةٍ] زَوْجَةٌ سَيِّئَةٌ بَيْنَيْهِينَ: I married him to a woman; I gave a woman in marriage to him; I united a woman in marriage to him. زَوْجَةٌ بَيْنَيْهِينَ: I married him to a woman; I gave a woman in marriage to him; I united a woman in marriage to him. زَوْجَةَ امْرَأَةٍ أَو بَنَاتَةٍ أَمَّأَمَامَة أو لَامْرَاءَةُ: We gave her in marriage or wedded her to thee (33:38). زَوْجَةٌ زَوْجَةَ: When the souls shall be coupled; when people are brought together (81:8).
He mixes them, males and females; He makes them of different sorts (or sexes), males and females (42:51).

He married a woman or took a woman in marriage. He took a wife among the sons of such a one.

Sleep pervaded him. And grows every kind of beauteous vegetation (22:6).

Some classes of them (15:89); one of a pair or couple of things (not a pair), whether male or female and whether among human beings or among animals or among plants or among any class of things. And of every thing We have created pairs (51:50); a woman's husband or a man's wife; mate; consort; comrade.

And We cured his wife for him (21:91).

Species; classes; mates; pairs; companions; wives or husbands. And you shall be three classes (groups or bands) (56:8).

They and their wives (or companions) (36:57).

And that you should not ever marry his wives (33:54).

And from it He created its mate (4:2).

And We cured his wife for him (21:91).

Dwell thou and thy wife (or thy mate, companion, consort,) in the garden (2:36).

And that you should not ever marry his wives (33:54).

And from it He created its mate (4:2).

And of every thing We have created pairs (51:50); a woman's husband or a man's wife; mate; consort; comrade.

And We cured his wife for him (21:91).

Some classes of them (15:89).

He (God) has created all things in pairs (36:37).

He (God) mixes them, males and females; He (God) makes them of different sorts (or sexes), males and females (42:51).
a desire to see him; he visited him.

He treated him with honour or hospitality, namely a visitor.

He impugned the testimony and annulled it.

He embellished his speech with lies; he falsified his speech.

He adjusted or corrected a thing, he beautified or embellished it.

He stigmatized himself by imputation or falsehood.

A lie; falsehood; an untruth; a false witness; anything worshipped in the place of God; the association of others with God; a place or places in which lies are told or where people sit or entertain themselves by frivolous or vain diversion; judgement; strength; deliciousness and sweetness of food; softness of a piece of cloth.

Those who do not bear false witness (25:73).

It turns away or moves away from their cave (18:18).

[аор. инф. сущ. [زايل زُعُل ومن زَعْل 368] : It went away; departed; removed; shifted; was or became remote or absent; ceased to exist; came to naught; it was or became in a state of commotion or agitation; it moved.]

Surely, Allah holds the heavens and the earth lest they deviate from their places. And if they did deviate......(35:42).

Such as to make the mountains move or to remove the mountains (14:47).

The day became advanced, the sun being somewhat high.

He turned from the opinion. He continued to do this.

This continued, or did not cease to be their cry (21:16).

Also signifies: He affected quickness of intellect.

Departure; cessation; motion or removal from its place; end; decline; declining of the sun and its setting.

There will be no end or decline for you (14: 45).
oil of the olive; he fed him with oil.

زًاذ [aor. inf. noun زَيَادَةٌ and زَيَّنَهُ and زَيَّنَتْ and زَيَّنَتْ: It grew, increased, augmented. And We sent him to a hundred thousand or more (37:148). زَاذَّ الكُّدَّا: It increased in such a thing. زَاذَّ: He gave him an increase or addition. زَاذَّ الله: God increased him or may God increase him in good fortune. زَاذَّ: He adds or exaggerates in his talk. زَاذَّ: And He has increased him in knowledge and body (2:248). زَاذَّهُمُّنَّ: And We increased them in guidance (18:14). زَاذَّ: It or he grew, increased or augmented. لَمْ يَزَاذَّهُمْ: Then they increased in disbelief (3:91). لَمْ يَزَاذَّ وَزَاذَّتْ فَقَذَّ أَزْبَيْ: He who gives an addition and he who takes more, practises usury. زَاذَّ: Increase; an addition.

شَيْبَةٌ في الحَبَّةِ وَالجَسَّمِ: The postponement is an addition to disbelief (9:37). زَاذَّةٌ = زَيَادَةٌ: He who gives an addition.

زَيَّنَهُ: He or it declined, deviated, turned aside from truth or the right path. زَيَّنَهُ: The sun declined from the meridian. زَيَّنَ الْبَصَرِ: The eye or the sight became dim or dull, or became weary or deviated. زَيَّنَ: The eye deviated not (53:18). أَزَاذَّ عَنَ الْطَّرِيقِ: He made him deviate from the right path. زَيَّنَ: He put the man in doubt or crookedness or made him deviate. زَيَّنَ: A doubting; a declining or deviating from the truth; perversity. أَلْدِينَ فِي فُلُوْهِمْ: Those in whose hearts is doubt, perversity or swerving (3:8). زَيَّنَ: When they deviated, God made their hearts deviate (61:6).

زَالَ [aor. and inf. noun زَالَ: He put it away from its place; removed it or separated it (as also زَالَ زَيَّنَهُ فَقَذَّ). زَاذَّ الله يَفْعَلُ كَذَا: Zaid did not cease, or continued to do such a thing. زَالَ: They
will cease not or will continue to fight you (2:218).

The building which they have built will continue to be a source of disquiet in their hearts (9:110).

Zaid continued to remain standing. The verb and is used in the manner of in governing the noun which is its subject in the nom. case and the predicate in the accusative case as shown above. : He separated it (a company of men) widely or dispersed it (differing in degree from ). Then We shall separate them widely (10:29).

: He became separated. : If they had been clearly separated (48:26).

: You continued to be in doubt (40:35).

: He or it adorned, ornamented, decked, garnished, embellished, beautified, graced him or it. also means: He made it appear beautiful, it was his pride, he commended it to him.

: Satan commended their evil deeds to them; he made their works appear beautiful to them (16:64).

: We have adorned the lowest heaven (37:7).

: A thing by which or with which one is adorned, ornamented, decorated, decked, embellished, beautified or graced, or by which one adorns himself; an ornament, ornature, decoration, embellishment, grace or the means of beautifying, adorning etc; beauty: Beauty is of three kinds, namely, mental, such as knowledge or science, and good tenets; and bodily, such as strength and tallness of stature, and beauty of aspect and extrinsic, such as wealth and rank or station or dignity (plural). All these kinds are mentioned in the Holy Qur'an (57:21; 24:32 and 18:47).

: The finery, ornature, show, pomp or gaiety of the present world which includes wealth and children. : Wealth and children are an ornament of the life of this world (18:47).

: The ornature of the earth, meaning the plants, herbage etc. (18:8).

: The day of Festival (20:60).
12

Sīn

Numerical Value = 60
It is one of the letters termed مَهْمُوَّةٌ (or non-vocal, i.e. pronounced with the breath only, without the voice); and of the letters termed أَصْلِيَّةٌ because proceeding from the tip of the tongue: Its place of utterance is between that of ص and ز. It is one of the letters of augmentation. It is sometimes substituted for ص and for ش and some of the Arabs substitute it for 簪. In 36:2 may mean يا إنسان i.e. O man or perfect man or يَاسِيَّدِي i.e. O leader or perfect leader. is a particle peculiarly prefixed to the aorist rendering it clearly denotative of the future. The foolish will say (2:143). It is not contracted from سَوْفٍ contrary to what the Kufees say; nor is the extent of the future with it shorter than it is with سَوْفٍ contrary to what the Basrees hold. Some assert that it sometimes denotes continuance, not futurity: You continually find others (4:92).  سَأَلَ [aor. inf. noun سَأَلَةً or سَالَ مَنْهُ ] سَأَلَ [stem] سَأَلَ: He asked, begged, questioned or inquired of him. سَالَ مَنْهُ: He asked or demanded property of him. وَإِذَا سَأَلَ مَهْمُوْنِ: And when you ask them for anything (33:54). سَالَ مَنْهُ: He asked, questioned etc. him respecting such a thing. سَألَ سَأَلَ بَعْدَابَ وَافَقَ: An inquirer inquires concerning the impending punishment about to befall (70:2). وَإِذَا سَأَلَكْ عَبَدُ أَنْ تُعْيِنَ: When My servants ask thee concerning Me (2:187). يَسْتَلَكَ عَنِ الرُّوحِ: They inquire of thee concerning the soul (17:86). سَأَلَّكَ اللَّهُ الغَافِيَةُ: I begged of God health. سَأَلَّ: Ask; inquire; beg; demand etc. وَسَأَلَ الْقُرْءَانَ الْأَلِيُّ: Ask of the children of Israel (2:212). وَسَأَلْتَ الْعَمَّةَ: And inquire of the people of the town wherein we were (12:83). وَأَفْقَلْ بِعَضَاهُمْ: They asked, begged, one another. وَأَفْقَلْ بِعَضَاهُمْ: And they disputed with one another. They will dispute with one another (37:28). سَأَلَّكَ أَوْ سَأَلَكَ: Concerning what do they question one another (78:2). سَأَلَكَ أَوْ سَأَلَكَ: A petition; an object of desire; a request or a thing that one has asked or begged.  فَأُوْلِتْ سَأَلَكَ بِمَهْمُوْسِى: Thou hast been granted thy petition or the thing thou hast asked for, O Moses (20:37).
inquiry; an interrogation; a demand or petition. He has wronged thee by demanding thy ewe in addition to his own ewes (38:25).

An asker, inquirer, a beggar; seeker of knowledge; For one who asks and one who cannot (51:20). Beggars, inquirers etc. And those who ask for charity and for ransoming the captives (2:178). (pass. part.): A person or a thing, who or which is questioned about. Surely, covenant shall be questioned about (17:35). They shall be questioned or called to account (37:25). A question; a problem or proposition (plural).

[aor. inf. noun] سَبَبُ هُوَ: He turned away with disgust from it; was disgusted with or at it; he loathed it; was averse from it; became tired or weary of it. لَاتَسْبَبْ أَنَّهَا مِنْ دَعَاءِ الدُّنْيَا: Man does not tire or become weary of praying for good (41:50). إنَّ اللَّهِ لَا يُسْبِبْ حَتَّى يُسَامَوْا: God does not become weary unless you are tired of it (a tradition).

[aor. inf. noun] سَيِّمُ هُوَ: He cut him or it; he wounded him or hamstrung him; he pierced him in the buttock; he abused, reviled, vilified or defamed him. سَيِّمَتْهُ: He reviled or vilified him much. لاَ تَسْبَبُوا أَلْبَيْنَ بَدْوُنَ مَنْ دُونَ اللَّهِ: Revile not those whom they call upon beside Allah (6:109) سَيِّمُ الْمُسْلِمِ فَسَقُ: The reviling or mutual reviling of the Muslim is transgression (a tradition). سَيِّمُ الْأَمْرُ: He made or appointed or prepared a means, a course of attaining the thing: سَيِّمَ اللَّهُ لَكَ سَيِّمَ الْخَيْرُ: May God make for thee a means of attaining good. سَيِّمَ لِلْمَاءِ مَجْرَىٰ: He made or prepared a channel for the water. سَيِّمَ: A rope or cord; a wooden peg; a thing of any kind by means of which one attains or reaches or gains access to another thing; road; a way; فَلْيَسْبَبَ سَيِّمَ إِلَى الْسَّمَاءِ: Let him stretch a rope to the roof or ceiling i.e. let him die strangled or die of rope; let him find a way to heaven (22:16).
Then he followed a certain way (18:86); a cause or reason or relationship or a connection or tie or a means by which a thing is brought about. We gave him the means to accomplish every thing (18:85).

This is the cause of this; (plural). And all their ties shall he cut asunder (2:167). That I may attain to the means of approach (40:37). The word also means, life. May God cut short his life.

means, the places of ascent of the heavens, or the tracts or regions or the gates thereof (40:38).

[prüf inf. noun ] : He rested; he abstained from work (as also ); he was or became motionless; he entered upon the Sabbath; he kept the Sabbath i.e. he performed the ordinances of the Sabbath. And on the day when they did not keep the Sabbath (7:164). also means, he slept.

: He cut the thing or put a stop or end to it or intercepted or interrupted it. : He shaved his head; he swooned; he died. : He struck his neck so as to decapitate him.

: Rest, freedom from motion. and : The Sabbath or Saturday. It was so called because the Jews ceased work on this day and took rest. It is the sacred day of Jews as Friday is of Muslims and Sunday of Christians.

: Those amongst you who transgressed in the matter of the Sabbath (2:66). also means, a week; from the Sabbath to the Sabbath.

: We did not see the sun for a week. It also means, a period; a long period of time or a long time, syn. with ; I stayed or dwelt for a long time; swift or an excellent horse that runs much; a boy of bad disposition and bold, or daring; an intelligent or cunning man; a man who sleeps much. primarily signifies "rest" and hence "sleep" or heavy or light sleep (slumber); or first part of sleep. And We have made your sleep to be rest for you.

: The night and day. also means, time; or a long time, syn. with.
سيح

سِحَ (aor. inf. noun سِحَةٌ، سِحَاءٌ and سِحَاحِيَةٌ) : He swam in the water and took pleasure in it. Syn. with غَرَّم. But according to some there is a difference between غَرَّم and سِحَاحيَة; the former signifying the coursing along in water with immersion of oneself and the latter, "coursing along upon water without immersion of oneself.

سِحَةٌ (inf. noun سِحَاءٌ) : The stars swim or glide along or pass along in the firmament with a spreading forth.

سِحَاءٌ (inf. noun سِحَاءٌ) : All glide or travel along smoothly in their orbit (21:34).

سِحَاحِيَةٌ (inf. noun سِحَاحِيَةٌ) : Thy fame has travelled as far as the sun and the moon. سِحَاحٌ also signifies the running of a horse in which the fore-legs are stretched forth well like as are the arms of a man in swimming; being quick or swift; being or becoming remote.

سِحَ (infl. noun سِحُّ) : He went or travelled far in the land. سِحَةٌ : The man busied himself in his affairs or in earning his subsistence.

سِحَةٌ (inf. noun سِحَةٌ) : He occupied himself in the accomplishment of his needs. إنْ لَكَ فِي الْقُرْءَانِ سِحَاءٌ طُويلٌ : Thou hast in the day a long chain of business (73:8). سِحَةٌ also means, he slept; he became still or motionless.

سِحَ : He dug in the earth.

سِحَ في الكلام : He talked much and fluently.

سِحَةٌ لله وَسِحَاحُ لله (inf. noun سِحَاحِيَةٌ) : He declared God to be far removed or free from every imperfection or impurity or defect, and he magnified, celebrated, lauded or glorified or praised God by the mention of His names, saying سُبُحُ اللَّهِ وَسُجُودُ : Whatever is in the heavens and whatever is in the earth glorifies Allah (64:2). They glorify Him and prostrate themselves before Him (7:207).

سِحَ : He prayed, particularly, he performed the supererogatory prayer. سِحَةٌ : He made an exception by saying إنْ شَاءَ اللَّهُ i.e. if God will. لَوْ لَ تَسْجَدُنَّ : Why do you not glorify Him; (68:29) why do you not say إنْ شَاءَ اللَّهُ i.e. if God will. أَسْجُدُوْنَ = سِحَاحُ : I declare God to be far removed or free from every imperfection, defect, impurity and I magnify, celebrate, glorify or praise Him. Sometimes this word implies wonder and سُبُحُ.
may well be rendered how far is Allah from every imperfection etc. And Holy is Allah, and I am not of those who associate gods (with Him) (12:109). Some derive this word from سَبِيحَةٌ as signifying "the swimming", or "being quick", or "being or becoming remote". So سَبِيحَةٌ denotes quickness in betaking oneself to God and agility in serving or obeying Him, and therefore may be rendered, "I betake myself quickly to the service of God, and am prompt in obeying Him". سَبِيحَةٌ (plural سَبِيحَاتٍ سَبِيحٌ and سَبِيحَةٌ سَبِيحَةٌ) active participle: A swimmer or swimming. The word also applies to a horse which runs quickly; that which stretches his fore-legs well in running like as one does the arms in swimming. سَبِيحَةٌ is its plural, meaning swift horse. سَبِيحَةٌ (feminine of سَبِيح). Its plural is سَبِيحَاتٍ and سَبِيحَاتٍ which may mean the stars; the ships; the souls of the believers. The word may apply to the companions of the Holy Prophet or to all true Muslims. والسَبِيحَات سَبِيحٌ: And by those who glide along swiftly (79:4). Act. part. from سَبِيحَةٌ and سَبِيحَةٌ are plurals): And we are verily those who glorify God (37:167). And had he not been of those who glorify (God) (37:144), inf. noun of سَبِيحَةٌ (سَبِيحَةٌ): Declaring God to be free and far removed from every imperfection etc. and glorifying Him. كَلْ فَدَّ عَلَمَ عَلَانَا وَتَسَبَّحَةٌ: Each one knows his own manner of prayer and glorifying (God) (24:42).

[ar. aor. سَبِيحَةٌ and سَبِيحَةٌ inf. noun سَبِيحَةٌ سَبِيحَةٌ or سَبِيحَةٌ سَبِيحَةٌ]

The hair was or became lank, not crisp or loose and hanging. سَبِيحَةٌ: The rain was falling consecutively and was copious and extensive. Thus سَبِيحَةٌ has the idea of length and extensiveness. سَبِيحَةٌ: He is generous and liberal. سَبِيحَةٌ: A grandchild; according to some the word is used more commonly for a daughter's child as against حَفِيدَةٌ which signifies a son's child; a distinguished child; a tribe of the Jews. سَبِيحَةٌ والْحَسَنَ وَالْحَسَنَ سَبِيحَةٌ رَسُولَ اللَّهِ: Hasan and Hussain are the two grandsons of the Prophet of God. سَبِيحَةٌ is plural, meaning
grandchildren, progeny; a people.

And the children and progeny were Jews or Christians (2:141).

Twelve tribes, distinct peoples (7:161).

The trees having many branches but one root.

The infant had its head shaven and a goat sacrificed for it on the seventh day.

The wolf tore to pieces and ate the sheep.

He stole it; he shot at him, namely a wolf, with lance or missile of any kind; he reviled him or he bit him with his teeth as does the i.e. wild beast.

The animal of prey; the rapacious animal or whatsoever has fang and tearing claw (or canine tooth with which it attacks and seizes its prey such as the lion, the wolf and the leopard.

What an animal of prey has eaten (5:4).

Seven men.

It has seven gates (15:45).

Seven fat cows.

Seven, oft-quoted verses (15:88).

Seventy men (7:156).

Seventy or many times (9:80).

Seventy or seventy or more; many.

Seventy men (7:156).


Seven heavens and seven earths.

And how can I fear men when God is holding men and the seven heavens and seven earths in the palm of His hand? Seven also means seven or more.

Seventh.

Seven days; a week.

The life became pleasant and plentiful.

The thing became complete or full.

He tended towards and reached his town.

He made it complete, full, ample.

God completed or made ample His boon upon him.
His favours upon you (31:21). (اسبع الفضلاء) : He performed the ablution completely and fully.

He put on an ample coat of mail = (ذرع سابعة). A wide and long or ample coat of mail.

Make full-length coats of mail (34:12). (مطرة سابعة) : A copious rain.

A full, complete, ample favour or boon.

سبق (inf. noun) : He preceded him; he was or he went ahead of him; he outstripped him; he had precedence of him; he did it before him; he was or became first, foremost or beforehand; he was or became one of the first or foremost.

Who preceded us in faith (59:11). (الذين سبقونا بالإيمان) : No one in the world ever did it before you (7:81). (سبقة بالقول) : He said before he said anything.

They do not say anything without His having taught them; they do not say until He has said it (21:28).

Speech proceeded previously from him.

Had it not been for an ordinance of Allah that had gone before (8:69).

He had predominance over him in such a thing.

He overcame his people in generosity.

I strove or contended with him to precede him and I overcame him in doing so.

Vie with one another, try to outstrip each other, in seeking forgiveness (57:22).

He strove or contended with another to be or go ahead.

They both raced to the door (12:26).

We went forth racing with each other (12:18).

Vie with one another in good works (2:149).

Preceding or going ahead; one who goes ahead or precedes or outstrips others.

Of them are some who outstrip others in doing good (35:33).

The foremost, they are the foremost (56:11).

Those beings or angels etc. that excel others. (سباق فласف) : By the beings or persons completely excelling others (79:5).
noun). To him belongs priority or precedence in this affair.  

[pass. part.]: One who is outstripped or outrun or excelled.  

[plural]: And We are not to be outstripped (56:61).

Sābīl [aor. inf. noun]: He abused or reviled him.  

Sābīl: He spent the money in the way of religion or cause of Allah, or dedicated it to charitable purposes.  

Sābīl: He dragged along his garment on the ground.  

Sābīl: He poured forth the water.  

Sābīl: A way, road, path; an easy, wide or open or a conspicuous road.  

Sābīl: It lies on a way that still exists (15:77); manner, method, means and ways.  

Sābīl: And the way or method of the sinners may become manifest (6:56).  

Sābīl: In the cause of the religion of God; cause of God; any righteous or good cause; holy war; pilgrimage; campaign to spread truth; search of knowledge etc.  

Sābīl: And spend in the way or cause of Allah (2:196).  

Sābīl: The way of the believers (4:116).  

Sābīl: The path of rectitude.  

Sābīl: The way of righteousness (7:147).  

Sābīl: Right way (16:10).  

Sābīl: The way or cause of the Evil One (4:77). The word also means, blame; cause of reproach.  

Sābīl: There is no blame or cause of reproach against the righteous (9:91); plea or argument  

Sābīl: You have no plea or argument against me.  

Sābīl: We are fit or worthy to do this.  

Sābīl: No blame attaches to us in the matter of the unlearned people (3:76); it also means, a means of access; a connection.  

Sābīl: O would that I had attained, along with the Messenger, a means of access (to God); or a way to safety or truth (25:28).  

Sābīl also means, a public drinking fountain.  

Sābīl (plural): Ways, methods etc.  

Sābīl: The paths of peace (5:17).  

Sābīl: You cut the road for the travellers (29:30).  

Sābīl: The wayfarer or traveller or one who travels much or often, or the traveller who is far from his place of abode, or the traveller who is stranded in the journey, or a person who leaves his home for a good and
laudable purpose (2:216).


[Inf. noun] ستَرَّ : He concealed or hid the thing; he covered it. ستَر الْمَرَأة : The woman was or became modest or bashful. ستَرَّ : It was or became veiled, concealed or covered; it covered itself. فلَان لا يَسْتَيِبُ مِن اللَّهِ بِسَتَرٍ : You did not fear (while committing sins) (41:23). ستَرَّ (and ستَرَّ) : A veil; a curtain; a screen; a covering; a covert; anything by which a person or thing is covered, or concealed; a protection.

Such a one does not protect himself from the displeasure of God i.e. does not fear God. وَمَا كَانَ بِسَتَرٍ : And you did not fear (while committing sins) (41:23).

[Pass. part.] ستَرَّ : Hidden; covered. ستَرَّ : A hidden barrier or veil (17:46). ستَرَّ also means a veil covered by another veil, implying the thickness of the veil.

[Inf. noun] سَجَدَ : He was or became lowly, humble or submissive, bending himself down; he prostrated himself, putting his forehead on the ground. سَجَدَ لَهُ : He submitted to him; he saluted him; he paid respect to him or magnified him. سَجَدُوا لَهُمْ : Submit to Adam, and they all submitted (2:35). The سَجَدَ of inanimate things to God, we understand as denoting obedience to that whereto they are made subservient and as a fact to be believed without inquiry into the manner thereof. وَللهِ سَجَدَ مَا أَلْهَيْنَى السَّمَوَاتِ : And whatever is in the heavens submits humbly to Allah (16:50). سَجَدَةً : A single act
sajda (act. part.): Being humble, lowly or submissive, prostrating oneself. Sajda: Prostrating himself and standing (39:10); one who prostrates himself. The plurals of sajda are sajān and sajādun and sajādun and sajādun:

Such a one is humble, low.

Prostrating himself and standing (39:10); one who prostrates himself. The plurals of sajda are sajān and sajān and sajān and sajān.

Fall ye down in submission to him (15:30).

Fall ye down in submission to him (15:30).

Those who bow down and who prostrate themselves (9:112).

A languid eye.

They will be called upon to prostrate themselves (68:43). It also means prescribed prostrations.

They will be called upon to prostrate themselves (68:43). It also means prescribed prostrations.

And after (prescribed) prostrations (50:41). A house of Prayer; a mosque; At every place of worship (7:30).


A mosque in which a congregaion assembles to perform the Friday Prayers. Al masjid al haram: The Sacred Mosque i.e. the Ka'ba (2:145).

The Distant Mosque (17:2).

The two mosques i.e. the Ka'ba and the mosque of the Holy Prophet at Madina.

The water filled the stream. He filled the oven with fire and heated it; he kindled fire in the oven.

He opened a way to the water; he made the water to flow forth. He poured the water into his throat. Then in the Fire will they be burnt; then into the Fire they are poured (40:73).

The sea stormed and its waves rose. When the seas are made to flow forth one into another, thus become one ocean, or when the seas shall be set on fire; shall become without water; when the seas shall be filled with fire; shall meet together and become one ocean (81:17).

(pass. part): (1) filled. Masjur: Filled with fire; (2) made to flow forth; (3) empty; (4) kindled; (5) still or quiet or still and full at the same time. 

: A full eye.
A dog having an iron-collar upon his neck. And by the swollen sea (52:7).

He poured forth the water. He read the Qur'an continuously. The judge decided the case judicially and recorded the sentence in the judicial record. The judge decided judicially against him and recorded his sentence in the judicial record. He threw it from above. He rendered him notorious by reason of such a thing and stigmatized him with it.

He imprisoned him. He kept his anxiety secret, did not reveal it. A prison. And there entered with him in the prison (12:37). Imprisoned. (plural of سجنين). I shall make thee one of the imprisoned (26:30). A register or book in which record of the evil deeds of the wicked is said to be kept in the other world. The record of the wicked is in Sijjin (83:8). The word also means, anything hard, vehement and severe; continuous, everlasting.

The night was or became silent, quiet or still; became dark, or its darkness extended or was or became continuous, or it was covered by its darkness (93:3). The wind became calm.
سحَب
[аор. 
سنَحَب: He dragged or drew it along upon the ground.
سنَحَب الزَّرَّاب: They will be dragged into boiling water \(40:72\). 
سنَحَب ذَلِىَّة: He came walking haughtily.
سنَحَب الْجُلُوك: The man ate and drank vehemently.
سنَحَاب (سحابة): Clouds (so called because the winds draw them along).
سنَحَابُ السَّحَابَة: The cloud rained upon them.
سنَحَبُأ سَحَابُ مَرْكَزٍ: They say: "Clouds piled up" \(52:45\)

سَحَحَ 
[аор. 
سنَحَح: He earned unlawful money.
سنَحِّح الشَّحم َغَنَّ اللَّحم: He peeled off the fat from the flesh.
سنَحَح وُجُهُ الآزْعَة: He effaced the traces from the face of the earth (as also سنَحَح َعَنْ أَسْحَاط). 
سنَحَح أَسْحَاط: He destroyed him or it; he destroyed it or him completely; he exterminated it; he distressed or afflicted him; he slaughtered him.
سنَحَحُك مُعَذَّاب: He (God) will completely destroy you by some punishment \(20:62\).
سنَحَح َيَوِئِزَات: A thing that is forbidden, prohibited or unlawful, or what is disapproved or foul of gains; any property that is forbidden, not lawful to be gained nor to be eaten; anything forbidden or unlawful and of bad repute. It is also applied to signify a bribe that is given to a judge and the like.
سنَحَحُك: Devourers of forbidden or unlawful things \(5:43\). The word also means, little or small in quantity or number; paltry, mean, or inconsiderable.
سنَحَحُك: His property may be destroyed with impunity;
سنَحَحُك: His blood may be destroyed with impunity.
سنَحَحُك: A property destined to be destroyed.
سنَحَحُك: A man who has a big belly and is much fond of eating and is not satisfied with it.

سَحَرَ 
[аор. 
سنَحَر: He hit or hurt his heart.
سنَحَر: He turned him from such a thing or i.e. from his course, way or manner of being.
سنَحَر: He was turned from his course.
سنَحَرُ: How then are you being turned away from your course \(23:90\).
سنَحَرُ: He turned him from hatred to love; he enchanted or fascinated him or it;
سنَحَرُ: He enchanted or fascinated him much.
سنَحَرُ أَغْيَابٍ: He enchanted or fascinated his
They enchanted the eyes of the people (7:117). He (the enchanter) apparently turned the thing from its proper manner of being, making what was false to appear in the form of the true and the real, causing the thing to be imagined different from what it really was.

He caused him to incline to him by his soft or elegant speech and by the beauty of its composition. By which to bewitch us (7:133). He deceived, deluded, beguiled, bewitched or outwitted him.

He fed him and diverted him from the feeling of want with food and drink. He gilded the silver. The rain spoiled the clay and the earth or dust so that it was not fit for use. He removed to a distance or went far away from the affair.

The turning of a thing from its proper manner of being to another manner and hence enchantment or fascination, for when the enchanter makes what is false to appear in the form of truth, and causes a thing to be imagined different from what it really is, it is as though he turned it from its proper manner or being; or the producing of what is false in the form of truth; any event of which the cause is hidden, and which is imagined to be different from what it really is; embellishment by falsification and deceit; magic; sorcery. It denotes also corrupting and marling; a crafty device; craftiness; mischief; skilful eloquence.

Verily, there is a kind of eloquence that is enchantment (tradition); skill; science; He who learns a process of astronomy, learns a branch of science. (tradition): also means food, nutriment. Superabundant rain. Teaching people falsehood and deception (2:103). They brought forth a great magic (7:117). and An enchanter; a magician; a sorcerer. Surely he is a skilful magician (7:110). And the magicians came to Pharaoh (7:114). And the magicians never prosper (10:78).
skilful or intelligent. She has a fascinating or enchanting eye. "S̱ixār" is syn. with "S̱ixār" but with an intensive sense or denoting habit or frequency. With every skilful sorcerer (26:38). "S̱ixār" (plural of "S̱ixār") (aor. "S̱ixār"): He went forth early in the morning, in the first part of the day, or between the time of morning Prayer and sunrise.

"S̱ixār": Time before daybreak; early dawn; or the last part of the night. "Alīṉibāt Š̱ixār": I came to him a little before daybreak; whiteness overspreading darkness; the extremity. We delivered them by early dawn (54:35). (plural of "S̱ixār"). "Al-mustūțifīn Š̱ixār" (byal-Š̱ixār): Who seek the forgiveness of God in the latter part of the night or at early dawn or in the watches of the night (3:18). "Ṟa'jūlla samūrūrā: A bewitched man; a man who is a victim of deception (17:48). (plural). "Ḇil Š̱īn qum̱ūm samūrūrūn": Rather we are a bewitched people (15:16). "Š̱īnūrūn": One bewitched, syn. with "Samūrūn" but with an intensive sense. "Al-ś̱amādīn (plural of "Š̱īnūrūn" "Š̱īnūrūn" (plural of "Š̱īnūrūn"): Thou art but one of the bewitched (26:154).

[S̱iḥāq] [aor. and inf. noun S̱iḥāq] S̱iḥāq: It was or became distant or remote. S̱iḥāq al-'ūrūb: May God alienate him or estrange him from food or prosperity, or curse him. S̱iḥāq al-‘ūrūb: The cloth became old and worn-out. S̱iḥāq (aor. S̱iḥāq) inf. noun S̱iḥāq (S̱iḥāq): He bruised or pounded it or powdered or pulverized it. S̱iḥāq al-‘ūrūb: The course of time rendered it (the garment) worn-out. S̱iḥāq: He destroyed it. S̱iḥāq: The eye shed tears. S̱iḥāq Rāsŏ ṣ̱iḥāq: He shaved his head. S̱iḥāq Rāsŏ ṣ̱iḥāq: So cursed be the inmates of the blazing Fire, or be far away from the mercy of God (67:12). S̱iḥāq: Pounded, pulverized; distant, remote. S̱iḥāq: Verily, it is very distant or remote. S̱iḥāq: To a distant place (22:32).

[S̱iḥāq] [aor. inf noun S̱iḥāq] S̱iḥāq: He pared it; peeled it; or stripped off, rubbed off, abraded or otherwise removed its outer covering. S̱iḥāq al-‘ūrūb: The winds strip off or remove what is upon the earth. S̱iḥāq al-‘ībāb: He washed the clothes and
removed the soils from them. The eye wept.

Sea-coast, sea-board or sea-shore; a shore of a sea or river; a tract of cultivated land adjacent to a sea or great river. Then the river shall throw it on to the shore or bank (20:40).

Sea-shore: He mocked at, scoffed at, derided or ridiculed him. They mocked at him (11:39). Then the river shall throw it on to the shore or bank (20:40).

Sea-board: They mocked at him (11:39). Nay, thou dost wonder, and they jest (37:13). also means, they invited one another to mock. They seek to or invite one another to ridicule (it) (37:15). also means, if you deem us ignorant (11:39).

Sea-coast: He (God) made subservient, the sun and the moon (13:3).

Sea: He (God) caused it to blow against them for seven nights (69:8). The ship had a good wind and voyage. One who is mocked at, laughed at, derided; a laughing-stock; one who is compelled to do what he does not desire or to work without compensation, or hire without wages and without price; he brought him under subjection; rendered him subservient, submissive; tractable or manageable. One who is mocked at, laughed at, derided; a laughing-stock; one who is compelled to do what he does not desire or to work without wages and recompense; mockery; derision; ridicule; work without compensation. You made them a laughing-stock (23:111). One that is compelled to work against his or its will or work without compensation, or one that is made subservient or submissive and is unable to free himself from constraint. And the stars are made subservient by His command (16:13). One who mocks or ridicules others, or one cause of mockery.
[aor. يسخط inf. noun يسخط ]: He was or became angry with the man or showed his dislike or discontent.

سخط: He disliked or disapproved of the thing. With the result that Allah is displeased with them (5:81).

بئاء يسخط: He displeased or angered him; he made him angry.

They followed that which displeased Allah (47:29).

بئاء يسخط: Displeasure; dislike; anger; disapprobation.

Who has drawn upon himself the displeasure of God (3:163).

سد: He closed up an interstice or intervening space; he stopped or repaired and made firm and strong.

سد: It obstructed the horizon. It maintains and preserves the strength.

سد الباب: He closed the door.

سد: A dam; a fence; a barrier; a fault or defect such as blindness, deafness and dumbness; shade or shadow; cover or protection; an obstacle or obstruction between two other things; a mountain.

سدا: Barrier was set between them.

سدا: Between us and them a barrier (18:95).

سدا و سد: It or he was or became right; it took a right direction; he hit the right thing.

سدا في الفعل: He hits the right thing in the saying or he says the right thing.

سدا: He accused him of a fault as though thereby he stopped his mouth.

سديد: Applied to a spear or arrow, means seldom missing; that hits the mark; when applied to an action, saying or affair signifies, right, direct; taking a right direction; when applied to a man, means, who pursues a right course or who hits the right thing in his action or saying.

سديدا: قُولوا فَأَلاَّ سَدِيدًا: Say the right word (33:71).

سدر: He became dazzled by a thing at which he looked so that he turned away his face from it; he became confounded or perplexed and unable to see his right course.

سدر: Lote-tree. من سدر: A few lotetrees (34:17).

سدر: Sadder. عند سدر: Near the farthest Lote-tree (53:15).

Sea.
سَدَّسُ : He took the sixth part of the possessions of the people. (aor. inf. noun ٍٍِ: He was or became sixth of the people; he made them, with himself, six; he made the people to be sixty, with himself; he made fifteen to be sixteen. ٍٍِ: A sixth part. ٍٍِ: Sixth. ٍٍِ: The sixth of them was their dog (18:23).

سَدَا : He stretched forth his arms or hands. signifies going at random, heedlessly or in a headlong manner, without consideration or any certain aim or object, not following a guide to the right course. (used both as singular and plural): Left, let alone or neglected; an animal left to pasture by itself. : A she-camel left to itself to pasture wherever she likes; : His talk went useless. : Does man think that he is to be left to himself, uncontrolled (75:37).

سَرَّ : He made him happy or he or it rejoiced him. : He was glad or happy; he (the child) had his navel-string cut. : He pierced him in his navel. : He concealed it; he revealed it or made it known. : They will manifest repentance or remorse or will conceal it (34:34). (inf. noun ) : Who conceals his word (13:11). : Delighting the beholders (2:70). And they concealed him as a piece of merchandise (12:20). : He revealed unto him a story. : You show friendship unto them in secret (60:2). : I attributed to him secrecy; I spoke to him in private. : He recited Al-Fatihah inaudibly. : A secret; a secret thing (as also ) ; mystery; a thing that is revealed (plural is ) . : He knows the secret thought and that which is more hidden (20:8). also signifies: The heart; the mind; the recesses of the mind; the secret thoughts; the soul; it also signifies, secrecy or privacy; : May God sanctify his
soul; سرّا و غلالية: Secretly and openly (2:275); concealment; suppression; one having private knowledge of a thing. فلان سرّ: Such a one has the private knowledge of this affair; the penis of a man and the vulva of a woman; concubitus; marriage; adultery or fornication; origin. هو كريم السرّ الكبير البرّ: He is of generous origin and of much goodness; the interior of anything; the marrow, or pure, choicest or best part of anything; the pure quality of race; the low or depressed part of a valley; the most fruitful or best part thereof; أرض سرّ: Fruitful land; goodness or excellence. سرّة: A secret; a secret action that makes a man happy of his affair; heart or mind. هو طبيب السرّة: He has a noble mind and heart. يوم تبنى السرّة: is plural. السرّة: On the day when secrets shall be disclosed (86:10). ولقيقهم نصراً و سلّوا: Happiness or joy; pleasure; delight. و سرّة: And has made them to find cheerfulness and joy (76:12). السرّة: Happiness; pleasantness and joy of life and the contrariness of suffering. هو صديق في السرّة والضّرّة: He is the friend in happiness and suffering. And suffering and happiness touched our forefathers also (7:96). مسرور: Happy or joyful. كان في أهله مسرورا: He was happy among his people (84:14). سرّة: A bed stead; a raised couch or couch upon a frame; a throne; a bier before the corpse is carried upon it; dominion, sovereignty, rule or authority; ease, comfort or affluence. زال عن سرّة: He ceased to enjoy power or authority and ease and comfort. على سرّة متقابلين: سرّة and أسرة are plural. أسرة: Sitting on thrones, facing one another (15:48).

سرّب [aor. inf. noun سرّب في الأرض [سرّب: He went away in the land. سرّب الولج: The man went away at random. سرّب الامة: The camels went away, being left alone, whithersoever they would. سرّب الامة: The water flowed. سرّب النما: the water came forth from the punctures made in sewing the skin. سرّب: A subterranean excavation; a hole or burrow; also flowing water; طريق سرّب: A way in which people follow one another; فاتحه سبيلة في البحر سرّب: It took its way into the sea, being free, or going swiftly or burrowing (18:62). سرّب: Going away or going
away at random. 

سَرَبَّ بَالْتَهْارٍ: Going or going openly, apparently and freely in the daytime (13:11). Some say that فَلَانَ أُخْدِعُ مِنْ سَرَابِ "The mirage." 

سَرَابُ: Such a one is more deceitful than a mirage. 

فَكَانَتْ سَرَابَا: And shall become (as if they were) a mirage (78:21).

سَوَّلَ: He clad him with a i.e. a shirt; a coat of mail; any garment that is worn. 

سَوَّلَاتِهِمْ مِنْ قَطْرَانِ: Their garments shall be of pitch (14:51).

سَرَحُ [aor. inf. noun]: He was or became beautiful in the face. 

سَرَحُ الكَذِبِ: He lied. 

سَرَحُ: He forged the lie. 

سَرَحُ: A lamp; also metaphorically, the eye. 

جَعَلْ فِيَّهَا سَرَحًا: He (God) has placed therein a Lamp (25:62).

سَرَحَ [aor. inf. noun]: The cattle pastured or pastured where they pleased or pastured in the morning. 

سَرَحُ: The torrent flowed easily. 

سَرَحُ: He made the cattle go forth in the morning to the pasturage. 

سَرَحَ: When you bring them home in the evening and when you drive them forth to pasture in the morning (16:7).

سَرَحَ: He gave forth what was in his heart. 

سَرَحَ: He feeds upon the reputation of people i.e. he defames them in their absence. 

سَرَحَ: Cattle or camels pasturing where they please. 

سَرَحَ: He sent him. 

سَرَحَ: He sent the people and left them. 

سَرَحَ زَوْجَتَهُ: He divorced his wife. 

سَرَحَ: The dismissal of a wife by divorce; dismissal in a general sense; sending away, after divorce. 

سَرَحَ: Send them away in a becoming manner (2:232). 

أُوُسَرِّحُ بِبَخِسٍ: Or send (them) away with kindness (2:230).

سَوَّدَ [aor. and inf. noun]: He carried on a thing or put it forward from one stage to another in regular order consecutively and uninterruptedly. 

سَوَّدَ: He perforated the thing. 

سَوَّدَ: He fabricated the coat of mail by inserting the rings into one another. 

سَوَّدَ الْحَيَابُ: He carried on
uninterruptedly and well the narrative.  

Coat or coats of mail; any other rings; consecutive or following one another.

Stars that are consecutive.  

Also means the nailing or making firm or fast with nails.  

And do thou make a due adaptation of the rings, or measure well the links in the fabrication of the coats of mail (34:12).

He covered the house with an awning over its interior court.

An awning extended over the interior court of a house; a tent; dust rising or spreading or diffusing itself; smoke rising high and surrounding a thing.  

Its canopy shall enclose them (18:30).  

He or it was quick, speedy, hasty.  

He hastened in walking; he sought or endeavoured to be quick. Whereas signifies endeavour or affectation to be quick. denotes what is as it were an innate quality.  

They hastened to such a thing or they vied one with one another in hastening or in hastening to get to the thing before others. This is the significance of i.e. vying with one another to get before others to a thing.  

Those who fall into disbelief hastily (3:177).  

Vie one with one another in obtaining forgiveness from your Lord (3:134).  

Quick; expeditious; speedy or swift.  

A swift horse.  

Quick in reckoning (2:203).  

Quick in punishing (7:168).  

More and most quick, expeditious of reckoners (6:63).  

They will come forth from the graves hastening (70:44).

He was unmindful, negligent or heedless of the affair.  

There is no reproach or heedlessness in their benefits.  

He was unmindful, heedless or negligent; he exceeded
or transgressed the right bound or limit or measure; he acted extravagantly or immoderately. ُسِرَفَ في مَالِهُ: He spent his property extravagantly. مَسِرَفٌ: Also signifies the committing of many faults, offences, crimes, sins. نَزْجَى مِن مَسِرَفٍ: We recompense him who is extravagant, commits excesses or crimes and offences (20:128). ُإِسْرَافٍ فِي الأُذُنِ: Slaying of a person other than the slayer; slaying without proper authority; slaying more persons for one person slain; maiming or mutilating before slaughter. فَلا يُسِرَفَ فِي الأُذُنِ: He should not exceed proper or prescribed limits in slaying (17:34). عليهِ إِسْرَاءٍ: He ate it hastily. فَلا تَأْكُلوهُ إِسْرَاءٍ وَبِدَارًا: And do not eat in extravagance and in haste (4:7). وإِسْرَاءٍ فِي أَمْوَةِ: And excesses in our affairs (3:148). ُمُسَرَّفٌ: One who transgresses or exceeds just bounds; acting extravagantly (act. part.). من هو مَسِرَفٌ مُزَدَّابٌ: Who is an extravagant and a doubter (40:35). ُأَنْتَمُ قَومٌ مَسِرَفُونَ: You are a people who exceed all just bounds (7:82;43:6).

سَرَفٌ [aor. inf. noun سَرَفَ and سَرَقةَ etc.]: He stole from him property; he took it secretly and by artifice. سَرَفَهُمْ: He robbed them. إن ابنك سَرَفَ: Thy son has committed a theft (12:82). اسْتَرَقَ السَّمَعُ: He listened or heard stealthily (15:19). سَرَقَ صَوْنُهُ: He became hoarse. أَنَّىَ السَّمَعُ عَرْضَيْ: I have been robbed of my honour or reputation. سَرَقَتْ عَيْنِي: My eye overcame me. سَرَقَ (يُسَرَقُ): It was or became imperceptible. سَرَقَتْ عَيْنِي: I have been robbed of my honour or reputation. سَرَفَ عَيْنِي: My eye overcame me. سَرَقَتْ عَيْنِي: I have been robbed of my honour or reputation. سَرَفَتْ عَيْنِي: My eye overcame me.

سُمَدَّ Signifies or implies continuance or continuing; or continuing incessantly or endlessly. هُوَ لِكَ سُمَدَّ: A very long night. لَبِّي سُمَدَّاً: It is thine forever. سُمَدَّاً: (make the night) continue over you till the Day of Resurrection (28:72).

سُرْى [aor. inf. noun سَرَى and سَرَى]: He journeyed or travelled by night or in the night. سَرَى فِيهِ السُّمَدِ: The
poison crept in him. His anxiety went away.

By the night when it goes on, or when one journeys in it
(89:5).

He made him to travel or journey by night or in the night; he journeyed or travelled with him by night or in the night or transported him by night or carried him.

Glorified be He Who carried His servant by night (17:2).

And carried with him his family (28:30).

A rivulet or streamlet; a rivulet running to palm-trees.

Thy Lord has placed a rivulet below thee (19:25).

How it is spread (88:21).

The flat top or roof of a house; the surface of a place; a plane.

He spread it or expanded it.

God spread or expanded the earth.

How it is spread (88:21).

He threw him down so that he lay on his back; he threw him on his side.

The flat top or roof of a house; the surface of a place; a plane.

He wrote it; ruled it.

He composed or fabricated lies, falsehoods; he said what was false.

He told us stories having no foundation; he told us stories resembling falsehoods; he embellished stories to us with lies; he related to us wonderful stories of the ancients.

is the plural of and which in turn are the plurals of and is also the plural of.

fables; lies; or falsehoods; fictions; legends; stories embellished with lies; wonderful stories or written tales or lies of the ancients.

But the legends of the ancients (6:26).

By the pen and by what they write (68:2).

Inscribed; written.

By the Book inscribed (52:3):

And everything small and great is written down (54:54).

He had or exercised absolute authority over us; he acted as a watcher and guardian over us paying frequent attention to us.

Guardian or watcher or one exercising absolute authority.

Thou hast no authority over them; thou art not
appointed a guardian over them (88:23).

They would all but attack (22:73).

They say, : The water came upon the surface of the land naturally, not requiring a machine to raise it for the purpose of irrigation. : As for those who will be happy or who will be fortunate or lucky (11:109). : Prosperity, felicity, happiness, good fortune (cont. of سعيدة) (No 801). See also under سعيد (No 801). سعيدة is of two kinds: ذنابة (relating to the world to come) and خارجية (relating to external circumstances).

Lighted or kindled or made to blaze or flame. نار سعري Fire kindled or made to blaze; also means fire itself; the flame of fire. سعري: Madness; insanity; demoniacal possession; punishment; vehemence of hunger and burning of
thirst; heat; pain; scab; fury.

In error and insanity (54:48).

[аа]r. inf. noun 

سَعَى سَعَى : He went or went along quickly; he ran.

سَعَى : From the far side of the city running (28:21).

signifies, going along with vigor or quickness: They will come to thee in haste (2:261).

سَعَى إليه : He repaired or be-took himself to him.

فَاعَسَوا إلى ذُكر الله : Go ye to the remembrance of God; hasten ye to the remembrance of God (62:10); he strove, laboured or exerted himself.

وَسَعَى لَهَا سَعَى : And strives for it as it should be striven for (17:20); he worked or wrought or did.

نَلَّا لِلَّدِين السَّعَى : There is nothing for man except what he has wrought or he earned or gained (53:40).

سَعَى لِأَخْلِق : He earned for his family.

سَعَى فِي الأَرْفَال : I strove in respect of the affair of such a one, either to reform it or to pervert it.

وَأَلْمَنَّ سَعَوا فِي أَبَائِهَا : Those who strive to falsify or nullify Our Signs or pervert their meaning by impugning their character (34:6).

سَعَى بَيْنَهُم : He created disorder among them.

سَعَى بَيْنَهُ : He slandered him.

سَعَى عَلَى فُؤُودِهِ : The woman committed adultery.

سَعَى سَعَى المَرَأَة : He manages or regulates the affairs of his people.

سَعَى سَعَى : Striving; running; going along with vigor; labouring or working.

فَلَمَا بَلَغ مَعَه السَّعَى : When he was old enough to work with him; when he was old enough to walk with him (37:103).

إِن سَعَيْكَمُ : Your efforts or strivings are different (92:5).

سَعَب : He shed blood.

سَعَب سَعَب سَعَب : He contended with him in the shedding of blood.

سَعَب الدَّم : The water flowed or poured forth.

سَعَب السَّعَب : An hungry orphan.

سَعَب اللَّه : In a day of hunger (90:15). The people entered upon a state of hunger.

سَعَب : He committed
They committed fornication or abomination. (feminine of مُسَافِحَة) : A fornicatoress; a woman who does not abstain from fornication.

Son of a fornicatoress. (plural of مُسَافِحَة) : Fornicators and (plural of مُسَافِحَة) : Fornicatoresses (4:25,26).

Blood poured forth (6:146). also means, stretched upon the ground; wide; thick; coarse or big.

The offspring of fornication. (plural of مُسَافِحَة) : Fornicators and (plural of مُسَافِحَة) : Fornicatoresses (4:25,26).

Blood poured forth (6:146).:

A shedder of much blood; one who gives much; a fluent and eloquent speaker.

He went on a journey. (aor. and inf. noun مُسَافِر) : A traveller, journey-man. The tree had its leaves swept away by the wind, they having changed in colour and become white. The morning shone forth. And by the dawn when it shines forth (74:35).

A face shining with happiness. (act. part. from مُسَافِر) : A face shining with happiness. Faces on that day will be bright; shining with happiness (80:39).

Journey or travel; the act of journeying (plural is مُسَافِر) : the whiteness of dawn or day-break; dawn or day-break.

If you are on a journey (2:284).

Place longer distances between the stages of our journeys (34:20).

A book or writing; a great or large book; a book that discovers or reveals truth. (plural). Carrying a load of books (62:6). (singular is مُسَافِر i.e. a writer; a scribe): Writers or scribes (80:16). The food of the traveller. An ambassador; a mediator; a messenger who makes peace; a commissioned agent. Office of a مُسَافِر.
The hot wind smote or burned his face or blackened it (signifying blackness tinged with redness). He made a mark upon it; he made a mark upon it with a hot iron; he slapped or struck his face. He seized his forelock and dragged him. We will assuredly seize (him) by the forelock and drag him to the Fire, or We will assuredly blacken his face (signifying face because it is the forepart thereof); or We will mark (him) with the mark of the inmates of the Hell, or We will abase and render (him) despicable (96:16). The thing became of black colour tinged with redness.

He shed blood or caused water to flow. He spoke fluently. Will shed blood (2:31). A great shedder of blood; an eloquent and able speaker (or) A great and habitual liar.

It or he was or became low or became lower than another. He was or became low, base, ignoble, vicious in respect of his disposition and his deed and his lineage. Low. (as also) aor. : He pared and smoothed the thing; he stripped off or removed its outer covering. A ship or boat (plural). We turned it upside down, rendering its upper part to be its lower part (11:83). Lower and lowest (plural). Then We rendered him lowest of the low (95:6). is the feminine of. Lowest depths (4:146). And He made the word of the disbelievers the lowest (9:40). We made them most humbled or the lowest (37:99).

The wind blew upon the surface of the earth. (aor. and) : He pared and smoothed the thing; he stripped off or removed its outer covering. A ship or boat (plural). They embarked in a boat (18:72).
[aor. and aor. inf. noun سفة and سفة of the first and سفة of the third and سفة of the second] : He was ignorant or he behaved ignorantly; he was foolish or he acted foolishly; he was light-witted or he behaved light-wittedly; he held himself in light estimation and rendered himself low. The expression is really either سفة هو نفسه or سفة نفسه في نفسه or سفة نفسه نفسه when it is used as its seeming but not real object and means as given above. : He drank much of the wine without having his thirst satisfied thereby. (as also سفة) : Light-wittedness; weakness of judgement and deficiency of intellect; ignorance or foolishness.

سفة: Foolishly, for lack of knowledge (6:141). also means, he ruined himself (Lisan) سفة: Light wittedness; weakness; weakness of judgement and deficiency in intellect; ignorance or foolishness.

سفة: O my people, there is no foolishness in me (7:68). (act. part. feminine سفة) : One who is light-witted; weak of judgement and deficient in intellect (plural is سفة) سفة: Deficient in intellect or weak (2:283).

سقّر: The sun burned or scorched him, altering the colour of his complexion and skin, and pained his brain by its heat; melted or heated him or it. سقّر: Hell or fire of Hell.

سقّر: Soon I shall cast him into the fire of Hell (74:27).

سقّط: It fell down upon the ground; it fell from a higher to a lower place. سقّط من غبنة : He fell down in my estimation or the regard which I had for him. سقّط عن : He committed a mistake in his speech. سقّط على الطريق : He deviated from the road. سقّط على ضلاليه : He stumbled upon or happened to find accidentally his lost beast. سقّط النجم : The star set or disappeared. سقّط القوم إلى سقّط الولد : The people alighted at my place. سقّط أو أسقط في يده : The child fell from the belly of its mother abortively. سقّط أو أسقط في يده : He repented of what he had done; he grieved for or regretted an act of inadvertence; he
became confounded or perplexed; he slipped; he committed a mistake.

And when they were smitten with remorse (7:150).

The man tottered on account of age old.

His decision has become null and void.

Surely, they have fallen into trial (9:49).

It will cause fresh ripe dates to fall upon thee (19:26).

He made it fall down.

He has ceased to be mentioned.

Or you cause the heaven to fall (17:93).

Falling down; a thing that falls.

A piece of the cloud falling down (52:45).

It will signify, hanging down; tottering on account of age.

An old man tottering by reason of old age; low, ignoble, base or mean. They say

Low, ignoble, mean, vile or base. The refuse of the people.

He made a ceiling to the house or roofed or ceiled it.

He was made a bishop.

Ceiling, roof or covering of a house; the sky or heaven; heaven is called i.e. roof or ceiling of the earth.

And the roof fell upon them (16:27).

A bishop.

He was or became sick, ill, or he was long sick.

Faulty speech.

He is affected with malice against him.

And he said: I am indeed feeling unwell; I will be diseased or become sick at a future time. It is said that Abraham inferred from looking at the stars that the time of his fever was coming; I am indeed sick of your worshipping your false gods (37:90).

He gave the man water to drink (or ).

And their Lord gave them to drink a pure beverage (76:22).

also means, he watered
his cattle or land. A party of men watering (their) flock (28:24). And does not water the tilth (2:72). He dyed the garment. God sent down rain to him, or may God send down rain to him. His belly suffered from dropsy. He traduced him, found fault with him. The sweat flowed without stopping. His heart became deeply affected or became permeated with (his) enmity. And We give it for drink to Our creation cattle and men in large numbers (25:50). According to Imam Raghib, (inf. noun of سقي) and (inf. noun of سقي), while generally meaning the same, the former signifies, giving one to drink so that one may take it howsoever one will so that the latter is more ample in meaning than the former. He sought or demanded drink from him; he asked, begged or prayed for rain. And when Moses prayed for water (2:61). He drew water from the well. The giving of drink. Do you hold the giving of drink to the pilgrims (9:19), or in this verse سقي may also mean سقي. سقي also means a place for giving people to drink or for watering; a vessel in which one is given to drink i.e. a drinking-cup. He happened to put the drinking-cup in his brother's saddle-bag (12:71). A beast's share or turn of drinking water; a giving of drink; a sending down of rain upon mankind I prayed that the rain may be sent down upon him. (Let) her drink, or (have) her turn of drinking (91:14).

سكب [aor. inf. noun سكب الماء] سكب الماء: He poured forth or out the water or made it to flow. (inf. noun سكب الماء) سكب الماء (سكب): The water was or became poured out or forth or flowed. سكب (ما مسكوب): Flowing water (56:32).
سکن
[أوَر. *یَسْکَنَ* inf. noun *سَکْنَْ* and *سَکْنََ* and *سَکْنَْ* and *سَکْنَْ* : He was or became silent, mute; he was or became still or quiet; he died; it was or became still, calm, appeased or quelled; it remitted; it subsided.

سکن: The anger of Moses subsided or was appeased (7:155).

سکن: The heat became intense as the wind stopped blowing.

سکن: He was or became intoxicated or inebriated on account of having drunk wine.

سکن: Such a one was or became violently angry with me.

سکن: He filled the vessel.

سکن: The wine made him intoxicated.

سکن: The intensity or oppressive sensation etc attendant upon anxiety.

سکن: The agony or stupor or intoxication of death comes in truth (50:20).

سکن: Wine; strong drink; the expressed juice of fresh ripe dates when it has become strong.

سکن: You obtain from it strong intoxicating drink (16:68).

سکن: A fit of intoxication (سکَرَات* plural); an over-powering sensation of delight affecting youth; a fit of anger.

سکن: The blood ceased to flow.

سکن: To Him belongs whatever rests in the night and the day (6:14).

سکن: He relied upon it so as to be easy, or quiet in mind.

سکن: He found comfort in her.

سکن: That he may find comfort in her (7:190).

سکن: He dwelt in the house.

سکن: Dwell thou and thy wife in the garden (7:20).

سکن: He became i.e. weak, poor, lowly or submissive.

سکن: He made him to
inhabit the house; he made him or it to be such and termed him or it i.e. poor, lowly; he or it made it calm. still.

i.e. poor, lowly; he or it made it calm. still.

if He so wills, He can cause the wind to become still (42:34).

I have made to dwell some of my posterity or children (14:38).

The man became a destitute, poor. Povery has rendered him motionless.

Lowly, humble submissive, poor; also ignominious, abject or in a state of abasement (plural) (2:216).

Expiation which is the feeding of a poor man (2:185).

An abode or dwelling; a place of alighting or abiding; a house;

There was a Sign in their dwelling place (34:16).

The state of a destitute; lowliness, humbleness, submissiveness; also lowness, abasement; ignominy; poverty; destitution; an evil state or condition; also poverty of mind; weakness.

They were smitten with abasement and destitution (2:62).

Calmness or tranquility; staidness; a quality inspiring reverence; mercy, pity or compassion.

Wherein there will be tranquility from your Lord (2:249).

A thing to which one trusts so as to become easy or quiet in mind; source or cause of tranquility, ease, quiet, mental comfort.

He has appointed or made the night for rest (6:97).

Thy prayer is a cause or source of tranquility for them (9:103); mercy, pity or compassion; blessing, prosperity or increase.

Still, motionless, stationary, calm.

And if He had pleased, He could have made it stationary (25:46).

Inhabiting a dwelling; inhabitant or dweller (plural).

Uninhabited houses.

A knife.

To every one of them a knife (12:32).

He drew a thing out from another thing or he drew it gently; he stole the thing secretly.

He slipped away or stole away i.e. went away secretly or clandestinely or covertly from among them.

Those of you who steal away
covertly (24:64). What is the drawn forth or drawn forth gently from a thing; an extract of a thing; the clear or pure, choice, last or most excellent part of a thing; the sperma genitals of a human being. From an extract of an insignificant fluid (32:9). In my heart there is a zeal that I may praise Muhammad who is the choicest part of the lights of the Generous God.

Salib [aor. inf. noun Salib : He seized, snatched or carried off by force the thing from him or deprived him of it; Salib : He deprived him of his heart and his reason. And if the fly should snatch away anything from them (22:74).

Salih [aor. inf. noun Salih : It (a bird) muted or dunged. Salih : He armed him with a weapon or weapons. Salih : He armed him with the sword. Salih : A weapon or weapons, or instrument or instruments of fighting. Salih : He wore or put on the weapon or weapons; a sword, a bow without a string; a staff or stick. Salih : The horns of the bull. Salih is plural. And let them take their means of defence and their arms (4:103).

Salih [aor. inf. noun Salih : Its skin was stripped off. Salih : We passed the month. Salih : God separated the day from the night. Salih : The serpent cast off, or divested itself of its slough. Salih : The month passed away. Salih : He stepped away from them (7:176). Salih : From it We strip off the day or separate the day, or draw forth gently the day (36:38). If we draw forth the month (9:5).

Salsabil A quinqueliteral-radical word meaning easy (as a beverage) in the utmost degree, or signifying smooth in which there is no roughness or beverage meaning easy of entrance into the throat; wine. Salsabil : Whose name is Salsabil (76:19); name of a mountain in Heaven; source.
[aor. inf. noun] سُلَطُ سُلُطَةٍ بَلْطٍ: He made the thing to reach the thing or become connected with it, or to chain or link the thing with another thing.

سُلُطُ السَّمَاء: He poured down the water سُلُطُ السَّمَاء: Flow down; form a chain; come in an unbroken succession; be concatenated.

سُلُطَةٌ: A chain; rings of iron rope; unbroken succession; tradition; pedigree; long flash of lightning.

سُلُطَةٌ: Then (put him) into a chain (69:33).

سُلُطَةٌ: Chains; ropes etc. للكافرون سُلُطَةٍ: We have prepared for the disbelievers chains (76:5).

سُلُطَةٍ: He or it overcame, prevailed or predominated; it was or became firm or established in superior power or force; he possessed sovereignty or rule; it was or became hard; he was or became sharp; he was or became chaste in speech or eloquent.

سُلُطَةٍ: He was or became clamorous or foul-tongued.

سُلُطَةٍ: He (God) made him to overcome him, to prevail upon him or predominate over him; He made him to exercise superior power over him; He made him to have mastery or authority or power over him or absolute rule over him or gave him power or superior power over him.

سُلُطَةٌ: He (God) would have given them power over you (4:91).

سُلُطَةٌ: Strength, force or power; predominance, authority.

سُلُطَةٌ: My power or authority has perished from me (69:30); It also means strength, hardness, force or violence of anything; an excited state of the blood; the blazing of fire; a proof; an evidence or argument; a plea; an allegation.

سُلُطَةٌ: For which Allah has sent down no authority لسُلُطَةٍ: Wherefore do they not bring a clear argument or authority regarding them? (18:16).

سُلُطَةٍ: We have given his heir authority, power or plea (17:34). النّسُط: The word also sometimes means a miracle.
When We sent him to Pharaoh with a manifest miracle (51:39).

سلف [aor. سلف inf. noun سلفُ and سلفَ] : He or it passed, passed away, came to an end, or became cut off; he or it went before or preceded. 

سلفُ لَهُ عَمَلُ (5:96). A good deed of his preceded so as to prepare for him a future reward. 

الدَّاْثَةَ : The she-camel was or became among the foremost of camels in arriving at the water. 

سلفُ الأَرْضُ أوُّ سلفُها : He turned over the land for sowing. 

سلفُهَا : He did it previously or beforehand. 

سلفُ فِي الأَيَامِ الْخَالِيَةُ : Because of the deeds you did before or in the days gone by (69:25). 

سلفُ مَالًا : He lent him money to be repaid without interest. 

سلفُ (as also سلفُ and سلفُ) : Preceding or going before; such as have gone before or preceded i.e. the preceding generations; ancestor; a good deed done before; payment in advance; loan without interest; precedent; a thing past. 

فسجَنَّاهُمْ سلفًا : And We made them a thing past or a precedent (43:57). 

سلف (plural of سلف) : Ancestors; past generations.

سقط [aor. سقط inf. noun سقطَة and سقطَ] : He threw him down on his back; he struck him or smote him with a spear. 

سقطُ قَلَبَهُ بِالْكَلَامِ : He hurt him with speech or spoke severely to him. 

سقطُكُمْ بِالسِّبْبَةِ جَدَادًا : They hurt you by what they say or bite you or smite or assail or scold you with sharp tongues (33:20). 

سقطُ اللَّحْمِ عَنِ الْعَظِمِ : He flayed him with a whip; he galled it, namely the back of the camel. 

سقطُ الْمَوْاَةَ : He peeled off the flesh from the bone. 

سقطُ الْبَرْزَةِ النَّبَاتِ : He greased the leathern water-bag. 

سقطُ الْحَافِطُ : He scaled the wall. 

سقطُ also means, he shouted or did so vehemently.

سلك [aor. سلكَ inf. noun سلكُ and سلوك] : He travelled or went along the road. 

سلكُ الْطَرْقِ : That you may traverse the open ways thereof (71:21). 

سلكُ المُكَانِ : He
entered the place. He made him enter the place. He will make him enter severe punishment (72:18).

He made the thing enter another thing. I made the thread into the needle. He inserted his hand into the pocket. Insert thy hand into thy bosom (28:33).

He made him go or enter. Then He causes to go before him (72:28).

سلام [aor. inf. noun سلم and سلم and سلام and سلام] : He was or became safe, secure, or he escaped from affliction. سلم من خوف : He was or became free from fault, defect, blemish, vice etc. سلمة الحیثة : The serpent bit him. سلم الدلو : He made the bucket strong or firm. سلم الله (inf. noun تسلیم) : God made him safe, secure or free from any affliction, or saved or protected him. سلمة للغة : Without defect or blemish, of one colour (2:72). لاكن الله سلم : But Allah saved (you) (8:44). سلم عليه : He said, "peace be upon him" or greeted him with the greeting of peace. تسلیم على نفسه : Salute your people with the greeting of peace (24:62). تسلیم فیة : He gave or delivered the thing to him. سلمه الثیات : Blood-money to be handed over (4:93). إذا سلمتم ما ابتلمتم : Provided you give what you have agreed to give (2:234). سلم بالامر : He became pleased with or resigned to the affair. تسليمك : And they submit completely (4:66). تسليمك : Submission, resignation. سلم أمره إلى الله : He committed his case to God. سلم الله كذا : He conceded that it was thus. سلم الله كذا (is both transitive and intransitive): He resigned or submitted himself. لله : He resigned or submitted himself, or he was or became resigned or submissive to God, or he was or became sincere in his religion, or without hypocrisy to God. سلم من أسلمة وجهة لله : Whoever submits himself completely to Allah (2:113). سلم كما : When they both submitted (to the command of God) (37:104). سلم أمره إلى الله : He committed his case to God. سلم كما也为 : They count it as a favour to thee that they have embraced Islam (49:18). سلمت لله : He deserted the enemy and threw him into destruction. I 407
paid in advance to him.

امام: He paid the price in advance.

الإسلام: Complete submission to God; the religion of Islam.

إِنَّ الَّذِينَ آمَنُوا بِاللَّهِ وَجَاهَدُواٰ بَيْنَاهُ وَأَيْمَنَهُ، فَأَطْمَأِنُّهُمْ مِّنَ الْخَآئِفِينَ: The true religion with Allah is complete submission (3:20).

وَخَوَّدَعَهُ إِلَى الْإِسْلَامَ: And he is called to Islam (61:8).

مُمِلِّمٌ: One who resigns or submits himself to God; one who has accepted Al-Islam as his religion and follows it.

كانَ حَبْيًا مُمِلِّمًا: He was inclined to God and obedient to Him.

مُمِلِّمٌ وَمُمِلِّمُونَ: and مُمِلِّمٌ مُمِلِّمُونَ (plural) (2:129 (feminine) (33:36) (plural) (33:36).

سلام: Peace; security; submission; immunity or freedom from faults, defects, blemishes etc.

سَلامُ عَلَيْكُمْ: Peace be upon you.

سَلامٌ عَلَيْكُمْ: Who greets you with the greeting of سلام لَكَمْ، i.e. peace be upon you.

دارَ السَّلام: The abode of peace or freedom from disease, decrepitude and death (6:128).

سلى: The ways or paths of peace (5:17). السَّلامُ: one of the names of God because He is free from all conceivable blemishes, weaknesses, defects etc.

القدوس السَّلام: The Holy One; the Source of Peace

سَلمٌ: Sound; safe, secure or free from evils or doubts.

قلب: Heart free from disbelief, corruptness or unsoundness; a grieving or sorrowful heart.

جَاءَ رَبُّهُ بَقِيلٍ سَلمٍ: He came to his Lord with a sound heart (37:85); bitten by a serpent; wounded.

 وسلم: Peace, or reconciliation; being at peace; submission or self-resignation; the religion of Islam; a man who is at peace with another.

أَنَا سَلمُ لَمْ نَسْلمَيْ: I am one who is at peace with respect to him who is at peace with me.

أَدخِلُوا السَّلمَ: Enter peace all of you (2:209).

 وسلم: Peace. syn. with وسلم.

عَلَى السَّلمَ: في السَّلمٍ كَافَّةً: If they incline towards peace (8:62).

 وسلم: Peace; any money or property paid in advance; the making of captive; a captive;

 وسلم: He took him captive or made him captive without war.

 وسلم: A man the property of one man; a man belonging wholly to one man (39:30).

 وسلم: Safe and sound.

 وسلمون: They were safe and sound (68:44).

 وسلمَ: He submitted or surrendered or obeyed; he was or became submissive.

 وسلمون: (plural of وسلم which is act. part. from وسلم)
On that day they will surrender themselves (37:27). A ladder, or a series of stairs or steps, (syn. with درجة or معززة) upon which one ascends, either of wood or of clay; a means to a thing. اتخذنا سلمًا: He took it as a means to fulfil his want. أَمْ لَهُمْ سَلَمًا: Have they a ladder? (52:39).

سلَمٌ: A ladder, or a series of stairs or steps, (syn. with درجة or معززة) upon which one ascends, either of wood or of clay; a means to a thing.

سلَّو: He took it as a means to fulfil his want.

سلوى: Have they a ladder? (52:39).

سلَّم: He forgot the thing; he was or became forgetful, or diverted from the remembrance of him or it; he endured with patience the loss of it; he was or became happy or content without him or it.

سلام: He was or became free from anxiety.

سلَّمَ: He made him contented with it; he removed his sorrow through it.

سلوى: A whitish bird resembling a quail; whatever renders a man happy and contented and forgetful of his worries; honey.

And We sent down on you Manna and Salwa (2:58).

سمَّد: He was or became high or elevated; he raised his head in pride; he stood raising his head and with his breast erect; he sang; he diverted himself, sported or played; he was or became negligent, or heedless and went away leaving a thing; he was or became confounded, perplexed, amazed, and was unable to see his right course; or he stood confounded, perplexed and unable to see his right course; he kept constantly to an affair; he laboured hard or he wearied himself in work.

سمَّدَ: He betook himself to him or it.

سمَّدَ: And will you remain heedless or while you amuse yourselves? (53:62).

سمَّرٍ: He held conversation by night.

سمَّرَ: He drank wine by night.

سمَّرَ: He or it was or became brownish, dusky, dark.

سمَّرَ: He put out his eye with a hot iron nail.

سمَّرَ: He held a discourse with him by night.

سمَّرَ: A man holding or one who holds a discourse or conversation by night (plural سَمَّرٌ and سَمَّر). It is used both as a singular and plural.

بي ساميرًا: I left them holding conversation etc.
سمع (سمعت سمع سماع سمعاء سمعي): Telling stories or indulging in discourse about it at night. It also means a camel pasturing by night.

The Samaritans: a people said to be one of the tribes of إسرائيل; a sect or people of the Jews differing from them in some of their institutions. They remain to this time in Syria and are known by the appellation of فما السامرة. السامرون is the relative noun of هم.

And what has thou to say, O Samiri? (20:96)
hearkened or listened; but اسمع denotes what is unintentional as well as what is intentional. : He listened or gave ear to him. فأسماع لي ما أؤنح : And give ear to what has been revealed (20:14). نحن أعلم بما سمعون به إذ يسمعون إليكم. We know best what they listen for, when they listen to thee (17:48). اسمعة (inf. noun اسمع) : He made him hear and he made him understand; he told him a thing; he abused or reviled him إنك لا تسمع الموتى : Thou canst not make the dead to hear (27:81).

سماع : The sense of hearing; the faculty of hearing; it also signifies, the ear; ear-hole; what rests in the ear of a thing which one hears. : God has set a seal on their hearts and their ears (2:8). The word is used both as singular and plural. أو الذين السمع : Or who gives ear (50:38). اسمع : I hear and I obey. اسمع إلي وطاعة : Give thy ear to me i.e. listen to me. اسمع also signifies the act of hearing or what one hears.

سماع : Surely, they are debarred from hearing (26:213). اسمع على أم السمع : The brain. ضرب على أم السمع : He struck him upon the brain. اسمع is the intensive form of اسمع which is act. part. from اسمع : And Allah is All-Hearing and All-Knowing (2:228) when applied to a man also means, made to hear or told اسمع : One who hears, hearkens, or listens much or habitually. It also signifies, quick of hearing; a spy, who searches for information and brings it; obedient اسمعplural) : They are habitual listeners to falsehood (5:43). اسمع (act. part. from اسمع) : One who makes others hear. وما أنت بسمع من في القبور : And thou canst not make those to hear who are in graves (35:23). اسمع (past. part. from اسمع) : Without being heard. The expression has a number of meanings: (1) Mayest thou not be made to hear i.e. mayest thou be deaf; (2) Mayest thou not hear anything that may please thee; (3) May not what thou sayest be accepted; (4) Mayest thou be not obeyed; (5) Mayest thou not hear anything
offensive (4:47). (act. part. from اسمَعَ) : One who listens i.e. listener. فلَيَّبَثُواَ لِسَمَعَهُمُ بِسَلَاتٍ دُوَيْنِيَ : Then let their listener bring a manifest authority (52:39). is plural (26:16).

اسمَكَ [aor. inf. noun اسمَكُ النَّشِئَةَ اسمَكُ اللَّهَ اسمَكُ السَّمَاءَ : The thing rose or became high or elevated or lofty. اسمَكُ القَازِرَةَ اسمَكُ السَّمََّةُ : He ascended. اسمَكُ السَّمَاءَ : God raised the heaven. اسمَكُ الرَّيحَ : Roof; ceiling of a house; height; depth, thickness of a thing; stature. اسمَكُ الطُّمُومِ : A camel tall of stature. اسمَكُهُمْ : He (God) has raised its height (79:29).

اسمَمَ [aor. inf. noun اسمَمَ : He poisoned it; it pierced or passed through it; he probed or examined it, namely an affair; he made it firm or strong. اسمَمَ الفَازِرَةَ اسمَمَ السُّبُنَابَانِ اسمَمَ الْقُومَ اسمَمَ السَّمَاءَ أَلْجَهْهُ : I closed the bottle. اسمَمَ السَّمَاءَ : He rectified the thing. اسمَمَ السَّمَاءَ : He brought about reconciliation or harmony among the people. اسمَمَ النَّخَابَةُ اسمَمَ السُّمَومَ اسمَمَ الرَّيحَ : I betook myself to thee. اسمَمَ الْمَيْلَهُ (inf. noun اسمَمَ) : The wind burnt. اسمَمَ : The eye of a needle. اسمَمَ الْبَلْدَةَ : Through the eye of a needle (7:41); a hole of any thing; poison; cowries; object, aim, purpose, intention. اسمَمَ هَمَّةَ اسمَمَ وَلَا هَمَّ : He has no object or he has no hopes for him. اسمَمَ الْبَلْدَةَ : A hot wind; a violent and intensely hot wind. And He has saved us from the torment of the burning blast (52:28). اسمَمَ الْبَلْدَةَ : Hot wind was blowing in the day or the day was violently hot.

اسمَنَ [aor. and اسمَنَ اسمَنَ : He was or became fat. اسمَنَ وَلَا اسمَنَ اسمَنَةَ : He or it rendered him fat or plump. اسمَنَ : Which will not fatten (88:8). اسمَنَ (or اسمَنَ) is act. part. from اسمَنَ and means, fat, plump. اسمَنَ : He brought a fatted calf (51:27). اسمَنَ : The plural of اسمَنَ (اسمَنَ). اسمَنَ : I see seven fat kine (12:44). اسمَنَ : A land of good soil. اسمَنَ : Chaste, eloquent or excellent speech or language.

اسمَمَ [aor. inf. noun اسمَمَ : He or it was or became high, lofty, or it rose high; he was or became noble or high in rank. اسمَمَ هَمَّةٍ إِلَى مُعَلَّى اسمَمَ الأَمْوَرَ : His ambition aspired to high things, i.e. he sought glory.
They exceed one hundred. The people went out hunting. He named him Zaid or called him Zaid. He (God) named you Muslims. He pronounced the name of God saying over a thing. The name of a thing; a sign conveying knowledge of a thing; a word applied to denote an accident or attribute for the purpose of distinction. Some of the Kufees hold that اَسْمٌ is from the meaningَ, the being rejected and "hamzah" being substituted. Blessed is the name of thy Lord (55:79). And He taught Adam all the names (2:32). It also means fame, renown, reputation of a person. His fame spread among the people. They name the angels with the names of females (53:28). A competitor or contender for superiority in eminence, glory or greatness; a lie or an equal; a namesake of another. Do you know any equal of His? (19:66) (past. part. from اسمَى) Fixed; marked; named; known. For a fixed period (2:283). It is also used as plural. The upper or uppermost part of anything. The upper part of the sole upon which the foot is placed; the sky or heaven; any canopy or covering overhead of a person; ceiling or roof of a house; clouds, or a cloud; rain, or a good rain; bounty because of its resemblance with rain; herbage because produced by the rain; the back of a horse. Its plural is اسمَات but اسمَة also is used as plural. And He caused water to come down from the cloud (2:23). Then He turned towards the heavens (2:30). As though he were mounting up into the skies (6:126). Falls, as it were, from a height (22:32). He (God) withholds the rain from falling (22:66). By the cloud which gives rain after rain (86:12). The creation of the heavens and the earth (30:23). Kingdom of the heavens and the earth (38:11).
To Him belong the keys of the heavens and the earth (39:64).

The means of approach to the heavens (40:38).

Lord of the heavens and the earth (63:8).

The Knower of the secrets of the heavens and the earth (35:39).

The kingdom of the heavens and the earth (6:76).

Light of the heavens and the earth (24:36).

O Maker of the heavens and the earth (12:102).

سنَّة: 
[inf. noun aor.]: He bit him with his teeth. He pierced him with the spear. He sharpened the knife and polished it; He undid the knot; He manifested the matter or the affair. He instituted, established or prescribed it; i.e. a custom or practice, or set the example of it; originated it as a custom to be followed by others. He followed or pursued that way or course. He established or instituted or prescribed for them a law or custom or mode of conduct. He pursued a way, course, rule, mode or manner of acting or conduct of life. God made known for the people His commands, ordinances and statutes. (1) Face or form; (2) a way or course or rule, or mode or manner of conduct; (3) way of acting instituted or pursued by a people and followed by others after them; (4) precedent; example; (5) character or conduct or nature or disposition; (6) law or religious law or dispensation; (7) the black line or streak on the back of the ass. The practice of the Holy Prophet as handed down from him by tradition; the institutes of the Holy Prophet, or his rule or usage. (Such has been the) way of Allah with those who passed away (33:63). The example of the former peoples has already passed (8:39). (plural). There have been many dispensations before you (3:138). The ways of those before you. Great men of the Arabs. He cleaned his calmer.
teeth with the stick used for that purpose.

A tooth (5:46). (plural)

Life or the measure or extent of life or the age attained.

A young man, a like or an equal or a match in age; a nib; a clove of garlic.

The teeth of the comb.

I have exceeded the lives of the people of my house.

He formed it, fashioned it or shaped it.

He plastered pottery with the clay or he made the clay into pottery.

Bitten with the teeth; sharpened or whetted or polished; made smooth; formed, fashioned or shaped; made long.

It became stinking or altered for the worse.

A man beautiful and smooth in the face, or a man in whose nose and face is length, or who is beautiful or long in the face.

Land of which the herbage has been eaten.

He dragged a skirt of his garment behind.

In its ear (12:48) (singular noun) (plural and)

Seven ears of corn (12:47).

Seven ears, in each ear a hundred grains (2:262).

He leaned, rested or stayed himself against it or upon it.

He ascended the mountain.

He set up pieces of wood as stays or props against a wall; he wore or clad himself with garments called (a sort of garment of the kind called).

Pieces or block of wood propped up or made to lean or incline against a wall, or set up as props or stays against a wall; pieces of wood clad with garments (63:5).

A thing upon or against which one leans, rests or stays oneself or a person upon whom one leans or relies.

A tradition valid in respect of the authority upon which it rests or to which it is traced up or ascribed.

Thin or fine [or silk brocade] or thin or fine (silk) as opposed to.

On them will be garments of fine green silk and gold embroidered (76:22).
The camel was or became large in the hump. It made him fat; he raised it from the ground like the hump. He filled the vessel. He raised the grave from the ground like the hump or he made it gibbous. The cloud rained copiously or abundantly upon the land. The highest part of a thing or the best or choicest part thereof. Thus means: (1) To raise high or to fill, or a thing which raises or fills; (2) water running above the elevated chambers; (3) a certain fountain or source coming from above. It will be tempered with the water of (water coming from above) (83:28).

It passed through a time extending over years. and : The food became altered for the worse, or rotted; it rotted or became altered for the worse by the lapse of years. It has not rotted (2:260). For see next word. : Slumber. See under .

The cloud watered the earth. The camel turned about the well to draw water. The fire became high in its light. The lightning flashed and became bright; gleamed. The man became high or exalted in rank. means light, or the light of lightning and of fire; or a light: The flash of his lightning may well-nigh (or the rising and gloaming upwards) take away the sight (24:44). (derived both from and or : A year (syn. or or ). As derived from , it signifies "a simple revolution of the sun" i.e. a single revolution of the earth round the sun, because said of a beast (turning a water-wheel) means "he turned round about the well". It is also said to be longer than the (lunar year) is three hundred and sixty five days and a quarter of a day and (solar year) is three
hundred and fifty four days and a third of a day. According to Imam Raghib, is used as denoting a year in which is difficulty, drought or barrenness or dearth; and as denoting that in which is amleness of the means or circumstances of life and abundance of herbage or the like. Also means, drought or barrenness, or vehement or intense drought. Drought or barrenness befell it. A land affected with drought or barrenness. A hard, rigorous or distressing year. (plural and and and : That you might know the number of years (10:6). We punished Pharoah's people with years of drought (or drought) (7:131).

[ ] : He did not sleep by night; he remained awake at night. : The lightning gleamed during the night. : A night of sleeplessness (opposite ). : Land that produces plants quickly. : A wide or an extensive tract of land, the traverser of which remains awake during the night; the earth or land; the surface of earth; a desert, or an un trodden land; Hell. : And behold! they will be in the open or will be awakened (79:15).

[ ] : The place was or became smooth, soft, plain or level. : The affair was or became easy. : Smooth or soft, plain or level; a smooth, soft, plain or level tract of land; easy or facile. : You build palaces in its plains or soft and level places (7:75). : A man of easy disposition. : You have come among your relatives and in an easy and soft place.

[ and ] : He was or became altered in colour or emaciated or lank and lean. : He was or became smitten with i.e. burning heat of summer. : He cast lots. : He shot arrows with him in competition; he cast or drew lots with him; or competed with him in doing so. : He cast lots with them and overcame them therein.
And he cast lots (with the crew of the boat) and was of those cast away or of the losers (37:142).

He shared with him in such a thing; he contended with him for a thing.

He was or became unmindful, forgetful, neglectful or heedless of it or inadvertent to it, his mind adverting to another thing or affair or case. Some think that and and are one in signification but according to others is a slight of that which is within the scope of the retention faculty, such as when one's attention is roused by the least rousing thereof, whereas denotes its passing away from the memory entirely. Similarly some say that means, he neglected or omitted the thing unknowingly and means, he neglected the thing knowingly. : He looked at him or it with motionless eye. (act. part. meaning: Unmindful; neglectful, heedless or inadvertent). is the plural.

The thing was or became bad, evil, foul, ugly etc.: Evil is what such a one has done. His nature was or became bad. (applied to a man and action): A man of evil nature or deeds; a bad or wicked man. He was grieved on account of them. : He did evil or ill. : He did evil to them (applied to a man and action): A man of evil nature or deeds; a bad or wicked man. : Thy father was not a wicked man.
shall fall evil calamity. *سواء* : Evilness, foulness or badness; immoral, unrighteous, sinful or wicked conduct; anything bad, evil or foul; evilness of state or condition; harm; damage; injury; diabolical possession or insanity or madness; leprosy; the fire; Hell; weakness in the eye.

Defeat and evil; injury, harm; trial and torment; perdition, destruction or corruption. *لم يمسهم سوء* : No evil had touched them (3:175).

*له سوء الذار* : They shall have a bad abode (13:26).

*إن الحزى والسوء على الكافرين* : Disgrace and affliction will surely fall on disbelievers (16:28).

*أصحاب السوء* : Those who did evil (30:11).

And evil act or action; a fault, an offence, or such as is intentional; a sin, a crime for which one deserves punishment; the recompense of a *سيئة*; an evil or evil accident; a calamity; a misfortune; a trial or affliction; scarcity of the goods and comforts of life; straitness of circumstance; failure.

*وإن تصبحهم سيات* : And if an evil befall you (3:121).

*Aye, who so does evil* (2:82).

*فأصابهم سيات ما عملوا* (plural of *سيئة*).

So Allah preserved them from the evils or evil affects of their plots (40:46).

*قال الذين اجترومو* : Those who commit evil deeds (45:22).

Gone are the ills or misfortunes from me (11:11).

*ذهب السيات عني* : They mixed good deeds with evil ones (9:102).

*فسوء تguarded* : Any evil, foul, unseemly or abominable saying or action or habit or practice; any saying or action of which one is ashamed when it appears and which one would like to hide; any disgraceful action; the external portion of the organs of generation of a man or of a woman; nakedness; corpse; a dead body.

*كيف يوارى سوء أخوه* : How to hide the corpse of his brother (5:32).

*بدر لهما سوانهما* : Their shame (or nakedness) became manifest to them (7:23).

*هو آسوأ* : He is the most evil of the people; Evil, bad foul (applied to a man).

*آسوا اللدئ عظلموا* : Worst consequences of what they did (39:36).

*و لا المسيء* : One who does evil (act. part.).
who do evil (40:59).

ساحَة: The court or open area of a house; a part of a house where there is no building or roof; out-house; precinct; coast.

سَأَد: [aor. inf. noun] سِبَادُ قُوْمِهِمْ: He was or became a chief, lord, master, possessed of glory, honour, eminence etc. سِبَادُ قُوْمِهِمْ: When it descends into their courtyard (37:178).

سَأَد: He was or became the chief of his people, or he ruled over them. سِبَادُ القَٰلِم: The chief of the people. سِبَادُ القَٰلِم: Noble and chaste (40:4) نَبِيَّة: They found her lord (or husband) at the door (12:26).

سَأَد: A chief, lord, master; a prince or king; a woman's husband; a man of rank, nobility or distinction; the most generous, noble or high-born of a people; a liberal, bountiful person; clement; forbearing; one who is not overcome by his anger; one who surpasses others in intelligence; what is most eminent or exalted of anything. سِبَدَةُ الكَٰلِم: The best of speech. سِبَدَةُ الْكَٰلِم: The chief of the people.

سَأَد: We obeyed our chiefs and our great ones (33:68) نَبِيَّة: It or he became سَأَدَةَ: The chief of the people.

سَأَدَة: His face became black i.e. his face becomes expressive of grief; he became grieved, sorrowful and confounded or perplexed and unable to see his right course by reason of shame or in consequence of a deed that he had done; he became disgraced.

سَأَدَة: Those whose faces will be black (3:107). سِبَدَةُ: A black face or a sorrowful face. سِبَدَةُ: His face becomes black or darkens (16:59). سِبَدَةُ: Hard or difficult, grievous days. سِبَدَةُ: Dark faces or faces darkened or blackened on account of shame or grief. سِبَدَةُ: Their faces are blackened (39:61).

سَأَدَة: The original copy of a book or the like. سِبَدَةُ: Greater and greatest in respect of estimation, rank or dignity; more or most liberal or bountiful. سِبَدَةُ: He is greater in rank, or is more liberal than such a one. سِبَدَةُ: The most dignified or exalted or bountiful of the people (plural is سُؤُدَاءٌ). سِبَدَةُ: Black; black race. سِبَدَةُ: The serpent and the scorpion etc.; dates and water.
[aor. inf. noun] سَارَ: He leaped or sprang to or upon him. سَارَ: He was angry; he rose or became elevated. سَارَ: He ascended the wall. سَارَ: He ascended the wall or climbed or scaled it like a thief. ﷽ سُؤُرَ: When they climbed over the wall of his chamber (38:22). also means, he put on a bracelet or decked himself with it. ﷽ سُؤُرَ (plural ﷽ سُؤُرَ): The wall of a city; the upper or uppermost part of the head; a repast to which people are invited. فَصُوبُ بِنِيَّمٍ بِسُؤُرٍ: There will be set up between them a wall (57:14). A woman’s bracelet of silver or of gold. ﷽ سُؤُرَ (plural): Bracelets of gold (43:54). ﷽ سُؤُرَ: Will be made to wear bracelets of silver (76:22). ﷽ سُؤُرَ: Eminence or nobility; rank or station; high or exalted rank or station; excellence. (plural ﷽ سُؤُرَ) ﷽ سُؤُرَ: He has eminence in glory. ﷽ سُؤُرَ also signifies, what is goodly and tall of structure; the extremity of anything; a row of stones or bricks of wall; a sign or token. بَيْنَهُمَا سُؤُرَ: Between them two is a sign; a Chapter of the Holy Qur'an (plural). ﷽ سُؤُرَ: This is a chapter which We have revealed (24:2). ﷽ سُؤُرَ: Then bring ten Chapters like it (11:14). 

[inf. noun] قُسَطُ: He mixed it, one part with another, and stirred it about and beat it. ﷽ قُسَطُ signifies the putting together of two things in a vessel, then beating them with the hand until they become mixed. ﷽ قُسَطُ: Such a one manages or conducts in person the war. ﷽ قُسَطُ: He rendered his affair; he confused. ﷽ قُسَطُ: A whip; scourge; ﷽ قُسَطُ: I struck Zaid with a whip. ﷽ قُسَطُ: A portion or share; vehemence or severity; a mixture. ﷽ قُسَطُ: Thy Lord, then, let fall upon them the whip of punishment or a mixture of punishments or a portion or share or vehemence or severity of punishment (89:14); a remaining portion of water or of a pool of water left by a torrent; a place where

From the black thread (2:188). Raven black (35:28).
water collects and stagnates; a road or track of little width between two elevations.

ساعة: The thing was wasted. 
أثَّرُ الوجَلِّ: The camels were left to themselves without a pastor. 
The man passed from hour to hour or he remained behind or held back for a time. 
ساعة: A space; a period; an hour; a moment; an indefinite time; little while or short time; a watch, a clock. 
يَظَرُّ: I sat with him for a little while. 
فَلا يَسْتَخْرُوزُن سَاعَة: They cannot remain behind a single moment (10:50) 
ساعة: Difficulty, distress or affliction. 
ساعة: A grievous or distressing hour or time, distance or remoteness. 
ساعة: In a short time; 
ساعة من: A little while ago. 
ساعة: Instantly. 
ساعة: Now; just now; this moment; the Resurrection; Great Event. 
ساعة is of three kinds (1): The death of one man. 
قد يَّسْتَلَوْنَكَ عَن السَّاعَة: Those indeed are the losers who deny the meeting with Allah, until when death comes to them suddenly (6:32). (2) 
ساعة: The death of one generation. 
يَظَرُّ: The Resurrection. 
يَظَرُّ: They ask thee concerning the Resurrection (or the time thereof) (79:43). 

ساعة: The drink was easy and agreeable to swallow; it passed the faeces easily and agreeably. 
ساعة: The day was or became easy. 
ساعة: The ground sank with him. 
ساعة: Applied to beverage or wine and food means, descending easily and agreeably down the throat, easy and agreeable to swallow; not choking. 
ساعة: Agreeable and pleasant for those who drink (16:67). 
ساعة: And shall not be able to swallow it easily (14:18).

سَوْف: is a particle denoting amplification, because it changes the aorist from the strait time which is the present to the ample time, which is the future and is used with respect to that which has not yet happened or is
postponed. It is a word used to denote promising or threatening. According to some, it is synonymous with سَوَّفُ الْأَطْفَلْ but according to others it has a larger meaning than that letter and is distinct from it by its sometimes having ل prefixed to it. ﴿سَوَّفُ تَعلُّمُونَ ﴾ I will do such a thing. ﴿وَسَوَّفُ بَرَطَّي﴾ : Then you shall know (11:40). ﴿فَمَنْ يَعْلَمُ فَعَلْ﴾ : And soon will He be pleased (92:22).

سَاقٌ [aor. inf. noun سَاقٌ and سِاقٌ: He drove, or urged the cattle to go. ﴿سَاقٌ أَلْمَيْثَ﴾ : He carried on the narration. ﴿سَاقٌ أَلْحَنِّي﴾ : The wind drove along the clouds. ﴿سَاقَ الْإِنْرَىٰ﴾: He caused good fortune to betide him. ﴿سَاقَ لَبَدْ مِّيَتٍ﴾: We drive it to a dead land ﴿سَوَّقُ أَلْمَيْثَ﴾: We shall drive the guilty (19:87). ﴿سَوَّقُ أَلْحَنِّيٰ﴾: A public place, a street or market-place or fair (مساق plural). ﴿وَبَيْتٍ أَسْوَاقٍ﴾: And they walked in the streets or market places (25:21). ﴿سَوَّقُ ﴾: The thickest part of the fight. ﴿سَيَاقٍ﴾: Driving. ﴿سَيَاقٍ﴾: A driver. ﴿سَيَاقَهَا سَيَاقٌ رَشِيْنَهَا﴾: Along with it a driver and a witness (50:22). ﴿سَيَاقٍ﴾: The shank i.e. the part between the knee and the foot of a human being; the part between the ankle and the knee of a human being; leg of an animal; stem, stock or trunk. ﴿سَيَاقٌ الشَّجر﴾: Trunk of the tree (plural is سَيَاكَات). ﴿سَيَاقٍ ﻓَطْلِقَ مُسَحَا بِالسَّوَّقٍ ﻭَالْأَغْنَاقٍ﴾: Then he began to pass his hand over (their) legs and (their) necks (38:34). ﴿قَامَتُ الْقُوُمُ عَلَى سَيَاقٍ﴾: It then stands firm on its stems (literally, "legs") (48:30). ﴿قَامَتُ الْحَرُّبُ عَلَى سَيَاقٍ أوُلْدُنَتِ﴾: The people became in a state of distress. ﴿قَامَتُ الْحَرُّبُ عَلَى سَيَاقٍ﴾: The fight became vehement. ﴿قَامَتُ الْحَرُّبُ عَلَى سَيَاقٍ﴾: The affair became distressful. ﴿كَفَّفَ الْأَلْمَيْثَ عَنْ السَّيَاقِ﴾: الْأَلْمَيْثَ is an Arab idiom meaning to become prepared to meet the difficulty or to become perplexed. ﴿كَفَّفَ الْأَلْمَيْثَ عَنْ السَّيَاقِ﴾: She uncovered her shanks; she became perplexed; she became prepared to meet the difficult situation (27:45). ﴿يَوْمُ يَكْفَنَّهَا غَيْنِ﴾: When the truth shall be laid bare; when there will be severe affliction; on the day when calamity shall be disclosed (68:43). ﴿وَالْأَلْمَيْثَ﴾: When one shank rubs against the other shank in agony; when affliction is combined with affliction (75:30).
[inf. noun سؤل] : He or it was or became lax, flaccid; it hung down loosely; it was or became pendent. 

سُؤْلَةُ نَفْسَةُ أَمَّرًا : His soul embellished or commended to him a thing or an affair; his soul made it appear to him easy; his soul made it appear as a light matter in his eyes, or pictured to him what is foul as fair and goodly.

والشَّيْطَانُ سُؤُلُ لِهِمْ : Satan led them into error; Satan facilitated to them the commission of great sins, or he incited them to indulgence in lusts, or he made the commission of great sins appear small in their eyes or embellished to them the things which they desired (47:26).

سَامَ : He did as he pleased; The cattle pastured where they pleased.

سَامَةُ النَّاسِيَةُ : The cattle pastured where they pleased.

سَامَةُ النَّاسِيَةَ : He left the cattle to pasture as they pleased; he took or made the cattle to pasture.

فِيَهَا سَامَةُ الطَّيِّرِ عَلَىٰ (16:11) : On which you pasture (your cattle)

شَيْءٌ : The bird hovered round the thing.

سَامَةُ الأَمْرِ : He imposed upon him the affair, as a task, or in spite of difficulty or trouble or inconvenience; he ordered or constrained him to do the thing, it being difficult or troublesome; he made or incited him to do or to incur the event or affair.

يُسْمُونكُمْ سَوْمًا لَعَذَابٍ : They afflicted you with dreadful torment (2:50).

سَوْمًا حُسْفًا : He brought abasement upon him.

سَوْمًا : He sent forth the horses to pasture where they would.

سَوْمًا عَلَى الْقُوُمِ : He left him to do what he pleased.

سَوْمًا الْفَرْسُ : He urged (his horses) against the people and made havoc among them.

سَوْمًا الْفَرْسِ : He put a mark upon the horse; he put a mark upon the horse with an iron such as is used for branding or with something whereby it should be known.

الْخَيْلُ المُسْوَمَةُ : The pastured horses; the horses sent forth with their riders upon them; the marked horses; the horses marked by a colour differing from the rest of the colour or by branding; the horses of goodly make (11:84).

أَنْجَلْتُكُمْ مَنْ مَلَائِكَةٌ مُسْوَمِينَ (3:126) : Angels making havoc or attacking vehemently.

سِيَّمًا : A mark, sign or token or badge by which a thing is known or by which the good is known from the bad.

تُعْرِفِ فِيْهِمْ : Thou canst know them by their mark (2:274).
The affair of the man became right or straight.

1. He made it equal, uniform, level, plain, straight, right or direct.

2. He was buried and the earth was made level over him.

3. That the earth were made level with them.

4. He perfected them as seven heavens (2:30); (2) he made it uniform or equal with another thing and like it; (3) he made it symmetrical; he made it congruous or consistent in its several parts; he made or fashioned it in a suitable manner; (4) he made it to be adopted to the requirements of wisdom; (5) he made it complete, or completed or perfected its make.

5. Such a one adjusted or rectified his affair; (6) he made it right or good; (7) he rectified or adjusted it; (8) God made His creation symmetrical or made him complete and perfect. To the verses 

6. All these meanings apply.

7. The earth, became level with them i.e. they perished in the earth.

8. It stood straight or erect or became strong, stood erect on its stem (48:30).

9. Rested on Al-Judi.

10. He was or became firm or became firmly seated or settled himself on the back of his beast.

11. He gained or had the mastery or complete control or ascendancy over the thing.

12. Then He settled Himself firmly on the Throne i.e. He had ascendancy over the heaven so as to have everything in the universe equally within His grasp (7:55).

13. The man became mature in body and intellect, or he attained the utmost limit of youth and the completion of his make and intellect i.e. attained his full physical and intellectual vigour.

14. When he reached his full strength and attained maturity (28:15).

15. The Possessor of strength. So He manifested or possessed His ascendance over everything (53:7).
thoroughly cooked.  

Then He turned towards the heavens (2:30). It was or became equal to it and like it in measure, extent, size, bulk, quantity and in value. When he had levelled up the space between the two mountain-sides (18:97). (1) Equality, equability, uniformity or evenness (syn. سوّاء), equity, justice or rectitude.  

Throw back to them (their covenant) on terms of equality or with equity (8:59); (2) the middle or midst of a thing (سوراء الحجم). And he shall see him in the middle or midst of the fire of Hell (37:56). The middle of the road or the right road or path (5: 78); (3) the summit of a mountain or a hill or eminence; (4) equal, equable, uniform.  

This is a complete dirhem; (6) Equitable, just or right.  

Come ye to an equitable, just or right word between us and you (3:65); (7) Equidistant or midway between two parties or places; (8) Equal or alike.  

They are not all alike; among the People of the Book (3:114).  

Alike for all seekers(41:11); (9) A like, a similar person.  

A place equidistant or midway; or a market-place, or having a mark or sign by which one is guided or directed thereto (20:59).  

Complete or full; right or direct; of symmetrical and good and uniform make.  

A man equally free from excess and deficiency in disposition and make, or sound in limbs.  

A young man uniform in make or symmetrical, without disease and without fault or defect.  

The road or way that neither exceeds nor falls short of that which is right; the right or direct road.  

Full three nights; with no bodily defect for three nights (19:11).  

And he appeared to her in the form of a perfect man (19:18).  

I will guide thee to the right path (19:44).  

[aor. ساَب inf. noun سَبِيب] He went wherever he would. For see at the end where proper nouns and technical terms are dealt with.
It (the water) ran upon the surface of the earth. He went or journeyed through the land or earth for the purpose of devoting himself to religious services or exercises. A man going or journeying through the earth; fasting or a faster; a faster who keeps to the mosques. The fasters; those who observe the obligatory fasts; those who fast constantly; those who journey to war against disbelievers or to seek knowledge. A running water. Women devout in worship, given to fasting. For which may be derived from see at the end where proper names have been dealt with.

He or it went, travelled, journeyed, passed away or departed. Going; departure; journey; Mountains will move away or pass away quickly. And he was travelling with his family. Travel in the land. He made him or it go, journey, depart, pass, move or go away. It became commonly known among the people.

سَالَ: The water flowed.  
سَالَ: The horsemen poured upon him.  
(a proverb): They fell into a hard case, and we fell into one that was harder than it.  
سَالَ: So that valleys flow according to their measure (13:18).  
سَالَ: A torrent or flow of water; a flood.  
سَالَ: And the flood bears (on its surface) swelling foam (13:18).  
سَالَ: A fierce flood (34:17).  
سَالَ: He made it flow or run.  
سَالَ: And We caused to flow for him a fountain of molten copper (34:13).
بابُ الشَّيْنِ

ش

Shīn

Numerical Value = 300
He called ill-luck to fall upon them.
The left side or direction:
Those on the left hand, or those who will have their records given to them in their left hands, or the occupants of the low or ignoble station (56:10).

I pursued his way, doing as he did.
A thing, an affair or a business; state, condition, quality or manner of being; importance attached to a thing or person; rank or dignity; property.
He is a man of great rank or dignity or importance or nature.
It is of his nature that he should do such a thing.
What is thy business or what is thy state?
So when they ask thy leave for some affair of their, give leave to those of whom thou pleasest.

He made it to be like it or to resemble it.
A thing, an affair or a business; state, condition, quality or manner of being; importance attached to a thing or person; rank or dignity; property.
He rendered the affair confused or obscure or ambiguous to him.
But he was made to appear to them like one (crucified), or it appeared so unto them.
The two men were so like each other that it was difficult to distinguish one from the other.
For (all such) cows appear to us alike.
So that the (two) creations appear similar to them.
Mutually resembling; co-similar; alike.
He made himself to be like him, or he affected likeness with him.
A Book (whose verses are) mutually supporting.
(1) Is used about that phrase sentence or verse which is susceptible of different, though concordant, interpretations; or (2) about that whose parts resemble one another; (3) that whose true significance bears a similarity to a sense which is not meant; or (4) that of which the true meaning is known only by referring to it what is termed (decisive); or (5) that which cannot be rightly understood without repeated considerations.

وأَخْرَ.
And others that are susceptible of different meanings (3:8).

شَتَتَ [aor. inf. noun شَتَتُ and شَتَتَاتُ] It (the state of affairs of a party) became dissolved, broken up, discarded or unsettled.

شتت : They became separated, disunited, dispersed or scattered.

شتت : Separation, disunion or dispersion.

شتت (a saying of the Holy Prophet) : I fear for you division, disunion.

شتت also means, scattered, dissolved, disunited, divided, disordered, unsettled.

شتت : A dissolved state of affair.

شتت : Their hearts are divided (59:15).

شتت : Your endeavours are diverse (92:5).

شتت (plural). : Their hearts are divided (59:15).

شتت : Whether you eat together or separately (24:62).

شتَنَ [aor. inf. noun شَتَنُ] The winter commenced.

شتَنَ : The day was or became intensely cold.

شتَنَ : I stayed in the town during the winter. 

شتَنَ : winter; hail that falls from the sky; drought or dearth.

شتَنَ : Journey in winter and summer (106:3).

شتَنَ : An intensely cold day.

شَجَرَ [aor. inf. noun شَجَرُ] The affair or case became complicated and confused so as to be a subject of disagreement and difference between them.

شَجَرَ : Respecting the disagreement or difference that has happened between them (4:66).

شَجَرَ : He thrust him with the spear.

شَجَرَ : He raised the hanging branches of the tree.

شَجَرَ : The kind of plant that has a trunk or stem; a tree (plural is شَجَرَاتُ). 

شَجَرَ : Fire out of the green tree (36:81). It is also used as plural of شَجَرَاتُ. 

شَجَرَ : And the stemless plants and the trees submit (55:7).

شَجَرَ : A tree, so called because of the intermixing or confusion of its branches.

شَجَرَ : It is a tree that springs forth in the bottom of Hell (37:65).

شَجَرَ : The tree of Zaqqum (37:63).

شَجَرَ : A good tree (14:25).

شَجَرَ : An evil tree (14:27).

شَجَرَ : The cursed tree (17:61).

شَجَرَ : He is of the stock or origin of a person; a pedigree.
a good stock; a small speck on the chin of a boy.

[ar. and inf. noun ] : He was or became niggardly, stingy or avaricious; he was or became niggardly or avaricious in the utmost degree or with a culpable desire. : He is niggardly of his property. : Niggardliness, stinginess; greed or avarice. : Whoso is guarded against the avarice of his own-soul (59:10) (and also is the plural of i.e. niggardly, stingy or avaricious or vehemently greedily or culpably greedy. : He is niggardly of a thing. : Being greedy for wealth (33:20). : Land that will not flow with water unless in consequence of much rain.

[ar. inf. noun ] : He was or became fat. (ar. inf. nun ) : He was or became desirous of fat. (ar. and inf. noun ) : The she-camel became fat after leanness. is the plural of i.e. which means fat; the substance of fatness. : We forbade to them their fat (6:147). : A fat man.

[ar. inf. noun ] : He filled (or laded) and completely equipped or furnished the ship. : He filled the town with horsemen. : He drove away the man. : He bore malice against him. : In the laden and completely equipped or furnished ships (36:42).

[ar. inf. noun ] : The thing rose or became raised. : He went forth from his people. : He returned to them. : The star rose. : He raised his eye towards the sky and did not move his eyelids. : His eyes became fixedly open. : On which eyes will fixedly stare (14:43): (act. part. feminine gen.) : Then behod, (the eyes) will fixedly stare (21:98).
The man ran.

The day advanced.

He strengthened his arm i.e. helped him.

We will strengthen thy arm with thy brother (28:36).

He strengthened him and helped him.

(Inf. noun شدة). The man became strong.

God strengthened or may God strengthen his dominion.

We have strengthened their make (76:29).

He made the thing hard, firm, compact, strong or he bound it fast.

He tied the knot firmly.

Then bind fast the fetters (47:5).

The binding of the camels saddles is a metonymical phrase for going on a journey.

He attacked the enemy.

And Thou attack their hearts (10:89).

Thou make my strength more strong with him (20:32).

(aor. inf. noun شدة) He became strong.

Firm; strong; compact; powerful; robust; sturdy; courageous; brave; keen or tenacious; niggardly; avaricious; exalted.

On account of the love of wealth he is tenacious; or he is very keen for the love of wealth (100:9).

He is very hard upon his people.

For them is severe punishment (3:5).

Severe in punishing (2:166).

Severe in punishment (2:197).

Of mighty powers (53:6).

Mighty in wrath (13:14).

A man whom sleep does not overcome.

Of mighty powers (48:30).

(A plural applied to men).

Stronger in (their) love for God (2:166).

He reached his physical and intellectual maturity.

Physical and intellectual maturity; puberty together with such maturity as gives evidence of rectitude of conduct or course of life; firmness or soundness of judgement produced by experience.
strength (12:23). On which the wind blows violently (14:19).

š**r**

[<aor. š**r**> and <š**r**> and <š**r**> and <š**r**> and <š**r**>]: He was or became evil, corrupt or depraved; he increased in evil.

š**r**

He blamed him; he charged him with or accused him of vice or fault; he attributed to him vice, blemish etc. He published the thing or made it known. He drove him away. š**r**: (1) Evil, wickedness, wrongdoing, corruption; badness, injustice (contr. of š**h**). And from the evil of the envier (113:6); (2) An evil or bad man as also (plural is š**h** and š**h** and š**h** and š**h**). Nay, it is evil for them (3:181). š**r** is also used to denote the comparative and superlative degrees. 

\[\text{Fālān š**r**.} \]

Such a one is the worst of the people. Their Ulema will be the most wicked people under the vault of heaven (a saying of the Holy Prophet). Š**h**ār**: They are the worst of creatures (98:7). These are in worse plight (5:61). š**r** also means poverty; fever. (as stated above) is the plural of š**r**. They are the most evil or wicked people. We used to reckon them among the wicked (38:63). š**r** and š**r**: Sparks of fire. Enā**h**a tuwāmi bš**r** ẓalāl laqṣir**: It throws up sparks like castles (77:33).

š**b**

[<aor. š**b**> and <š**b**> and <š**b**> and <š**b**>]: He drank the water, or he drank it at a single draught or leisurely; he was or became satisfied with drinking.

š**b**

He took or swallowed the medicine. š**b**: He smoked the tobacco. (2:188). š**b**: Eat and drink. š**b** and š**b**: Time destroyed him. š**b** of š**b** and š**b**: Such a one consumed my property. š**b**:b: He lied against him. 

إذا ما أقبلت أَشْبَرَ حَبْ شَهِيدُ فلا تأمل له عنه انْجَرَافاً

If the love of a thing enters and saturates the mind of a person, then do not think that he will ever get away from it.
The garment was saturated with redness.

His heart was saturated with his love; his love pervaded his heart. When this verb is used in the passive voice, it means the thing became saturated with.

They were made to drink into their hearts the love of the calf i.e. love of the calf pervaded their hearts (2:94).

Water that one drinks; a draught of water or milk; a share or portion of water that falls to one's lot; the right to use water for watering fields and beasts; a watering-place; a turn or time of drinking.

She has her turn of drinking (26:156).

Every drinking-time may be attended (54:29).

The act of drinking.

Drinking like the drinking of the camels that suffer from insatiable thirst (56:56).

A beverage or drink of any of the liquids; wine; such beverage as is forbidden.

Just look at thy food and thy drink (2:260).

(plural شربون and شاربون) : One who drinks (act. part.); a drinker; drinking; moustache.

Plural is شربون meaning moustaches.

Pure and pleasant for those who drink (16:67).

A place or time of drinking; the quarter whence one drinks; a place at a river where one comes to drink.

This is the drinking-place of the people (7:161).

Also means, people drinking or assembling for drinking.

Plural of شربون i.e. a drink. It is also plural of طعام i.e. an upper chamber; green and juicy herbage.

Food that is cause of drinking.

In them they have many benefits and also drinks (36:74).

[ar. inf. noun شرب inf. noun شرب اللحم] : He cut the meat lengthwise or into many pieces.

He explained, expounded the question.

He understood the talk.

He opened the thing, guarded it, preserved it.

He was pleased with the thing.

God opened up or expanded or dilated his bosom (for the favourable acceptance of any thing on what was good).
God expanded his bosom for the acceptance of Islam (6:126). But he who opens his heart for the acceptance of disbelief (16:107).

**[aor. inf. noun and [inf. noun]]**

God expanded his bosom for the acceptance of Islam (6:126). But he who opens his heart for the acceptance of disbelief (16:107).

- **[aor. inf. noun and [inf. noun]]**: He took fright and fled or ran at random; he departed. He departed from the obedience of God. He rendered him notorious by exposing his vices and faults. Then strike fear in those that are behind them (by routing them); terrify or disperse or scatter those that are behind them or render them notorious by exposing their faults for those who will come after them (8:58).

- **[plural and [plural]]**: A party or company of men or a small number of men; a piece or portion of a thing. Young and worn-out garments. They are indeed a small party (26:55).

- **[aor. and [inf. noun]]**: He imposed upon him such a condition. He marked himself and prepared himself for such an affair. He put forward or offered himself and his property in this affair. He entered into the water or drank the water with his hands. God made it manifest such a thing for us, or He instituted, established or prescribed for us a religious law or ordinance. The man made manifest the truth and crushed the
falsehood. The way became manifest.

He (God) has prescribed for you the religion (42:14).

Signifies because it is a way to Eternal life or because of its manifestness; the religious Law of God, consisting of such ordinances as those of Fasting and Prayer and Pilgrimage etc.

also means, a custom. also signifies a law, an ordinance or a statute of religion or way of belief and practice in respect of religion; a way of belief or conduct that is manifest and right in religion.

For each of you, We prescribed a clear religious Law and a way (5:49).

Then We set thee on a clear path (45:19).

Entering into water to drink (plural شروغٌ شروغٌ: Fishes lowering their heads to drink, or directing themselves or repairing from the deep water to the bank; fish appearing upon the surface of the water.

When their fish came to them on their Sabbath day appearing on the surface of water (7:164).

A main road.

The learned man or the Prophet who practises what he knows and instructs others.

The sun rose.

The thing became intensely red with blood or with a beautiful red colour. The sun became near setting and its colour became blended with duskiness and redness.

His face shone and was bright with beauty.

He entered upon the time of sunrise.

They pursued and overtook them at sunrise (26:61).

And the earth shall shine with the light of its Lord (39:70).

Sunrise (38:19).

Relating to the east; of the east; place of sunrise; eastern.

A place facing the east; a place upon which the sun shines; a place to the east.

From her people to a place to the east (19:17).

Neither of the east nor of the west (24:36).

The place or quarter or direction of...
sunrise. The place of sunrise of summer and that of winter; the place of sunrise and the place of sunset or the east and the west.

Lord of the two easts and Lord of the two wests (55:18).

Would that between me and thee were the distance of the East and the West (43:39).

Eastern lands and western lands (7:138).

But nay, I swear by the Lord of the easts (70:41).

شَرَكَةٌ [شِرَكَةُ] inf. noun: He shared, participated or partook with him in it; he was or became a co-partner to him in it; he entered with him into it.

أَشْرَكَةٌ فِي الْأَمْرِ: I made him a co-partner in the affair.

أَشْرَكَ بِالله: He attributed or associated co-partner to God; he set up equals with God; he believed in duality or plurality of gods; he disbelieved (syn. قال المُؤِنَّ. كَفَرَ لا يَحْفَرْ أَنَّ: Those who set up equals with God say (16:36).

شَرَكَ بِهِ: He (God) does not forgive if a partner is associated with Him (4:49).

وَأَشْرَكَةٌ فِي النَّارِ: And आश्रकें विन तारे are syn.

شَرَكَ: He (God) has no partner (16:164).

أَشْرَكَ: And they set up equals or partners with God (6:101).

شَرَكَةٌ: A believing slave is better than an idolater (2:222).
Are plurals of مشركون: Even though the idolaters or disbelievers may hate (it) (9:33).
Most of them were disbelievers or idolaters (30:43) (feminine of مشرك and مشركات is plural) (2:222;33:74).
They shared, participated with one another or were or became co-partners. (30:43)

مشرئ: Sharers in the punishment (37:34)

مشرئ [aor. inf. noun] : He sold it or he gave it for a price; he bought it or he took it or acquired it for a price; he possessed it by sale.
مشرئ : And of men there is he who would sell himself to seek the pleasure of God (2:208).
مشرئ : And they sold him for a paltry price (12:21).
مشرئ : He purchased or bought it; he took it in exchange for another thing; he preferred it to another thing. Sometimes it means, he sold it i.e. syn. with مشرئ also means, he gave up one thing and laid hold on another.
مشرئ : Allah has purchased of the believers their persons (9:111).
مشرئ : They preferred error to guidance; they took error in exchange for guidance; they bought or purchased error for guidance; they relinquished guidance and laid hold of error. See مشرئ under 789.

شطأ [aor. inf. noun] : He walked on the bank or side of the river; he subdued or overpowered (a man).
شطأ : The seed-produce put forth its sprouts.
شطأ : The trees put forth sprouts around their bases or stems.
شطأ : The tree put forth its branches.
شطأ : He had a son who had attained to manhood and became like him.
شطأ : The side of the valley flowed with water.
شطأ : Sprouts of seed-produce and of plants or herbage of palm-trees or leaves thereof; the shoots that come forth around the bases or stems of plants or herbage or of trees.
شطأ : That has put forth its sprouts or its extremity or its ears. (48:30).
شطأ : The bank or side of a valley and of a river.
شطأ : The sides of the valley. It has no plural.
شطأ : The shore of the sea.
[aor. inf. noun ] : He halved it; he divided it into halves.

: He betook himself in the direction of him.

: The house was distant or remote; 

: He withdrew far away from his family or he broke off from them or quitted them in anger.

: The half of a thing; a part or portion of a thing; : Purification is part of faith; a direction in which one looks or goes.

: So turn thy face towards the direction of the Sacred Mosque (2:145). It also means, remoteness or distance.

: It (a house) was or became distant or far.

: He rendered him far off or he transgressed against or acted unjustly towards him.

: He transgressed or acted wrongfully or unjustly he exceeded the right bounds; he became removed far away from the right or the truth.

: He acted unjustly, wrongfully, injuriously in his judgement.

: I acted wrongfully, tyrannically or wrongfully against him.

: He exceeded or went far beyond the due bounds in bargaining for his commodity. ( is syn. with ).

: He was harsh or rude in speech.

: Enormity; a thing exceeding the proper bounds or an enormous thing; an extravagant thing.

: An affair that is extravagant or exorbitant or exceeding the due bounds

: We should have uttered an enormous thing (18:15).

[aor. inf. noun ] : He turned away in opposition to him from his design or aim or his direction or course; he put him away ( اَنْعَدَّ ) ; he bound him with the long rope.

: He was or became removed from him or it.

: The man was or became remote or far away from the truth or from the mercy of God.

: It entered into the earth.

: The wicked or evil spirit i.e. Satan or the devil.

: But Satan whispered evil suggestions to
him (20:121).  

: A devil; any one that is excessively or inordinately proud or corrupt or rebellions or that is insolent and audacious in pride and in acts of rebellion of mankind and of the jinn and of beasts; serpent or a certain species of serpents (plural).  

: When they are alone with their devils or ring-leaders (2:15).  

: As if it were the heads of serpents (37:66). has been taken by some as meaning heads of certain foul or ugly plants. also signifies any blamable faculty or power or propensity of a man such as anger etc.  

: His anger got the ascendancy over him or he was or became very angry.  

: Devil of the waterless deserts i.e. thirst. may also mean thirst has touched me i.e. I am very thirsty (38:42).  

: He plucked out his pride.  

: Devil of the waterless deserts i.e. thirst. may also have been derived from which means, he burnt or he perished. In this sense of the word would mean, the being who burns with hate and anger and is lost. In its wider sense the word has also come to be used about anything which is harmful, injurious and likely to cause suffering.

[**شعب** inf. noun]  

: A road or valley between two mountains.  

: He collected or united the thing; he separated or disunited or divided the thing.  

: Their union became broken up, or their tribe became separated.  

: Their separation became closed up, or their tribe drew together;  

: He repaired or adjusted; he impaired or marred.  

: The thing appeared.  

: The man died.  

: Give me a portion of the property. (plural): Collection or union; separation or division; a great tribe; a crack; distance or remoteness.  

: And We have made you into tribes and sub-tribes that you may know one another (49:14). also means, a nation, people, race or family of mankind (plural): A part, division; A branch of a tree growing out apart; a cleft in a mountain.  

: A lock of hair.  

: A question having many branches.  

: Of
three branches or sides (77:31).

The vicissitudes of time.

He knew it or had knowledge of it; he was cognizant of it; he understood it or he perceived it by means of the senses, also:

And they do not perceive (it) (2:13).

He acquainted him with the affair; he made him know it:

And what should make you understand (or know) that when (the Signs) come, they will not believe? (6:110).

And let him not inform (or apprise) any one about you (18:20).

He marked it, namely a beast destined for sacrifice at Mecca, by stabbing it in the right side of its hump so that blood flowed from it; he made it to be a distinguishing sign; as when the performance of a religious service is made, or appointed by God to be a Sign.

A sign or mark; anything by means of which another thing may be known; anything which is considered or is performed as a mark of submission to God; the rites of Pilgrimage and practices pertaining thereto and the places where those rites and ceremonies are performed; the obligatory statutes or ordinances of God.

Surely, Al-Safa and Al-Marwa are among the Signs of Allah (2 : 159).

Profane not the Signs of Allah (5:3).

A place about six miles from Mecca. It is a place specially meant for meditation and prayer during Pilgrimage. The name is compound of meaning the place or means of perception or knowledge and meaning sacred (2:199).

See also under "Proper Names".

He versified; he spoke in verse.

The predominant signification of is poetry or verse.

And We have not taught him poetry (36:70); falsehood, because of the many lies in poetry; knowledge; cognizance.

Would that I know what happened.

A poet.

Excellent poetry.

But he is a poet (21:6).

A poet.
And as for the poets - the erring ones follow them (26:225).

And of their wool and their furs and their hair (16:81).

Sirius. He is Lord of Sirius (53:50).

He kindled the fire. The fire became kindled or blazed or flamed. He became inflamed with anger. The fire became glistening in the head (19:5).

He or it struck or smote or rent or reached the i.e. pericardium, of his heart. He loved him. The love of the property reached the pericardium of his heart i.e. he loved it intensely. He was or became vehemently desirous of the thing. His love has entered beneath the pericardium of her heart or rent it i.e. she loved him vehemently (12:31).

He or it busied him, occupied him with such a thing. He or it kept him busy, occupied or employed so as to divert him from it. He was kept busy with such a thing. Our property kept us occupied (48:12). Business, employment, occupation. They will be happy in their occupation (36:56).

He joined a single thing with another so as to make it one of a pair, or he adjoined it to, or coupled it with, that which was a single thing. It was a single thing and I joined to it another and made it one of a pair or couple. Also signifies, he prayed; he supplicated. Signifies the adjoining of a thing to its like. Thus the word has the significance of likeness. He joins himself to another and aids him, becoming to him one of a pair or a i.e. intercessor. He interceded for such a one with the prince; he requested or prayed the prince to help...
or show favour to such a person on the ground that he was attached to him as a relation or friend or follower; he requested the prince to forgive his sins and crimes. He interceded between the people. صَفَّعَ بين الناس الصُّفَّع therefore means, interceding or praying for a person to the effect that he may be shown favour or that his sins may be passed over on the ground that he is connected with the intercessor or is like or similar to him, it being also implied that the petitioner is a person of higher position than the one for whom he intercedes and pleads and is also connected with him with whom he intercedes. وَلَا صَفَّعَ: And intercession will not benefit it (2:124). من هذا الذَّي: Who is he that shall pray or supplicate in His presence or that will intercede with Him (2:256)? صَفَّع signifies the adjoining of a thing to its like; making a single thing a pair. صَفَّع: Constr. of وَرَثَ; an even number; a number that may be divided into two equal parts; one of a pair. وَالصَّفَعُ والأَرْثُ: By the even and the odd (89:4). شَفَعُ (plural is شُفَّاعَ) : An intercessor, as also شَافَعُ (plural شَافَعَون and شافِئين). فَمَنْ أَرْتَى شَافِئَين: So there is no intercessor for us (26:101). وَلَا شَفَعُ بِطَاعَ: Nor any intercessor who will be heard (40:19). فَلْيُلَّه ثَلَاثًا مِّن شَفَعاء: Have we then any intercessors (7:54)? شَفَع also signifies he or it was or became tall or high. إِذَا شَفَعَ تُسُفَ: Intercede thou, thine intercession shall be accepted.

شَفَفَ [aor. شَفَفُ inf. noun شَفَف]: He was solicitorily affectionate towards him. شَفَف عليه: He was niggardly of the thing. شَفَف (act. part.) is syn. with مُشَفَّف and means fearing or fearful or affectionate, kind or compassionate. شَفَفُ مِّن الأَنْفُسِ: He was fearful of the affair. شَفَفُ منه أو عليه: He feared or was cautious of him or it or was kind or affectionate towards him and solicitous about him. الأَشْفَفُ (inf. noun) according to Imam Raghib signifies, being affected with care or solicitude mixed with fear. When it is transitive by means of من, the meaning of fear is most apparent in it; but when transitive by means of على, the meaning of care or solicitude is most apparent in it, or it signifies being affected with fear, sometimes mixed with
faithful or sincere or honest advice; and sometimes divested thereof. 

And were afraid of it (33:73). Did you fear (58:14)?

He was affected with pity or compassionate and tenderness for the child. The man entered upon the time of شفق i.e. redness in the horizon from sunset until nightfall or the mixture of the light of day with the blackness of night at sunset, evening twilight.

But nay, I call to witness the evening twilight (84:17). And they are fearful of the Hour (21:50). And thou wilt see the transgressors in fear (42:23).

Kind, compassionate, affectionate.

He struck his lip. He put his lip near to his lip. The lip of a human being. And a tongue and two lips (90:10).

A word. He has praise among the people.

The sun set or it was or became near to setting, or it set save a little. You were on the brink of a pit of fire (3:104). There has not remained of it save a little. God restored him to health. It is He Who restores me to health (26:81).

He relieved him from doubt respecting the question. And He relieve the minds of people who believe (9:14).

His speech will please thee. To become free from disease or sickness; to recover from disease etc; to become convalescent; medical treatment; a medicine, cure or remedy. For people there is cure in it (16:70).
شاقة
[ar. inf. noun شَقَّةٌ: He split, clave, tore or rent the thing.
شَقَّةٌ عَصْبا: He broke the staff, i.e. he separated himself from the community.
شَقَّةُ المُسْلِمِينَ: He created disunion and dissension among the Muslims.
شَقَّةٌ الْأَرْضِ: The vegetation sprouted forth from the earth.
شَقَّةٌ عَلَيْهِ: Then We clave the earth (80:27).
شَقَّةٌ النَّهْرِ: He crossed the river by crossing.
شَقَّةٌ عَلَيْهِ: It had a severe effect upon him; it distressed, afflicted, fatigued him; it was hard, troublesome, oppressive to him; he caused him to fall into a hard, distressing position imposed upon or imposed upon him that which was burdensome, oppressive or onerous.
شَقَّةٌ عَلَيْهِ: And I would not lay any hardship upon you. (28:28).
شَقَّةٌ عَلَيْهِ: He opposed him and became hostile to him so that each side sided with a different party; he acted inimically towards him so that each side did the other what was distressing or grievous and was in the opposite side.
شَقَّةٌ عَلَيْهِ: Opposition; hostility; schism; being mutually remote. This word, however, is not used about the party which sides with the truth.
شَقَّةٌ عَلَيْهِ: They are creating a schism (2:138).
شَقَّةٌ عَلَيْهِ: This is because they have opposed Allah and His Prophet and whose opposes Allah and His Prophet (8:14; also 59:5).
شَقَّةٌ القَوْمِ: The people contented and quarrelled with each other and took opposite sides.
شَقَّةٌ عَلَيْهِ: For whose sake you opposed the truth (16:28).
شَقَّةٌ عَلَيْهِ: It became rent or cloven in pieces.
شَقَّةٌ عَلَيْهِ: On the day when the heaven shall be rent asunder (25:26). It is syn. with شَقَّةٌ عَلَيْهِ. And the moon is rent asunder.
شَقَّةٌ القَوْمِ عَلَيْهِ: The half. إنْفَوْا النَّارَ وَلَوْ شَقَّتَ نَمْرَةٌ: Save yourselves from the Fire even though with the half of a date (Hadith); the side of a thing or its counterpart; a man's brother; a thing at which one looks; difficulty, hardship, distress; languor or lack of power that overtakes the mind and the body or such as overtakes a man in consequence of travel.
شَقَّةٌ عَلَيْهِ: Except with great hardship to (yourselves) (16:8).
tract towards with the traveller directs himself or in the reaching of which one is overtaken by difficulty or a distress; a journey; distance. لِكَنَّكَ بَعَذْتَ عَلَيْهِمُ الْشَّفَطَةُ : But the distance (or hard journey) seemed too long to them (9:42). أَشَقُّ : Harder; more troublesome; more difficult. وَلَعْذَابُ الْآخَرَةِ أَشَقُّ : But the punishment of the Hereafter is harder (13:35).

[ar. inf. noun شَقِيَّ and شَقَاةَ] شَقِيَّ : (1) He was or became unprosperous, unfortunate, distressed, unhappy or miserable; شَقَهَ : being cont. of سَعَدَ (see No.701 and cont. of شَقَّةَ سَعَادَةَ) ; (2) he was or became in a state of straitness, distress or difficulty; he suffered or experienced fatigue. رَبِّنَا غَلَّبْتَ عَلَيْنَا شَقُونَا . شَقَاةَ : O, our Lord our evil fortune overcame us (23:107). شَقَاةَ : is of two kinds, (a) أَخْرَوْيَةٌ (relating to the world to come) (b) دُبِيَاءٌ (relating to the present world). The latter is of three kinds: خَارِجَةٌ (relating to the soul) and بَدْنِيَةٌ (relating to the body) and خَارِجَةٌ (relating to external circumstances). It also means, fatigue. فَأَمَّامَ الْأَلْبَاتِ شَقَاةٌ : Those who will prove unfortunate (11:107). شَقِيَّ : That thou may be distressed (20:3). شَقِيَّ : Unfortunate; miserable. فَمِنْهُمْ شَقِيٌّ وَسَعِيدٌ : Some of them will be unfortunate others fortunate (11:106). أَشَقُّ : More and most unfortunate, unprosperous, miserable; more and most fatigued. إِذَا اتَّبَعْتَ أَشَقُّهَا : When the most wretched amongst them got up (91:13). See also No. 701.

[ar. inf. noun شَكُّ] شَكُّ : The affair was or became dubious or confused. شَكُّ فِي الْأَمَرِ : He doubted, wavered or vacillated in opinion or was uncertain, respecting the affair. شَكَّ عَلَيْهِ الْأَمَرِ : The affair became confused or dubious to him, or the affair was difficult or hard to him. شَكَّكْ بِالرُّمِّحَ : I pierced him with the arrow. شَكُّ : Doubt; (cont. of یَقِينُ) ; wavering; vacillation in opinion between two things whether they be equal (in probability) or such that one outweighs (therein) the other. According to Imam Raghib, it is the alternation or confusedness of two inconsistent things in the judgement of a
man and their being equal. It is a kind or species of \( جَهْلٍ \) but it is more special than this, for \( جَهْلٍ \) is sometimes the utter non-existence of knowledge of the two inconsistent things; so that every \( شَكَّ \) but every \( جَهْلٍ \) is not \( جَهْلٍ \). According to some, the primary meaning is a state of commotion or disturbance of the heart and mind; scandal, hesitation, suspicion; a kind of medicine which kills rats; a seam of a garment.

\( شَكَّ \) : Is there doubt concerning Allah (14:11)?

\( شَكَّ \) : He thanked him; he praised or commended him for a benefit; he was grateful or thankful to him, or he acknowledged his beneficence and spoke of it largely. \( شَكَّ الله وَشَكَّ لله وَبِنعَمَة الله \) : He thanked God for His beneficence, or he was grateful to God for His beneficence and spoke of it largely; he acknowledged the beneficence of God and acted in the manner incumbent upon him in rendering Him obedience and abstaining from disobedience.

\( لَيْنَ شُكْرَانَ لَا رَيْبَانَ \) : If you are grateful, I will surely bestow more on you (14:8). And be grateful to God for His bounty (16:115). \( أَشْكُورُوا نعَمَة الله \) : Be grateful to Allah (31:13).

Thankfulness (thankfulness) is of three kinds: (1) with the heart or mind, which consists in forming an adequate idea of the benefit received; (2) with the tongue, which consists in praising, eulogizing or commending the benefactor; and (3) with the limbs, which consists in requiting the benefit received according to its desert. It rests upon five foundations: (a) humility of him who renders it towards him to whom it is rendered; (b) his love of him; (c) his acknowledgement of his benefit; (d) his eulogizing him for it; (e) his not making use of the benefit in a manner which he (who has conferred it may) dislike. This is \( شَكَّ \) on the part of man. \( شَكَّ \) on the part of God consists in forgiving a person or commending him, or regarding him with satisfaction, goodwill or favour, and hence necessarily recompensing or rewarding him. Sometimes differs from \( حَمْدٍ \), for \( حَمْدٍ \) is only on account of favour received; whereas \( حَمْدٍ \) is sometimes because
of favour received and sometimes from other causes and this the latter is of more common application than the former. 

شُكرُ: May God recompense or reward his work or labour.  

شُكرُ وَ شُكرُهُ: Or desires to be grateful (25:63). 

شُكرُ وَ شُكرُهُ: Give thanks, O house of David (34:14). 

شُكرُ وَ شُكرُهُ: Grateful or thankful (76:23). 

شُكرُ وَ شُكرُهُ: He was or became liberal or bountiful after he had been niggardly. 

شُكرُ وَ شُكرُهُ: The udder became full of milk. 

شُكرُ وَ شُكرُهُ: Thankfulness or gratefulness.  

شُكرُ وَ شُكرُهُ: He was or became liberal or bountiful after he had been niggardly. 

شُكرُ وَ شُكرُهُ: Or desires to be grateful (25:63). 

شُكرُ وَ شُكرُهُ: Give thanks, O house of David (34:14). 

شُكرُ وَ شُكرُهُ: Grateful or thankful (76:23). 

شُكرُ وَ شُكرُهُ: whether he be grateful or ungrateful (76:4). 

شُكرُ وَ شُكرُهُ: And be of the grateful (7:145). 

شُكرُ وَ شُكرُهُ: Two of My servants are grateful (34:14). 

شُكرُ وَ شُكرُهُ: when applied to God means, He Who approves or rewards or forgives largely or much i.e. He Who gives large reward for small or few works; He in Whose estimation small or few works performed by His servants increase and Who multiplies His rewards to them. 

شُكرُ وَ شُكرُهُ: Allah is Most Forgiving, Rewarding (42:24). 

شُكرُ وَ شُكرُهُ: (pass. part.): Appreciated, approved, rewarded. 

شُكرُ وَ شُكرُهُ: Your labour has been appreciated (76:23). 

شُكرُ وَ شُكرُهُ: Few of My servants are grateful (34:14). 

شُكرُ وَ شُكرُهُ: when used about God means, One Who approves or rewards or forgives. 

شُكرُ وَ شُكرُهُ: And be of the grateful (7:145). 

شُكرُ وَ شُكرُهُ: God is Appreciating or Approving and All-Knowing (2:159). 

شُكرُ وَ شُكرُهُ: is the intensive form of شُكرُ and means one who is very grateful or thankful or it simply means, thankful or grateful. 

شُكرُ وَ شُكرُهُ: also means one who does his utmost in showing his gratitude with his heart, tongue and other limbs, with firm belief, or one who is thankful even for what is denied him. It also means, one who sees his inability to render adequate thanks. 

شُكرُ وَ شُكرُهُ: Few of My servants are grateful (34:14). 

شُكرُ وَ شُكرُهُ: when applied to God means, He Who approves or rewards or forgives largely or much i.e. He Who gives large reward for small or few works; He in Whose estimation small or few works performed by His servants increase and Who multiplies His rewards to them. 

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شُكرُ وَ شُكرُهُ: Few of My servants are grateful (34:14).
[aor. inf. noun ﺵﮐ] : He bound the beast with the i.e. a rope with which a camel's fore-shank and arm are bound together. ﺵﮐ : He dotted the book or writing with the diacritical points. ﺵﮐ : Likeness, resemblance; model, pattern, mode or manner; aim, intention or purpose; a thing that is suitable to one, or fit or proper, a dubious or confused affair (singular of ﺵﮐ) ; a like (syn. with مٓﻟ): And others of a similar nature (38:59). ﺵﮐ is syn. with ﺵﮐ and also means: Particular way; natural disposition by which a man is restricted (as with a ﺵﮐ) ; his direction towards which he would go; side, aim; intention; purpose, course, mode or manner of acting or conduct. ﺵﮐ : Every one acts according to his own way (17:85).

[ar. inf. noun ﺵﮐ and ﺵﮐ ] : He complained to him or told him of Zaid's evil conduct to him. ﺵﮐ : According to Imam Raghib it is the showing or revealing of grief or sorrow; the primary signification of ﺵﮐ being the opening of the small skin for water or milk called ﺵﮐ and showing what is in it, ﺵﮐ meaning a small receptacle in which water or milk is put. ﺵﮐ : I only show my sorrow and grief to God (12:87). ﺵﮐ : And shows her grief to God (58:2). ﺵﮐ : He explained his disease to the physician. ﺵﮐ : He revealed or disclosed his affair to Allah. ﺵﮐ : He complained of his disease. ﺵﮐ is also said of a camel as meaning, he stretched out his neck, and made much moaning, or prolonged utterance of a complaining voice being fatigued by journey. ﺵﮐ : A hole in a wall not extending through; a niche in a wall for placing a lamp; the pillar or the like upon the top of which the lamp is put; the iron things by means of which the lamp is suspended (Mujahid). ﺵﮐ : Like a niche wherein is a lamp (24:36).

[ar. inf. noun ﺵ and ﺵ ] : He (an enemy) rejoiced. ﺵ : He rejoiced at his affliction i.e. his enemy's affliction.
God made him rejoice at the affliction of his enemy. So make not thou the enemies to rejoice at my affliction (7:151). He prayed for the sneerer that he might not be in a state in which his enemy might rejoice at his affliction. The people came back disappointed at not attaining their object.

[inf. noun] : The mountain was high or lofty. He exalted himself; he was proud or he behaved proudly; he elevated his nose from pride.

: A high, lofty mountain (plural). Proud.

: A proud or high lineage. (Plural and singular)

: Therein high mountains (77:28).

[aor. inf. noun] : My soul shrank from it in dislike or hatred. His face became changed or altered on account of anger and contracted. He shrank or became contracted; he quaked or shuddered or he was frightened.

: The hearts of those who do not believe shrink with aversion (39:46).

: He disliked or hated the thing.

[aor. inf. noun] and [aor. inf. noun] : The day was or became sunny; the day was or became clear and unobscured, or its sun was or became vehement.

: The horse refused to be ridden or became rebellious against his rider or took fright and broke loose and ran away refusing to be ridden by reason of the vehemence of his force of resistance.

: The man abstained from and refused to obey, thus the word, when applied to a man, means one who does not tolerate to give allegiance to another.

: The sun; the sun or sunshine.

: He sat in the sun.

: Do not worship the sun (41:38).

: He (God) has made sun give a brilliant light (10:6).

Such a one showed enmity to me.
[aor. and and inf. noun ینظَم يُشْهَد : He hated the man or hated him vehemently. یرَجُل او ینظَم ینظَم : Enmity or hatred یرَجُل او ینظَم ینظَم : And let not the enmity of a people incite you (5:3) ینظَم also means, hatred. ینظِب : Hating or hater; (act. part.), an enemy. ینظِب هو الايْنِر : It is thy enemy who is without issue (108:4).

[aor. and and inf. noun یَبْحَبَ يَبْحَبَ : It was or became of colour termed یَبْحَبَ i.e. of a (gray) colour in which whiteness predominated over blackness or in which whiteness was interrupted by blackness. یَبْحَبَ (aor. يَبْحَبَ) said of heat and of cold: It altered his colour. یَبْحَبَ (plural) a brand or flame (سلة) of fire; a flame or brand of fire gleaming or radiating; a firebrand i.e. a piece of wood in which is fire gleaming or radiating; a shooting or falling star. یَبْحَبَ Finds a shooting star in ambush for him (72:10). یَبْحَبَ pursues him a bright flame (15:19). یَبْحَبَ signifies the shining or brightly-shining stars; or the seven stars (or planets; meaning, not the pleiades (which are called یَبْحَبَ), but the Moon, Mercury, Venus, the Sun, Mars, Jupiter and Saturn. یَبْحَبَ also signifies, one who is penetrating sharp, or energetic in an affair. یَبْحَبَ : Such a one is energetic and sharp in war.

[aor. inf. noun یَشَهَد : He was present in the assembly. یَشَهَد المَجْلِس : He saw the thing and got information about it. یَشَهَد الجَمْعَة : He was present at or got the Friday Prayer. یَشَهَد المَجْلِس : Were they present at their creation (43:20) من شهَد ؟ Were they present at their creation (43:20) من شهَد ؟ : whosoever of you is present at home in this month (2:186) یَشَهَد على كَذَا : He gave decisive information or testified respecting such a thing; he became a witness (یَشَهَد) of or to such a thing; he had knowledge of such a thing and beheld it with his eyes. یَشَهَد عندَنا الحَاكِم يَشَهَد على فَلاَن : He gave his testimony in the presence of the judge in his favour and against him. 453
Why do you give witness (evidence) against us (41:22).

He swore by God.

God declares or God says or God has given evidence or God has written or God knoweth that there is no God but He (3:19).

And God knoweth that there is no God but He.

I declare or I know or I acknowledge that there is no God but Allah.

I declare or I know or I acknowledge that there is no God but He (18:52).

And He made them witnesses against their own souls (7:173).

And have witness when you sell to one another (2:283).

And ask or call two witnesses to be witness (2:283).

As a name of God, means The Faithful or Trusty in His testimony or He from Whose knowledge nothing is hidden; the Omniscient.

And God knows and witnesses what you do (3:99). One who is killed fighting in the cause of God.

Witness; possessing much knowledge about external things (plural).

Witnesses; martyrs.

Among those ...... the Prophets and the truthful and the martyrs and the righteous (4:70).

And call to your aid those of you who possess much knowledge i.e. your helpers or your gods (2:24).
with َذِيَةٍ (ذَهِيَةَ) : One who tells or gives information of what he knows or what he has seen with his eyes; a witness; one who gives decisive information; an eye-witness or one personally present or who has personal knowledge of a thing. َشَاهِدٌ َبِرَاءَ الْغَايَبِ : The present one knows what the absent one knows not. َشَاهِدٌ : And a witness of her household bore witness (12:27). َذِيَةٍ is also a name of the Holy Prophet, because he will bear witness on the Day of Resurrection against those to whom he was sent and who did not accept his message. َشَاهِدٌ : An angel or a guardian angel (50:22). َذِيَةٍ also means tongue. َذِيَةٍ : Such a one has neither goodliness of aspect nor tongue; a notary who hears and writes and attests cases to be submitted for the judgement of the judge; a running in which a horse exerts his force unsparingly; a quick or an expeditious thing or affair; an evidential example. َذِيَةٍ is also a name of Friday. َذِيَةٍ and َذِيَةٍ and َذِيَةٍ and َذِيَةٍ are plurals of َذِيَةٍ. َذِيَةٌ : And they were witnesses (37:151). َذِيَةٌ : And I am with you among the witnesses (3:82). َذِيَةٌ : And sons abiding in his presence (74:14). َذِيَةٌ : And they were witnesses to what they did to the believers (85:8). َذِيَةٌ : People present. َذِيَةٌ : And the witnesses shall say (11:19). َذِيَةٌ : Information of what one has witnessed or beheld with his eyes; testimony, evidence, witness, decisive information; declaration of what one knows. َذِيَةٍ لا تَكْفُنُوا َذِيَةَ : Conceal not the testimony (2:284); the thing seen َذِيَةٍ : The Knower of what is unseen and what is seen (6:74); martyrdom in the cause of God; an oath. َذِيَاتٍ (plural): Oaths َذِيَاتٍ : Four testimonies i.e. oaths (24:7). َذِيَاتٍ : Assembling, or a place where people are present or assembled; an assembly; a funeral assembly or procession; a place where a martyr has died and is buried; the outward appearance of a person. َذِيَاتٍ : People present. َذِيَاتٍ : Because of the meeting of a great day (19:38). َذِيَاتٍ : Something or the person about which or whom witness is given. َذِيَاتٍ وَذِيَاهُدٌ : And by the witness and that about whom
witness has been borne (85:4).

*الْيَومُ ٱلْمُشْهُودُ*: A day on which numerous persons are present.

*مَجْلِسُ ٱلْمُشْهُودُ*: A place of assembling at which numerous persons are present.

*صَلَاةُ ٱلْمُشْهُودُ*: A Prayer at the performance of which the angels are present and the recompense of which for the performer is registered. َهُمُّ آلِ يَسِيرُ ۖ كَانَ ٱلْمُشْهُودُ: The recital of the Holy Qur’an at dawn is ever witnessed.

*مِفْقَوْدًا ۖ مَعْقُودًا ۖ مُغْوَدًا*: and and the.

Past and present and future.

شَهْرُ [aor. inf. noun شَهْرٌ]: He made it manifest or public; he made it manifest; he drew his sword, or he drew his sword and raised it over the people. َهُوَ ٱلْيَوْمُ: A month passed over us; we stayed in a place for one month.

شَهْرُ: The new moon when it appears (الْقَمَرَ); a lunar month; a learned man.

شَهْوُ (الْهَلَالَ): full moon (أَلْقَمُرُ); a learned man.

شَهْوُ: The month of Ramadhan is that in which the Holy Qur’an was revealed (2:186).

فَإِذَا أَسْلَخَ ٱلْشَّهْرُ: And when the sacred months have passed (9:5).

شَهَقَ: The reckoning of months (9:36). ِعَدَّةُ ٱلْشَّهَا: The month.

شَهَقَ [aor. inf. noun شَهَقَ]: It rose or became high or elevated or lofty.

شَهَقَانُ الرُّجُلُ أو شَهَقٌ (inf. noun لَمْ يَشَقَّ): The sound of weeping became reiterated in his chest.

شَهَقَ الحَمَارِ: The ass brayed or he uttered the ending of his braying or the final sound thereof. َهُمُّ أَمَامُهُمُّ فَيْهَا رَفْعُ وَشَهَقٌ: Wherein their portion will be sighing and sobbing (11:107).

شَهَقَ فَٰلَانُ شَهَقَةُ قَتَامَاتٍ: Such a one uttered a single cry and died.

شَهَى: A man whose anger is vehement.

شَهَى [aor. and aor. inf. noun شَهَى]: He loved, or desired the thing most eagerly or intensely.

شَهَى ٱلْطَعَامُ: The food was good, sweet, pleasant and the like.

شَهَى: Desire or longing or yearning of the soul for a thing, or extreme or intense desire. It has a more intensive signification than ِرَدَأَ: appetite; lust or carnal lust; the object of desire or thing.
desired. With lust instead of women (7:82).

شِهْوَاتِ: Those who follow their low desires (4:28).

إِشْهَاء: He desired it or longed for it; he desired it eagerly or intensely; he loved it. شِهْة means the same.

فِئَّهَا: And they will abide in that which their souls desire (21:103).

وَفِيْهَا مَا شَهِّيْتُهُ الْأَفْنِس: And therein will be all that the souls desire (43:72).

شَبَّ: [aor. inf. noun شُبِّر and شُبِّر] شَابَة: He mixed it; he adulterated or vitiated it. شَابَ الرَّجُل: He deceived the man in selling and buying, acted treacherously towards him and dishonestly. شَاب: Also means, he spoke truth or was veracious.

شُبِّر: A mixture; an admixture; a thing mixed with another thing; what is mixed with something else; a thing with which another thing is mixed.

شَابَة: In addition to it a mixture of boiling water (37:68); a piece of dough. (plural): A medley of sundry sorts.

شَارَ: [aor. inf. noun شُوَّرَ and شُوَّرَ] شَارَ الْعَمَلِ: He gathered or extracted honey from the comb and separated it from the wax. شَارَ الرَّجُل: He displayed his agility to show his power.

شَارَ الْعَمَلِ وَالدَّابَّة: He made known to him the manner of accomplishing the affair that was conducive to good, and guided him to that which was right.

كَأَمْرَتُ الْيَهَى: Thereupon she pointed to him (19:30).

قَأَمْرَتُ الْيَهَى: He consulted him or with him; he sought his opinion or advice regarding the affair; he discussed with him the affair in order to find out his opinion (inf. nouns فَشَأَوْرُهمُ فِي الْأَمَرِ مُشَأَّرَةَ and فَشَأَوْرُهُم فِي الْأَمَرِ مُشَأَّرَةَ: And consult with them regarding the affair (3:160). (inf. nouns فَشَأَوْرُوُا and فَشَأَوْرُوا): They consulted one another or consulted together; they debated together in order that they might see or draw forth one another's opinion or extract one another's view.

عَنْ ثَوَابِ مَنَىٰ وَتَشَأَوْرُ: By mutual consent and consultation (2:234).
Consultation, mutual debate in order that one may see another's opinion; counsel or advice; a command or order; the extracting or drawing forth. (42:39)

They decide their affairs by mutual consultation.

He abused such a one and accused him.

He became excited; his anger became enkindled.

Flame or fire without smoke; heat of fire or sun; flame of fire; thirst or vehement thirst; A thirsty camel; inveighing against or reviling; clamour.

For them is a flame of fire.

The thorn hurt or wounded me or pierced my body.

He extracted the thorn (from his foot).

The tree was thorny or abounded with thorns.

The man exhibited his vehemence of might or strength or his prowess and his sharpness.

Thorn; string; point of a spear etc; any weapon or weapons; sharpness of weapons; strength or might or vehemence there of in war and fighting; vehemence of encounter and sharpness.

They have vehemence of might or strength or valour in war.

The one without sting.

He has effectiveness in the infliction of havoc among the enemy.

His face was foul, ugly.

His neck was long or short.

The faces became ugly.

He roasted, broiled or fried the meat.

He heated the water.

Like molten lead which will burn or roast the faces.

Arms or hands and the legs or feet, or the fore and hind legs; the extremities collectively; the head of a human being; any part that is not a vital place where a wound causes death such for instance as the legs; anything paltry or worthless.

Stripping off the skin even to the extremities of the body.
(70:17). or it may mean, eager to roast.

[78:33] or it may mean, eager to roast.

[78:33] or it may mean, eager to roast.

[78:33] or it may mean, eager to roast.

[78:33] or it may mean, eager to roast.

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[78:33] or it may mean, eager to roast.

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The summits of the hills became white or hoary. Grief rendered him white-haired or old. The Holy Prophet is reported to have said: The Chapter Hud has rendered me old. The children of the man became white-haired. Whiteness of the hair; old age; whiteness of the hair; Grey-hair; old age. White-haired white-headed or hoary. Will turn children grey-haired (73:18).

Shāb

[shāb inf. noun: He plastered the wall with the necessary material or with gypsum. Shāb al-bīna’: He raised the

Shāx

[shāx inf. noun: He became an old or elderly man. Shāx al-bīna’: He called him by the appellation of shāx to pay him honour or respect. Shīx al-‘alā: He imputed to him or charged him with a vice or evil. Shīx plural (shīx) and shīyx (plural shīyx) etc.: An old or elderly man; an elder, as meaning a man whose age gives him a claim to respect; one in whom old age and hoariness has become apparent; an old, weak and decrepit man; a doctor of religion and law; a head or chief of a religious fraternity; a chief of a tribe and the like; a reputed saint; any man who is respected for his age, learning and dignity and honour (shīx feminine) also signifies, a woman's husband; an ancestor. Wārth min ‘ashāx al-khūm: He inherited generosity from his ancestors; Shīx al-jalā: The mountain-goat that is advanced in age. ‘Ašāx al-thawār: The seven or five planets i.e. Mercury, Venus, Mars, Jupiter Saturn. Shīx al-thawār: Iblis, because of his having been created of fire ‘Ašāx al-thawār: And our father is a very old man (28:24).]
building high.  

They strengthened and exalted the religion.  
The man perished.  

He built or made the building strongly and raised it high.  

and are used synonymously.  

( pass. part. from  ) : Plastered with requisite material or gypsum high or lofty.  

: ( pass. part. from  ) : Built strongly and raised high. Both are used as syn. with each other.

Lofty castle (22:46).  

( plural of ).  

Strongly built and high towers (4:79).

[ aor. inf. noun ] : He spread, published, divulged information or a piece of news.  

: The information became spread, divulged or manifest among the people.  

: That immorality should spread (24:20).  

: He filled the vessel.  

May peace alight and abide on you and follow you.  

: (as also ). He followed him and obeyed him and befriended him and agreed with him and strengthened him in an affair or opinion.  

: A separate or distinct party or sect of men: This is the primary signification, so called from their agreeing together and following one another; the followers and assistants and partisans of a man; any people that have combined in or for an affair; persons who follow and conform with one another.  

is plural. The word is applied to one and to two and to a plural number and so the male and the female.  

: The partisans of Ali.  

: And of his party or followers was Abraham. (37:84).  

: And they became divided into sects (6:160).  

: We have indeed destroyed the likes of you (54:52).
باب الصاد

ص

Sad

Numerical Value = 90
The fourteenth letter of the alphabet, is one of the letters termed مهموسة or non-vocal i.e. pronounced with the breath only, without the voice. It has been used as an abbreviated letter in the beginning of three Chapters i.e. Chapter Al-A'raf (7) Chapter Maryam (19) and Chapter Sad (38). In the 7th Chapter, this letter stands for the expression أفصل i.e. I explain, while in the other two Chapters it stands for the Divine attribute صادق or merely صادق الوعيد or the Truthtful.

[ar. inf. noun: He poured out or poured forth water.]

[ar. and aor. inf. noun: The stars appeared.]

[ar. and aor. inf. noun: He departed from (or forsook) his religion to another religion.]

[ar. and aor. inf. noun: He was or became a Sabian.]

[ar. and aor. inf. noun: He guided the enemy to them.]

[ar. and aor. inf. noun: Certain religious sects that were formed in parts of Arabia and countries bordering upon it. The name was applied to the following faiths: (1) The star-worshipping people living in Iraq; (2) The faith which was a sort of patch-work of Judaism, Christianity and Zoroastrianism; (3) a people who lived near Mosel in Iraq and believed in one God but had no known Law or Book. They claimed to follow the religion of Noah (4) a people who lived round about Iraq and professed belief in all the Prophets of God and had a special system of prayer and fasting (See Gibbon's Roman Empire vol 5, p. 440, Muruj al-Dhahab by Masudy, 465]
Enc. Rel. and Eth, Vol VIII under Mandaens; Jarir and Kathir under (2 : 63). The word Sabians (صَابِيَّينَ) should not be confused with the Sabeans. صَابِيٌّ: One who forsakes his own religion for another religion. إنّ الْبَيَّنَاتِ الْمَلَأِ وَأَلْدَنِّينَ هَادِئًا وَالْمَسْرَىٰ وَالصَّبِيحٌ: The Believers and the Jews and the Christians and the Sabians (2:63).

أَوْر. عَامُّ النَّارِيَّةِ (صَابِيحٌ): He came to the people in the morning, or he attacked them in the morning. مَاءَ الْيَمِينِ (صَابِيحٌ) : He watered the camels in the morning. مَاءَ الْيَمِينِ (صَابِيحٌ): He gave to him a morning-draught of milk or wine. مَاءَ الْيَمِينِ (صَابِيحٌ: Beautiful, comely. صَابِيحٌ : He came to him in the morning. صَابِيحٌ الْيَامِ: He journeyed with the people by night until he brought them in the morning to the water. صَابِيحٌ: Such a one explained to me the truth. وَلَقَدْ صَابَحُهُمْ بَكْرَةً غَدَّابًا مُّسْتَقُرَّ: And there came upon them early in the morning a lasting punishment (54:39).

صَبحُ الرَّجُلِ: He wished the man good morning. صَبحَ اللَّهُ بِعَيْبٍ: He prayed that God may make his morning happy. أُصْبِيحُ: He entered upon the time of morning. فَأُصْبِيحَ فِي الْمَدِينَةِ خَاشِعًا: And morning found him in the city apprehensive (28:19). أُصْبِيحَ: We have entered upon the morning and so has the whole country (a saying of the Holy Prophet). أُصْبِيحَ also means, he awoke from sleep in the last part of the night. It also means, he or it became in the morning (or simply it or he was or became). فأَصْبَحَتْ كَالْقُصُرِمِ (صَبحُ): And it was or became in the morning, or the morning found it, like a garden cut (68:21). صَبْحَانَ اللَّهَ حَيِّينَ: So glorify God when you enter evening and morning. أُصْبِيحُوا: They became learned. فأَصْبِيحُوا خَاسِرِينَ: They became losers (5:54). فأَصْبِيحُوا: Dawn or daybreak or first part of the day. فأَصْبِيحِ: And making raids in the morning (100:4). فأَصْبِيحِ: And the dawn when it breathing (81:19). فأَصْبِيحِ: Also means, the truth or a clear or plain thing or case. أَمْ الْقُصُرِمُ: One of the names of Mecca. فأَصْبِيحُ: The Cleaver of the daybreak (6:97).
Those who entered the morning (being plural of مَسَاءٌ which is act. part. from مَفْتَرِعُ مَسِيحُ (أَصِيبُ). Cut off by the morning (15:67). cont. of مَسَاءٌ: Morning or forenoon from sunrise to noon, or according to some from midnight to noon.

أَتَىَ صَبحًا وَمَسَاءٍ: I came to him in the morning and in the evening.

يَومُ الصَّبحِ: The day of the predatory incursion of the enemy.

فَسَاءَ صَبحًا المُنْدَرِينَ: So evil shall be the morning of those who have been warned (37:178). When the Arabs had to warn their tribe to be ready for the enemy attack i.e. when the enemy came upon them and they had to warn their people, they would say يَامِ صَبَحاً i.e. the enemy has already attacked, so prepare yourselves to meet his attack.

مَضَابَحٌ (مَصِبَاحٌ): A lamp or its lighted wick (syn. with مَسَاءٌ); a large drinking-vessel of the kind called فَدْخُ; مَضَابَحٌ also means, wide spear-head.

رَجَاجِةٌ: The lamp is in a glass (24:36).

وَمَسِيحُ: We have adorned the lowest heaven with lamps (67:6).

مَصِبَاحُ النَّجُومُ: The stars that are signs of the way to the travellers.

صَبَرٌ [aor. يَصَبِرُ inf. noun يَصَبِرُ]: He was or became patient or enduring; he endured trial or affliction with dignity, or he was contented in trial or affliction without complaining; according to some, he made no difference between a state of comfort and a state of affliction, preserving calmness of mind in both states; he maintained constancy with God amid trials. This is intransitive use of the verb or the object مَنْفُسَةٌ may be considered as understood. 

صَبَرُ تَفْسِيٌّ عَلَى كَثْرٍ: I restrained myself to endure such a thing.

صَبَرُ فَلَانٌ عَنَ امْعَسِيَّةٍ صَبَرةً عَنَ الدُّنِىَّةِ: Such a one was patient on the occasion of affliction.

صَبَرُ الدَّابَّةِ: He restrained him from the thing.

صَبَرُ الدَّابَّةِ: He restrained the beast and did not give him food.

صَبَرُ: He made him or it firm or fast; he bound or tied him or it firmly or fast. صَبَرُ also means, he stuck or clave to him.

صَبَرُ: My body will not endure cold patiently.

فَصَبَرُوا عَلَى مَا كَفِّيَوْا (عَلَى نَكَبَيْيَانِ): They remained patient notwithstanding their rejection (6:35). Is Syn with إِصْطَبَرَ: He was patient or constant. And be constant.
therein (20:133). He acquired patience or he was tried with patience.

وَأَصَبَّوْا عَلَى الْيَدَكُمْ: And stick to your gods (38:7). صَابِرَة: He vied with him in patience or endurance; he acted patiently with him; he excelled him in patience or in bearing hardships patiently.

إِصْبِرُوا وَصَابِرُوا وَرَابطًا: The three verbs are progressive in meaning, the first meaning less than the second and the second less than the third. Or be patient and vie in patience and be steadfast (3:201). ما أَصَبَّرَة: How patient or enduring is he. ما أُصِبَّرُهُمْ عَلَى الْدَّار: How great is their endurance of the Fire; how constant are they in doing deeds which lead them to Fire; or how bold are they to encounter the Fire! (2:176). أَصَبَّرَ الْرَّحْلُ: The man fell into a calamity. صَبِيرٌ: Patience or endurance or restraining oneself from impatience or complaining; steadfastness; constancy in good or bad deeds.

وَأَصَبِرُوا بِالْصَّبِيرٍ: And seek help with patience (2:46). وأَفْعَلْ عَلَيْنَا صَبِيرًا: And Thou pour down or bestow upon us steadfastness (2:251). شَهِرُ الصَّبِيرِ: The month of Fasting. صَابِرٌ (صَابِرَةٌ and صَابِرَاتٌ plural): Patient, enduring, steadfast or constant. مُصَصِّبَرٌ: Acquiring patience or tried with patience. صَبِيرٌ: Having very great patience, denoting measure and quantity. الصَّبِيرُ: One of the names of God signifying: The Clement or Forbearing; One Who does not readily punish but forgives and defers punishment. وَجَعَلْنَاهُ صَابِرًا: We found him patient or steadfast or constant or enduring (38:45). إِنَّ اللَّهَ مَعَ الصَّابِرِينَ: Allah is with the steadfast or the patient (2:154). "مَانِهِ صَابِرَةٌ": One hundred steadfast people (8:67). والصَّابِرِينَ (عَامَّةَ صَابِرةٌ صَابِرَاتٌ and الصَّابِرَات): The steadfast men and the steadfast women (33:36) لكلّ صَبِيرٍ شَكْرٌ: For every one who is very, very or extremely patient and thankful (14:6). صُبُورٌ: Having great patience.

صَبَعَ: He pointed at him or towards him with his finger. مَا أَصَبَعَكَ عَلَيْنَا: What directed thee to us? صَبَعَ بِعَنْيِ الْقُومِ: He directed others to the people. صَبَعَ فِي الطَّعَامِ: He entered his fingers into the food. أَصَبَعٌ (مُصَبَّعٌ plural): A finger; a toe. فَلَانَ مَعْلُ الإِصْبَع: Such a one is unfaithful,
perfidious. He has a finger in this affair.

قلب: The heart of the believer is between two of the fingers of God. He turns it about as He pleases.

أبو الإضع: One of the surnames of Satan.

أبو الإضع: They put their fingers into their ears (2:20).

ضيع: He dyed or coloured the garment. In the language of the Arabs the primary meaning of ضيع ا.co is to alter a thing. The garment was altered in colour.

ضيع وَلَدَة في النصرانية: He immersed his hand in the water. The term ضيع is used by the Christians as meaning the immersing or dipping of their children in water i.e. baptizing them.

ضيع وَلَدَة في النصرانية: He baptized his son in Christianity.

ضيع: They colour and alter the hadith.

ضيع الله عليه نعمة: God completed His favour upon him (إِسْبَعٌ is syn.).

ضيع: He became settled or established in religion.

ضيغ: A dye; a sauce or condiment for bread to make it savoury.

وضيغ وَلَدَة للابن: A dye; religion (syn. دين) and the religious Law (syn. شريعة); anything whereby one advances himself in the favour of God; a kind or species; ضيغ الله: (We will follow) the religion of Allah (2:139) or (take the colour of Allah).

صب: He was a youth or boy or child; he was or became youth fully ignorant or foolish; he indulged in amorous dalliance.

صب: East wind.

صب: Youth, boyhood or childhood.

صب: This was in his youth.
صحاب [aor. منصوب inf. noun منصوب and منصوب : He associated, kept company or consorted with him; he was or became his companion, associate, comrade, fellow, friend or fellow-traveller.
صاحب الله : May God protect or defend thee.
صاحب : He guarded or protected such a one.
صاحب : A companion, an associate, a comrade, a fellow or a friend; a fellow-traveller, an attendant; a master, lord; possessor, an owner; an occupant inmate or a proprietor of any thing; (plural). And your companion is not mad (81:23).
صاحب : O my two companions of the prison (12:42).
صاحب : And be not like the companion of the fish (68:49).
صاحب : And the companion by your side or fellow-traveller (4:37).
صاحب (female of صاحب; its plural is أصحاب).
صاحب : And He has no consort (6:102).
صاحب : You are like the female companions of Joseph (a saying of the Holy Prophet).
صاحب : The inmates or companions or dwellers or owners of the Heaven and companions or inmates of the Fire (7:45).
صاحب : Owners or occupants of the elevated places (7:49).
صاحب : Dwellers or inmates of the flaming Fire (9:113).
صاحب : Dwellers of the Thicket or of the Wood (15:79).
صاحب : Dwellers of the Hijr (15:81).
صاحب : Followers or owners of the even path (20:136).
صاحب : People or dwellers of Midian (22:45).
صاحب : Dwellers of the Well (50:13).
صاحب : Those on the right hand and those on the left hand (56:28,42).
صاحب : Those on the right hand and those on the left hand (56:9).
صاحب : Companions of the Trench (85:5).
صاحب : Those who are in the graves (inmates) (60:14).
Dwellers of the Cave (18:10).

Those who were in the Ark (29:16).

The people of the city (36:14).

Inmates of the blazing Fire (67:11).

The People of the Sabbath. (4:48).

[\text{aor. inf. noun}] صَحَّفٌ: He read the word wrongly.

[\text{aor. inf. noun}] صَحَّفٌ: He collected the written pieces in a volume.

[\text{aor. inf. noun}] صَحَّفٌ: A written piece of paper or of skin; a writing; a book or volume; a letter; the record of actions of a person that is kept in Heaven. صَحَّفَةٌ سَوْدَاءٌ: The record of his actions is black.

[\text{plur. of}] صَحَّفٌ: The Books of Abraham and Moses: (87:20).

[\text{plur. of}] صَحَّفٌ: The former scriptures or scrolls of Books (87:19).

[\text{plur. of}] صَحَّفٌ: A sort of bowl; a round dish; صَحَّافٌ: Trays.

[\text{plur. of}] صَحَّفٌ: To them will round dishes be passed (or round trays) (43:72).

[\text{aor.}] صَحَّفَ: When the books are spread (81:11).

[\text{aor. inf. noun}] صَيَّخٌ: The sound deafened the ear by its vehemence.

[\text{aor. inf. noun}] صَيَّخٌ: He struck him on the ear and rendered him deaf.

[\text{aor. inf. noun}] صَيَّخٌ: The crow pierced with his beak into the gall on the back of a camel.

[\text{aor. inf. noun}] صَيَّخٌ: He struck upon the iron with the iron.

[\text{aor.}] صَيَّخَ: He turned away, or kept back from him or it (intransitive).

[\text{aor.}] صَيَّخَ: The road turned aside.

[\text{aor.}] صَيَّخَ: They turn away from thee with aversion.

[\text{aor.}] صَيَّخَ: I see in thee aversion.

[\text{aor.}] صَيَّخَ: There is no evading that.

[\text{aor.}] صَيَّخَ: He hindered him, prevented him or turned him away, from it.

[\text{aor.}] صَيَّخَ: He turned away, or kept back from him or it (intransitive).
They turn (men) away from the path of Allah.

Did we keep you away or prevent from the guidance? (34:33) (aor. and inf. noun صدّ). He cried out or raised a clamour at or by reason of such a thing (inf. noun صدّ). He laughed at such a thing or he laughed violently.

The wound contained or generated matter such as is termed صَبِيدَة. Thin water of a wound mixed with blood before the matter becomes thick; or matter or pus, like water, in which there is a mixture of red and white; or matter or pus mixed with blood in a wound; what flows from the insides or skins of the inmates of Hell and is mixed with water and blood; hot water boiled until it thickens.

He shall be made to drink boiling or festering water (14:17). The side of a valley; a side, quarter, tract or the like; a mountain; a barrier or hindrance; a cloud or collection of clouds rising high and appearing like a mountain. صدر also means, the face or front of the hand.

To hinder from the cause of God (2:218). He clapped with his hands because in the action of clapping the (i.e. face) of one hand fronts that of the other. So صَبَدَ means, clapping with the hands or crying aloud and clamouring.

And their prayer at the House is nothing but whistling and hand-clapping (8:36). He addressed or applied or directed himself or his regard or attention or mind to him or it; he asked him or petitioned him for a thing that he wanted; he inclined towards him or it; he raised his head towards him or it.

Unto him thou dost pay attention or regard (80:7). See also under the word صَدْر.
that day people will come forth (99:7).

He caused him to return or sent him back or away.

We sent or brought back our riding camels, satisfied with drink so that it was not necessary for us to remain with them for the sake of water.

Until the shepherds take away their flocks (or return having watered their flocks) (28:24).

 Anything that fronts or faces one; breast, chest or bosom (often meaning a man’s mind). صدر also means a part or portion of a thing.

O my Lord, open out for me my breast (20:26).

What is in the breasts. إن الله علمَ بِذَاتِ الصُّدُورِ.

His bosom or breast became strait or contracted.

Who opened and dilated his bosom to disbelief (16:107).

Free-minded; liberal; free from care.

Having the bosom contracted.

The chief or head of the people.

Chief of the chiefs.

And what the breasts conceal (40:20).

The chief minister.

He split, slit or clave it (syn. صدع plural).

He separated the people.

I made the thing distinct from others; I made the thing clear, plain or manifest.

He traversed the desert.

He journeyed through the night.

He spoke the truth openly or aloud discriminating between it and falsehood.

So proclaim thou or declare open that with which thou art charged; reveal thou and make manifest or plain that which thou art charged or commanded; utter openly or proclaim or declare openly or direct thy course by that with the preaching of which thou art charged; or cleave thou or divide their congregation by separating the believers from the disbelievers with that with
which thou art charged (15:95).  صدع as also صدع signifies the act of separating or dispensing or scattering.  صدع فلانتا: He directed his course to such a one because of his generosity.  صدع عنَه: I inclined towards the thing.  صدع إلى النّى: He turned him away from him or it.  صدع of which is a variant: It became separated or dispersed or scattered.  صدع: The people became separated: On that day they shall become separated into parties (30:44).  صدع: It affected him with headache as though it made his head to split.  صدع: The sounding of the mill-stone affected me with headache.  صدع أو صدع: He was or became affected with (headache).  لايصدعون عنها: No headache will they get there خاطعا متصدعًا من حسبية الله. (56:20).  صدع: Humbled and rent asunder for fear of Allah (59:22).  صدع: A cleft, split, slit or crack; a part or portion, separated of a thing; the plants of earth because they cleave it.  والأرض ذات 찻: And the earth which splits (with growth of plants and trees) (86:13).  صدع also means, a man light of flesh; a company of men; a woman who makes a division in the state of a people and does not repair it.  صدع: He split the thing in halves.

صدف [aor. صدع inf. noun: He turned away or back and declined.  صدع عنه: Yet they turn away (6:47).  صدع عنها: He turned away from, avoided, shunned or left him.  وصدف عنها: And turns away from it.  اللذين يصدفون عن ايايتا: Those who turn away from Our Signs (6:158).  صدع فلانتا: He turned away such a one (transitive).  صدع: Which is derived from صدع noun from صدع and is applied to a horse or camel which has thighs near together and the hoofs far apart, with a twisting of the pasterns or a crookedness in the fore-legs.  صدع: Anything high or lofty such as a wall and a mountain; the side of a mountain or the part between two mountains; any building or structure that is lofty and great; the place or ending of a mountain.  صدعان: When he had levelled up the space between two mountains (18:97).
صدق

[ar. inf. noun صدق and صدق: He spoke, said, uttered or told truth or he was true (cont. of كذب). Imam Raghib says that صدق and كذب are primarily in what is said, whether relating to the past or to the future, and whether it be a promise or other than a promise; only in what is said in the way of information.

he says, is by implication the agreeing of what is said with what is conceived in the mind and with the thing told of; together, otherwise it is not complete

: He told or spoke the truth.

: It is these who have proved, or who are, truthful (2:178).

: He fought well; he gave a good account of himself in the fight.

: He gave him sincere advice or was sincere to him in giving him advice.

: The dawn shone clearly.

: He fulfilled his promise to me; he was true to his promise with me.

: Who have been true to their covenant with Allah (33:24).

: Certainly Allah has fulfilled for His messenger the vision (48:28).

: He accepted the truth.

: He neither accepted the truth nor said Prayers (75:32).

: He attributed or ascribed truth to him; he accepted or believed to be true what he said; he said to him "You have spoken truth"; he held or declared him or proved him (or it) to be true or a speaker of truth; he verified him or confirmed the truth of what he said (syn. حقه).

: You have proved the dream to be true, or you have fulfilled the dream (37:106).

: She fulfilled in her person the words of her Lord (66:13).

: Iblis found his calculation or judgement concerning them to be true (34:21).

: He extracted from them the زكوة i.e. poor-rate.

: He gave him صدق i.e. charity or alms. It also means, he asked or begged for charity of alms.

: And be charitable to us (12:89).

: Unless they remit it as charity (4:93).

: (1) Truth, veracity or (2) agreement of what is said with what is conceived in the mind and with the thing, of together; (3)hardness, firmness,
compactness or soundness, syn, with صدق صادق : (4) strength, power or force; (5) vigour, robustness (6) courage, bravery.

A man of good nature or disposition or character (cont. 

And he rejected the truth (39:33). They have a sure or firm footing (10:3).

A good or excellent abode (10:94). In an eternal and honoured abode (54:56).

Eminent or exalted veracity.

Very sweet dates.

And if he is true or truthful (40:29).

Are plurals of صدق.

Fulfilment; conformer; collector of the poor-rate.

When the word is used in the sense of holding a thing to be true, it is either followed by no preposition or is followed by preposition ب. But when it is used in the sense of fulfilling, then it is followed by the preposition مصداق.

Shall confirm or testify to the truth of a word from Allah (3:40). Fulfiling that which is with them (2:92). Art thou indeed among those who believe it to be true (37:53).
(plural of صدقة) and صدقات (feminine). Those men who give alms and the women who give alms (57:19). And the men those who give alms and the women who give alms (33:36). Anything given to win the pleasure of God; alms or charity; Zakat i.e. the prescribed poor-rate (4:115). If you give alms openly (2:272). Indeed the Zakat is for the poor (9:60). He appointed for or assigned the woman a dowry. A dowry; nuptial gift or gift given to a bride. And give the woman their dowries (4:5).

[See under صدأ].

صدأ [aor. صدأ and صدر inf. noun صدر and صدرى [ضرير صدر] صدأ The man cried vehemently. The thing made a creaking sound. He thirsted so as to hear a ringing in his ears. He collected together the property and put back what had become scattered of the extreme portions thereof. The bird uttered its cry. The herbage or plant became smitten by cold or intense cold. Cold or intense cold (as also صدر الطائر); cold that smites the herbage and the seed-produce of the field and destroys it; noise and commotion; fire; a wind with an excessively loud sound. Like a wind wherein there is intense cold (3:118). Vociferation or clamour; the most vehement clamour or crying; a contraction or much contraction and moroseness or sternness of the face on account of dislike or hatred; a company or an assemblage. Then his wife came forward crying (51:30). A wind intensely cold, or vehemently loud. They were destroyed by an intensely cold or fiercely roaring wind (69:7). He persisted or persevered in a thing or kept to it perseveringly. Then proudly persists in disbelief (45:9). He persevered in doing it. The word is generally used for persevering in doing a bad deed or crime or sin. He persisted in the sin.
He determined or resolved upon going on in doing it and not turning back. They do not persist in what they do (3:136).

And they persisted in great sin (56:47).

They do not persist in what they do (3:136).

He explained the affair. Enter the palace (27:45).

He called or called out; he cried or cried out vehemently; he called or cried for aid or succour. And they will cry therein for help (35:38).

He aided or succoured the people as also another, in answer to a call or cry. I cannot succour you i.e. I am not your succourer (14:23).

There came to the man a cry informing him of an event on account of which his aid was invoked. Who had sought his help yesterday, cried to him again for help (28:19).

They will have no succour or no one to succour them (36:44).

This is the straight road or path (3:52).

The path or way to the Fire(37:24).

He threw him down or prostrated him on the ground. The trees were cut and thrown down. He was affected with epilepsy; he was affected with diabolical possession or madness. Thrown down or prostrated on the ground; affected with epilepsy; affected with diabolical possession or madness; it also means slain.
passed the night prostrated by the influence of the cup of wine.

سَأَلْتُ شَجَرَاهُمْ صَرَفَ

So that thou mightest have seen the people therein lying prostrate (69:8).

[ar. inf. noun] صَرَفَ : He turned, sent or put him or it away or back from his or its way or course.

الخَلَالُ : The turning or sending or putting a thing away or back from its way or course; the averting or repelling of it therefrom or its shifting from one state or condition to another.

الخَلَالُ : Allah has turned away their hearts (9:127).

الخَلَالُ : A thing averted.

They will find no way of escape or place of turning back (18:54).

تَصِيَّرَ : And We have varied the

تَصِيَّرَ : Mishaps and calamities of time; artifice or cunning; may also mean, so you cannot put in practice or use any artifice or cunning.

تَصِيَّرَ : May God avert from thee harm.

يَعْلَمُ : He derived one part of the speech from another.

تَصِيَّرَ (inf. noun) in its primary acceptation is like تَصِيَّرَ in the primary acceptation of the latter, but generally relates to several objects or is used in an intensive sense.

تَصِيَّرَ : He employed the thing in more than one way.

تَصِيَّرَ : He derived one part of the speech from another.

تَصِيَّرَ : The turning or sending or putting a thing away or back from its way or course; the averting or repelling of it therefrom or its shifting from one state or condition to another.

تَصِيَّرَ : He turned him or it to such a thing.

تَجْعَلُ : I shall turn away from My signs (7:147).

تَصِيَّرَ : A place of turning away or back i.e. refuge.

تَصِيَّرَ : I embellish the speech by adding to it and altering it;

تَصِيَّرَ : He turned him or it to such a thing.

تَصِيَّرَ : When We sent or turned towards thee a party of the Jinn (46:30).

تَصِيَّرَ : You cannot avert the punishment (25:20).

تَصِيَّرَ : Allah has turned away their hearts (9:127).

تَصِيَّرَ : A party of the Jinn.
Signs or explained them in different forms (46:28). It or he turned or went away or back from its or his course; he was or became turned or sent away or back; he was averted or repelled therefrom or shifted from one condition to another.

They then turn away (9:127).

He cut it (syn. قطعة) : He cut it through; he cut it off or severed it. He cut off the fruit of the palm-trees. He ceased to speak to him or associate with him; he forsook him. He decided his affair: He stayed with us a month. He was or became courageous, or hardy or sharp. They will certainly pluck its fruit in the morning (68:18).

Cutting; cutting through; cutting off or severing; (act. part): One who cuts or severs.

If you would pluck the fruit (68:23) also means a man who severs his bond of union; applied to a sword it means, sharp, and applied to a man it signifies strong, hardy, courageous or vigorous.

The Lion.

The morning found it like a garden cut in the night; it became cut (68:21).

An affair resolved upon; a decided affair.

He ascended or went up the ladder. He ascended the mountain. To Him ascend the good words (35:11). As though he were mounting up into the skies (6:126). He went through the land towards a higher land; he journeyed through the land in any direction; he went down into the land. He exerted himself
vehemently in running. When you were running away; when you went far away; (3:154). An acclivity; an ascending road; a mountain-road difficult of ascent; a difficult place of ascent; difficulty, distress, affliction or trouble. I shall compel him to do a difficult or distressing thing, or I shall impose upon him a grievous punishment; I shall inflict upon him an overwhelming hardship (74:18). Distressing; grievous. A difficult or distressing affair. Grievous or distressing punishment (72:18). High or elevated land or ground; even land or ground without any trees; a desert; the surface of the earth whether it be dust or earth or otherwise; the earth or ground itself or dust or earth or earth containing dust; a wide or an ample place; a road. Then betake yourself to pure dust (4:44). A barren land or ground (18:9).

[inf. noun] He had a wryness or distortion in the neck or in the face or in either side thereof by reason of pride with a turning of the face on one side. In his neck and in his cheek is a distortion arising from pride. I will straighten the distortion of thy neck. He turned away his cheek from the people by reason of pride and dislike and contempt. And do not turn thy cheek away from the people in pride (31:19).

The sky smote them with a thunderbolt. He was smitten by a thunderbolt. In which they will be smitten with a thunderbolt (52:46); The thunder grew louder. The man swooned or became insensible and lost his reason in consequence of a vehement sound that he heard; the man died. All who are in the heavens and the earth will fall down in a swoon (39:69). Expecting or looking for a thunderbolt; swooning or becoming insensible and losing one's reason or becoming unconscious.
Moses fell down unconscious (7:144). صغر also means, dying or dead. صغر applied to an ass meaning vehement in braying. صغر الصراط صغر: A thunderbolt; the sound of thunder or vehement cry; swoon or unconsciousness; death; any destructive punishment. من (plural): Thunder claps. صغر: Because of the thunderclaps (2:20).

[ɑːr. صغير and صغر صغراء and صغير (being cont. of كبير): Smallness in body or corporeal punishment. صغر: He became small in the eyes of the people. صغر عين الناس (plural): The sun inclined to setting صغر فلانا: He is younger than such a one. صغير: صغر: He is younger to me by only a year. (Act. part. from صغير One who is content with vileness, baseness, abasement or ignominy and injury; be in a state of vileness, abasement, ignominy and injury or tyranny. صغير جن: Small or little in body or corporeal substance, estimation, rank or dignity or in age; a child i.e. one who has not attained to puberty. صغير في القادر: He is small in dignity. صغير في القادر: All people great and small came. أن تكونوا جميعا الناس صغير وأكبرهم: To write it down whether it be small or large. صغير في القادر: كمما رضيني صغيرا (2:283): As they nourished me when I was a child. صغير (feminine of صغير) صغراء ولا كبير: (صغير) صغراء ولا كبير: It leaves out nothing small or great (18:50). صغر: Small and smallest; less and least in body, estimation, rank or dignity, in years or age. صغر ولا أصغر من ذلك: There is nothing smaller than that. صغر: The two small things i.e. the heart and the tongue. صغر (and صغر) صغر: Humiliation, vileness, baseness, abasement or ignominy and tyranny or oppression or injury. صغر عند الله: Humiliation before Allah (6:125).]
[aor. يَصَفُّ inf. noun [ صَفَّ] and [ صَفَّ] and [ صَفَّ] صَفَّ] : He or it inclined to the thing. : Your hearts are already inclined (66:5).

[وَلَتَصَفُّ إِلَيْهِ الْأَذْقَنَةُ : صَفَّت إِلَيْهِ أَذْقَنَةُ : So that their hearts may incline to it (6:114).]

فيما يخصّ : He or it inclined to the thing.

- Your hearts are already inclined (66:5).
- His ears inclined to him.
- So that their hearts may incline to it (6:114).

[aor. يَصَفُّ inf. noun [ صَفَّ] : He set or placed or stationed the people (or a company of men and a military force) in a rank, row or line.

- The bird expanded its wings in the sky and did not move them.
- He cut the flesh-meat into broad slices.
- They fought them in ranks.
- A rank, row or line; a company of men standing in a row, rank or line (plural صَفَّ) ; a station of i.e. ranks of men; a battle-line; a place of prayer or a place of prayer on the occasion of Eid festival.
- Then come forward in battle-line (20:65).

[aor. يَصَفُّ : So mention the name of Allah when they are drawn up in lines (22:37).

- Applied to a bird, it means expanding its wings and not moving or flapping them in its flight (plural صَفَّات). (صَفَّات) : And birds with their wings outspread (24:42).
- Also meaning persons, angels or beings standing in rows.

[aor. يَصَفُّ : He turned toward or from.

- A level or an even or smooth track of land or ground; level tract of land having no herbage; an even and bold tract of land.
- A smooth, even or level tract of land (feminine صَفَّ) ; a desert or waterless desert (syn. فَالَة) ; the ridge of a mountain.

[وَنَمَارِقُ : مصَفَّةً : Placed in rows.

- Cushions placed in rows or properly arranged (88:16).

[aor. يَصَفُّ : He turned toward or from.

- A level or an even or smooth track of land or ground; level tract of land having no herbage; an even and bold tract of land.
- A smooth, even or level tract of land (feminine صَفَّ) ; a desert or waterless desert (syn. فَالَة) ; the ridge of a mountain.

[٤٨٣]
him or it the i.e. the side of his face; he turned away from and left him or it. I turned away from him and left him, being here an inf. noun and therefore in the accusative case, as in the phrase; or it is in the accusative case as an adv. noun and the meaning is, I turned away from him aside. See also under:

Shall We take away the reminder and ignore or neglect you (43:6)? He turned away from his sin, crime, fault or offence, or he forgave him. So turn aside from them (43:90).

So turn away from them in a goodly manner. So pardon and forgive (2:110). He turned back or refused the request of the beggar. He struck him with the side or flat of the sword.

[inf. noun] A bond or chain or shackle or fetter or collar of iron. (plural): Shackles or fetters; chains. bound in chains or fetters (14:50). A gift.

[inf. noun] It (a bird) uttered a certain sound. He made or dyed it yellow. It became yellow: Yellow or gold-colour. also means gold. It is yellow cow of gold colour (2:70). is also a kind of bile. also black; a black camel; camel of which the ground is black, with some yellow hair coming through; or a horse having a yellow tail and mane. (plural of : As if they are camels of bright yellow hue (77:34).: They saw it turned yellow (30:52).

[inf. noun] The horse stood upon three legs and the extremity of the hoof of the fourth leg, or he stood upon three legs and otherwise. signifies particularly the act of standing or standing still. People
stood for him respectfully. He put his feet together or set his feet evenly side by side. We stood still behind the Holy Prophet (peace be on him), or putting our feet close together or side by side. A horse standing upon three legs and the extremity of the hoof of the fourth leg; standing upon three legs or otherwise. also means, standing or standing still. (feminine and plural) Horses of noblest breed (38:32).

[aor. inf. noun] : It was or became pure. He took the best or choice part of the thing. He took the whole thing. He assigned to him the thing exclusively. He chose him in preference to others to give him, or for such a thing and he honoured or distinguished him particularly by giving such a thing. Has your Lord honoured or distinguished you by giving you sons (17:41)? He took it pure; he chose, selected, elected or preferred him or it. I chose such a thing in preference to such a thing. He (God) has preferred thee, or chosen thee above or in preference to all the women of the world (3:43). He cleared or purified it (namely the beverage); he removed from it the floating particles and the like. Clarified; purified. The elect; chosen; preferred, elected. A hillock near Mecca. (Said to be used as a singular and as a plural): As a plural its singular is and it means stones or soft, smooth stones and as a singular, it means a stone or stone. Like a smooth rock (2:265).

[aor. inf. noun] : He struck him violently; he slapped him on the face. He locked the door.
صلح

صلح : She struck her or smote her face (51:30). He slapped his face.
صلح [aor. and inf. noun] : He burned the thing. He roasted or boiled or fried the flesh-meat and made its grease to flow. He collected and cooked the bones and extracted their marrow: The sun burned him, causing his sweat to flow. (and) : He crucified him i.e. he put him to death in a certain well-known manner. And they slew him not, nor crucified him (4:158). It was hard, rigid, firm etc. He crucified the thief. The monk made or took for himself a cross; the monk made a sign of the cross.

صلح : (aor. and inf. noun) : He collected and cooked the bones and extracted their marrow; He burned the thing. He roasted or boiled or fried the flesh-meat and made its grease to flow. He collected and cooked the bones and extracted their marrow; The sun burned him, causing his sweat to flow. (and) : He crucified him i.e. he put him to death in a certain well-known manner. And they slew him not, nor crucified him (4:158). It was hard, rigid, firm etc. He crucified the thief. The monk made or took for himself a cross; the monk made a sign of the cross.

صلح [aor. and inf. noun] : It was or became in a sound, good or proper state or in a state of order; he or it throve; It or he was or became good, right, just, righteous or incorrupt or honest. The state or condition of such a one became good, right, proper etc.

صلح : (inf. noun) : He or it made it or him good, incorrupt etc; he constituted it or arranged
it rightly; he rectified, corrected, redressed or reformed it; he put it in a right, proper state; he set it right or in order; he repaired, amended or improved it; he made it or him to thrive. (cont. of فضة) ; he brought about harmony, reconciliation between them. : And He betters or improves their condition (47:3). : And We set his wife right for him (21:91). : And making peace among people (2:225). : He laboured in rectifying or improving the state of circumstances or disunion subsisting among them. صلح: Peace, reconciliation; in the law it means a compact, to give over, a relinquishment, contention. وقع بينهما صلح: Peace or reconciliation took place between the two. اخذ صلح: It (a fortress or the like) was taken peacefully or by surrender. فهم لنا صلح: Also means a party at peace with others. والصلح خير: They are a party at peace with us. And reconciliation is good (4:129). (صلح) (feminine صالحة) (act. part. from صلح): Good, incorrupt, proper, right, just, honest man or action. It also means, suitable, fit or meet. عمل صالح: A righteous deed; a suitable action or an action suited to the occasion. : And did good or suitable deed (11:12). وعملوا الصالحين: And righteous believers (66:5): A good or righteous woman; a good or suitable action or deed. مطرة صالحة: A copious rain. فعالِلَ الصالِحَاتُ فِينَتُ: So virtuous women are obedient (4:35). وعملوا الصالحين: And did good or suitable deed (11:12). صالِحَة: are plurals of صالح. (اصلاح) (اصلاح) (feminine صالحة) (act. part. from صالح ( صالح) meaning the righteous or one who reforms or brings about peace. صالح is singular and مُصْالِحَة: are plurals (2:221;7:171;11:118).

صلد [aor. inf. noun صلد الرَّئة] صلَّوُة: The material meant for producing fire gave a sound without emitting fire. صلد الأرض: The earth became hard. صلد السائل: He turned away the beggar and did not give him anything. صلد: (صلد) He was or
became niggardly, tenacious. 

أرض صُلَّدّ: Hard, smooth land or piece of ground that is smooth and grows nothing.

رأس صُلَّدّ: Head which grows no hair.

فرككة صُلَّدّ: Leaving it bare, smooth and hard (2:265).

زِحل صُلَّدّ: A niggardly man.

[inf. noun]: It sounded; it produced or emitted a sound; it made a clashing, ringing or tinkling sound; or it made a long or repeated sound.

صلَّصَل الْجِرْس: The bell made a prolonged ringing or tinkling sound.

صلَّصَل فَلَانًا: He frightened, terrified or threatened such a one.

صلَّصَل: It (dry clay) made a crackling sound when trodden upon; it (an ornament) made a ringing sound.

صلَّصَل الْعَبْيَرٍ: The black mud of the pool became dry (because such dry mud makes a crackling sound when trodden upon).

صلَّصَل: A noisy ass; an ass or a horse sharp shrill in voice; clay not made into pottery (so called because of its making a sound); clay mixed with sand which, when it becomes dry, makes a sound; dry clay that makes a sound by reason of its dryness.

صلَّصَل: Dry ringing clay; potter's clay (15:27).

[quasi. inf. noun]: He prayed, supplicated and particularly performed the prescribed form of prayer.

يا أَيُّهَا الْدِّينَيْنَ أَمْتَوا صَلَوْا: And pray for them (9:103).

وَصَلَّى عَلَيْهِمْ: O ye believe, pray for him and praise him; invoke blessings and mercy of God for him (33:57).

صلَّى المَلَائِكَةَ عَلَى فَلَا: The angels invoked God's blessings upon such a one or prayed for or begged pardon or forgiveness for him.

صلَّى الله عَلَيْهِ: May God bless him or have mercy upon him and magnify him and confer honour upon him.

صلَّى اللَّهُ وَمَلَائِكَتَهُ صَلَوْنَ عَلَى النَّبِيّ: Allah and His angels send blessings upon the Prophet (33:57). The word صَلَّى has different meanings with reference to different objects. Used about God, it means, He showed mercy to or bestowed praise upon or blessed; used about angels, it means, they ask forgiveness for men; used about man, it means, he prayed or performed the prescribed form of Prayer.

فَلَا صَلَّى وَلَا صَلَّى: He neither accepted the truth nor offered Prayers (75:32).
Prayer, supplication or petition or invocation of God's mercy or invocation of God's blessings and mercy.

Verily, thy prayer is a source of tranquility for them (9:103); prayer for forgiveness; invocation of God's mercy and blessings upon any one (plural صلاة الرسول). And blessings of the Messenger (9:99).

Upon them are blessings from their Lord (2:158); mercy of God, His blessings and eulogy or commendation bestowed upon His Prophet; asking of Divine forgiveness for men by the angels; the time of the Prayer or the place thereof; opening chapter of the Holy Qur'an (سورة الفاتحة). In the plural it also means, the places of worship of the Jews i.e. synagogues.

There would have been put down cloisters, churches, synagogues and mosques (22:41); prayer.

And utter not thy prayer aloud (17:111); Islamic prescribed form of prayer.

Each one knows his own mode of Prayer (24:42).

The morning Prayer (24:59).

The night Prayer (24:59).


Watch over Prayers (2:239).

(_act. part. from صل). One who says Prayer.

(plural) Woe to those who pray (107:5).

Take ye the station of Abraham as a place of worship (2:126).

He roasted, broiled or fried flesh-meat.

He threw it into the fire to be burned (as also فلنا أو صلى له) (inf. noun) He made him to enter into the fire and to remain, stay, dwell or abide therein; he cast him into the fire.

We shall soon cause them to enter Fire or cast them into Fire (4:57).

I calumniated him and caused him to fall into destruction in consequence thereof.

We soothed, cajoled or deceived, deluded such a one.

He entered
into the fire; he was or became burned by the fire; he endured or suffered the heat of the fire. 

And he will enter into or burn in the blazing Fire (84:13). He was tried by the fire. 

He warmed himself. He warmed himself by means of the fire. 

So that you may warm yourselves (28:30). 

They are most deserving to be burned or cast therein (19:71). And burning in Hell (56:95). Who shall burn in Hell (37:164). He is very brave so that no one can approach him when he is enraged especially in fight.

He was or became silent, mute or speechless. Silent, mute or speechless. 

He has nothing i.e. nothing in the form of money or animals. 

He had recourse to him or it; he set it up or erected it. He repaired, betook himself, or had recourse to him in needs and exigencies. A lord (because one has recourse to him in one's needs and exigencies); a person to whom one repairs in exigencies; a lord to whom obedience is rendered, without whom no affair is accomplished or one to whom lordship ultimately pertains; the Being Who is everlasting or continues for ever or Who continues for ever after His creatures have perished; or the Creator of every thing of Whom nothing is independent and Whose unity Everything indicates; one high elevated; a person or place above whom or which is nothing or no one. 

Is one of the attributes of God, meaning One of Whom all have need, upon Whom all depend, the Independent and Besought of
Allah, on Whom all depend, Who is Independent and Besought of all (112:3).

[ØÖ×]øÖ×

: He stopped the flask or bottle. [ØÖ×]

: He bound the wound and put upon it a bandage with medicament. [ØÖ×]

: He struck him. [ØÖ×]

: He was struck vehemently. [ØÖ×]

: He was or became deaf, or he had a stoppage of the ear and a heaviness of hearing. [ØÖ×]

: So they became blind and deaf (5:72). [ØÖ×]

: Deaf having a stoppage of the ear and a heaviness of hearing. [ØÖ×]

: A man who does not hope to win over, and who will not be turned back from the object of his desire; one who persists in his evil course. [ØÖ×]

: A severe sedition. [ØÖ×]

: Rugged ground. [ØÖ×]

: A severe event. [ØÖ×]

: Like the blind and the deaf (11:25). [ØÖ×]

: He (God) rendered him deaf, or caused him to have a stoppage of the ear and a heaviness of hearing; he or it caused him to be as though he heard not; he or it caused him or it to utter or make no sound or noise (like him who, not hearing, returns no reply to a call or question) [ØÖ×]

: He found him to be deaf. [ØÖ×]

: His call found persons deaf to it who would not hear his censure. [ØÖ×]

: So that He has made them deaf ad made their eyes blind (47:24).

[ØÖ×]

: The ear was small cleaving to the head.

: He collected the thing. [ØÖ×]

: He made the building high. [ØÖ×]

: A Christian monk's or recluse's cell or chamber for seclusion having a high and slender head; a mountain or high place where a monk or a recluse lives seeking seclusion; a church; the highest part of a mountain when its head is pointed; a garment with a pointed hood; the eagle (because it is always upon the highest place to which it can ascend). [ØÖ×]

: There would have been pulled down cloisters .... (22:41).
صِنَعَ [aor. inf. noun] : He made, wrought, manufactured, fabricated or constructed the thing (syn. عملة) ; he made it skilfully or well. الصِنَع signifies إجادة الفعل i.e. doing a thing well; and every فعل is a فعل but every فعل is not a فعل. صنع على فلان : He forced a word in the name of such a one (with the objective complement understood): He worked or wrought; he practised, exercised an art, a craft or a manufacture.

صنع بأيامه : He did to him a favour. صنع جارينه : He reared, nourished his young woman. ولصنع على غني : That thou mightest be reared and nourished before My eye or in My eyesight (20:40).

وَحَيْطَ مَاصَعُوا : And what they have wrought shall come to naught (11:17). وَأَصَعَّ مَلَكَ بَاغِيَةً : And build the Ark under Our eyes (11:38). صنع (inf. noun from صنع) : Work; handiwork; doing.

صنع الله الالد : The handiwork, (work or doing) of Allah Who .... (27:89). صنع also means, sustenance.

صنع : Work or handiwork, an art, a craft or handicraft or a trade; any occupation of a man; work of art or skill of a worker.

عَلَمَةٌ صِنَعَةٌ لَبَسَ : We taught him the making of coats of mail (21:81). مَصَعَّ : A kind of tank or reservoir for collecting rain-water; مَصَعَّ also means a feast. كَآ فِي مَصَعَّة فَلَان : We were invited to feast by such a one. مصَعَّ (plural of مصَعَّ) signifies also palaces, fortresses or pavilions; towns or villages.

هُوَ مِن أهُل المصَعَّ : He is of the people of the towns or villages and of the cultivated land; also places set apart for horses, away from the tents or houses.

رَتَّبْنِو مصَعَّ : And do you erect palaces (26:130). إصطِنَعَ : He reared him and educated, disciplined or trained him well. إصطِنَع لَحسِبة : He chose him for himself.

إصطِنَعٌ : According to Imam Raghib, signifies the exceeding of the usual or ordinary bounds or degree in putting a thing into a good, sound, right or proper state.

إصطِنَعٌ لَفسِي : I have chosen thee for Myself; I have reared thee or I have chosen thee for a special purpose or task which I require thee to accomplish in a befitting manner (20:42).

إصطِنَعٌ : He ordered that a thing should be made for him. إصطِنَعٌ also
signifies, he offered it. A signet-ring should be made for him. He ordered that a signet-ring should be made for him. He did him a favour. : A town in Yemen. : I have brought him up and reared him and chosen him for a good purpose.

[ar. inf. noun ]: He formed, fashioned, figured, shaped, sculptured or pictured. : An idol; a (idol); any thing worshipped beside God. According to some a is made of wood or of gold or of silver or of other metals and a of stones. According to others, the former is an image and the latter a shapeless thing, according to yet others the former is a thing having the form of a human being, and the latter having some other form. (plural) according to Imam Raghib are things that divert one from God. : Dost thou take idols for gods (6:75).

: The palm-trees had pairs or triplets or more growing together from single roots. : One of a pair or of three or of more palm-trees or of any trees growing from one root; each being called the of the other; a brother when coupled with another; a brother by the same father; a brother by the same mother; a brother such as is called i.e. by the same father and mother; a paternal uncle. : The paternal uncle of a man is the of his father (a tradition). : Palm-trees having one root and others having separate roots (13:5).

[ar. inf. noun ]: He melted or liquified the thing. also means, he or it burned; he thoroughly cooked with fire. : The heat of the sun affected him severely so that it pained his brain. : Whereby that which is in their bellies will be melted (22:21). : He seasoned the bread with melted fat. : He brought near the thing to him;
He took to himself a wife from among them; he connected himself with them and became or made himself an object of inviolable respect by a covenant of mutual protection or by relationship or consanguinity or by marriage. He brought it near to him. The one army drew near to the other army. He brought it near to him. The sacred, or inviolable, tie of relationship by marriage; a relation or kinsman or kinswomen of a man's wife and of a woman's husband, or the father, or brother or kinsman of a woman's husband and the father or brother or other kinsman of a man's wife; any relation of man's wife or of a woman's husband whom it is unlawful to marry; a man's relation by marriage; a kinsman of a man's relation by marriage or a man who has married among a people; the husband of a man's daughter and the husband of a man's sister; a grave or sepulchre, for the Arabs used to bury their daughters alive. And He has made for him kindred by blood and kindred by marriage (25:55).

[Note: This page contains a dictionary entry for the Arabic word "صاب" (as-sab), meaning "descended," with various Arabic translations and usages provided.]
And whatever evil befalls thee (4:80).

You had inflicted the double thereof (3:166).

Lest you hurt a people (49:7).

A right or correct saying (78:39).

A right thing (3:166).

A right opinion.

A right or correct saying.

A sound, a noise, a voice, a cry, a shout, an exclamation of a human being and of other things or vociferation.

His fame spread among the people.

Do not raise your voices above the voice of the Prophet (49:3).

The most disagreeable of voices is the voice of the ass (31:20).

He made the thing incline or lean.

He cut the thing or divided it in pieces.

I inclined the branch towards myself in order to pluck the fruit.

Hearts which the ties of relationship do not incline.

Make them inclined or attached to thyself (2:261).

Turn thy face to me.

He formed or fashioned it; he figured, sculptured it he gave it a shape.

God gave him a beautiful form.

He gave it a definite shape.

The shape, form or image of a thing by which it is distinguished from other things.

He it is Who fashions you in the wombs (3:7).
In whatever form He pleased, He fashioned thee (82:9). (plural). فَأَخْصِصْنَ صُوْرَتُكُمْ also means an effigy; an image or statue; a picture; anything that is formed or fashioned or shaped after the likeness of any of God's creatures; species (syn. نوع) ; the essence of a thing; a quality, an attribute or property of a thing; a mental image; a resemblance of any object formed or conceived by the mind; an idea; state or condition. آَتَانِي اللَّيْلَةَ رَبَّيْنِ : My Lord came to me tonight in a most goodly state or form; the mode or manner of an action. صُوْرَةٌ also signifies "the face." صُوْرَةٌ : A horn in which one blows; a trumpet. وَنَفْخُ فِي الصُّوْرَةِ : The Fashioner; the Former (one of the epithets of God) (59:25).

**صَعَّا** [aor. inf. noun صَعَّا the thing; he twisted it or bent it. صَعَّا الحَبّ : He measured the corn with the measure known as صَعَّا. صَعَّا الْقُوْمِ : He incited the people against one another. صَعَّا الّأَبْيَلِ : He collected the camels together from every side. صَعَّا الْرَّجُلِ : He frightened or terrified the man. صَعَّا : A certain measure for measuring corn; a cup of the kind called جَامُ from which one drinks. نَفْقَدَ صَعَّا الْمُلْكِ : We miss the king's drinking-cup or measuring cup (12: 73).

**صَافِّ** [aor. inf. noun صَافِّ the ram had much wool. صَافِّ الْكَبْشِ : The arrow turned aside from the butt. صَافِّ الْمَهْدِ عِنْ الْمُهْدِ : And of their wool and their furs (16:81).

**صَامُّ** [aor. inf. noun صَامُّ and صَامَ : He abstained in an absolute sense: This is the primary signification; he abstained from eating, drinking, talking, walking or doing any thing; he fasted. صَامَ الْفَرْسُ : The horse stood without eating fodder. صَامَ عَنِ السُّيُورِ : He abstained from going on journey. صَامَ الرَّبِّيْحُ : The wind became still. صَامَ : The water became motionless. صَامَ مَيَّةَ الْنَّارِ : He tasted death. Technically, he fasted as prescribed by Islam.}
sun attained its full height. and صيام (inf.noun): (1) Refraining from something; (2) refraining or abstaining from eating, drinking, talking, walking etc; (3) abstaining from eating, drinking, coitus i.e. fasting as prescribed by Islam; fast. 

فَطَمْتُمُ الصَّيْامَ (بِلَّلَّهِ صَرَّحُو): I have vowed a fast to the Gracious One i.e. vowed not to speak. (19:27). 

أو أَخَذْتُ ذَلِكَ صِيَامًا: Or the equivalent thereof in fasting (5:96). 

الصَّالِمُونَ وَالصَّالِمَاتِ (مَجْلِسُ) فَطَمْتُمُهُمُ الصَّيَامَ: And those men who keep fast and those women who keep fast (33:36).

صُحَاحٌ [aor. inf. noun صُحَاحٌ and صَيَاحٌ and صَيَاحٌ: He cried, shouted, exclaimed or did so vehemently or with his utmost power. صَيَاحٌ بينهمِ: They cried vehemently. صَيَاحٌ شَرَّة: They were frightened. صَيَاحٌ حَرْرَة: They perished. النَّظَرُ: The tree became tall. صَيَاحٌ عَلَيْهِ: He scolded him. صَيَاحَةٌ: A loud cry; punishment, castigation or chastisement; a hostile or predatory incursion by which a tribe is surprised. فأَذَّنُهُمْ الصَّيَاحَةَ: So the punishment seized them (15:84).

تَزَمَّنُ أَهْلُ بَرَمِكةٍ صَيَاحَةً وَخَرَّوْا لَصَيَاحِهِ عَلَى الأَذَقَانِ: The time cried aloud for the family of Barmaka and they fell on their knees on account of that awful cry i.e. they perished.

صَادٍ [aor. and مَصَادٌ: He caught or ensnared, trapped or sought to catch or ensnare or entrap the game; he hunted or chased it or lurked for it. صَيَادٍ: What is taken, captured, entrapped or sought to be captured etc; what is hunted or chased; game chase or prey; an object of the chase; the prey of any beast or bird. غَيْبُ مِنْهُ: You should not hold game to be lawful (5:2). وَإِذَا خَلَتْمُ فَأَصْطَالُوا: And when you have put off the pilgrim's garb and left the sacred territory you may hunt (5:3).]

صَارَ [aor. صَارَ: He or it attained to the state or condition of such a thing; he or it
became such a thing, in which sense the verb is like 

\[ \text{صارَ زَيْتَ} \] : Zaid became rich, not having been so before.

\[ \text{صارَ بَعْلُ كَذَا} \] : He set about doing such a thing.

\[ \text{صارَ الْعَصِيرُ خَمُرًا} \] : The juice became wine.

\[ \text{صارَ الْأَمَراءَ إلى كَذَا} \] : The thing or affair or case came eventually to such a state or condition.

\[ \text{صِرَتُ إلى فَلَان} \] : I came to such a one.

\[ \text{إِلَى اللَّهِ الصَّيْرُ} \] (aor. 

\[ \text{يَصَوُّرُ} \] صَارَةً (42:54) : He split or cut it or made it incline to him.

\[ \text{مَصِيرٌ} \] : A place or state or condition to which a person or thing eventually comes; a place of destination; a place or a good place where people alight and abide; a place to which waters come or take their course or a place of pasture and of water.

\[ \text{خَرَجُوا إلى مَصاَبِرِهِمْ} \] : They went forth to their places of herbage and water.

\[ \text{وَإِلَى اللَّهِ الصَّيْرُ} \] : And to Allah is the eventual return (3:29).

\[ \text{وَسَاءَ تَ مَضِيرًا} \] : And an evil destination or resort is it (4:98).

[\text{أَوْر.} 

\[ \text{صَائِعٌ} \] inf. noun صَائِعُ التَّحَمَّلُةٌ [ضِيَاءٌ صَائِعٌ i.e. inferior dates.]

\[ 

\text{صَائِعَة} \] (or 

\[ 

\text{صَائِعَة} 

\[ \text{وَصَائِعَة} \] : The weaver's implement called 

\[ 

\text{شَوْكَة} 

\[ \text{وَصَائِعَة} \] with which he makes the warp and the woof even; the spur of the cock; the horn of the bull; anything with which one defends oneself; a fortress; a pastor who manages and protects well his herds or flocks, a peg with which dates are plucked out.

\[ 

\text{صَيَاحَيْ} 

\[ 

\text{مِنَ صَيَاحَيْهِمْ} \] : From their fortresses (33:27).

[\text{أَوْر.} 

\[ 

\text{صَافُ} \] inf. noun صَافٌ بَالْمَكَانِ [صَيَافٌ صَافٍ i.e. improved dates.]

\[ 

\text{صَيَافَة} \] : The arrow turned aside from the butt. Summer or the hot season. صَيَافَةً also signifies the rain that comes in the صَيَافَةٌ or the herbage thereof.

\[ 

\text{جُرَيْنَةَ الْبَيْتَاءَ} 

\[ 

\text{وَالْشَّيْبَ} 

\[ 

\text{جُرَيْنَةَ الْبَيْتَاءَ} 

\[ 

\text{وَالْشَّيْبَ} : Journey in winter and summer (106:3).} \]
15

باب الضاد

ض

Dzād

Numerical Value = 800
I set apart the sheep from the goats. The word is applied to all animals of the class of which covers both sheep, and goats, specially sheep, such as have wool; opposite of a goat (6:144). A man as tender as a lamb.

The horses breathed pantingly or hard with a sound from the chest; or breathed hard when running or fatigued. It also signifies, the horses neighed. (inf. noun), said of the fox, the hare and of the owl: It uttered a cry or sound. It also means, he cried out and entered into an altercation for a person who had given him money.

He lay upon his side; he lay; he slept. The sun approached setting. He was or became weak in his affair. A place where a man sleeps, a bed. Their sides keep separated from their beds. He has well-born wives like. A place where a man sleeps, a bed. Their sides keep separated from their beds (32:17).

He laughed. He laughed at him; derided him or ridiculed him. He laughed at him; derided him or ridiculed him. The man wondered or wondered at him. It also means, the man was frightened or he feared. The man wondered or wondered at him. It also means, the man was frightened or he feared. The earth put forth its herbage etc. The way became apparent. The woman laughed by reason of happiness; she was frightened; she wondered; she menstruated. She was frightened. And you used to laugh at them. He made him laugh. He filled the tank so that it overflowed. It is He Who makes people laugh and makes (them) weep.
Wondering at her words (27:20). Perspicuous judgement.

is also applied to a menstruating woman (without لالثاء). Its plural is .

Laughing, joyous (80:40).

Laughing-stock.

The man went out in the sun. The thing or man was smitten by the sun. Thou wilt not thirst therein, Nor wilt Thou be exposed to the sun or suffer the heat of the sun.

The way became apparent. He died.

Tree which has no shade.

By the brightness of the sun; by the morning hours. That the people be assembled when the sun is risen high (20:60). also means, perspicacity. There is no perspicacity in his speech.

He overcame such a one in litigation, altercation or contention. He hindered him or averted him from it by gentle means. The contrary or opposite of a thing: Adversary; the like or equal. is sometimes a plural and sometimes denotes a collective body. They will become their adversaries or helpers against them (19:83). The people met their equals or their enemies or adversaries. The word has two contrary meanings.

He who goes astray cannot harm you (5:106). It or he drove him against his will to have recourse to it. (inf. nouns and )
damaged him (syn. with ضرر), or be harmed or injured him in return; he opposed him. (ضرة وَلَا ضَرَرَ فِي الإِسْلَامِ) Do not harass them (65:7). There shall be no injuring or hurting of one by another in the first instance, nor in return in Islam. And retain them not in order to hurt them (2:232). It or he drove him to have recourse to such a thing. (ضَرَرُ) One who is compelled to do a thing against his will. The distressed, the wronged one; the harmed one; or, Who answers the distressed person (27:63). Then I will drive him to the punishment of Fire (2:127). Save that to which you are forced (6:120). Harm, injury, hurt, damage (contrary of ضَرَرُ) an evil state or condition; poverty or bodily affliction; defect, deficiency or loss that happens to a thing; narrowness or straitness. Also means, disease or leanness. Disease has afflicted me (21:84). I have no power to do good or harm to myself (7:189). and when trouble or injury befalls a man (10:13). Except the disabled or diseased ones (4:96). (act. part. from ضرر) : Harming, injuring; one who harms, injures. (plural of ضرر) : And they harmed no one thereby (2:103). Not injuring others (4:13). (act. part. from ضرر) : One who injures, damages; injuring, damaging, hurting. (cont. of السِّرَاءَ) A hurtful state or condition or hardship, distress, straitness of condition or of the means of subsistence or of the conveniences of life (i.q. حَذَة) ; as also like which it is a feminine noun without a masculine, with this difference (according to some) that evil which relates to the person as disease; whereas بَيْسَاء is that which relates to property as poverty; detriment or loss with respect both to persons and property; drought or vehement drought. In tribulation and adversity (2:178). [aor. ضَرَبَ inf. noun ضرب] He struck, smote or hit him or it. And chastise them (4:35). He struck him
or it with it. 

اصب بعصاك البحر: Strike the sea with thy rod (26:64). 

According to Raghib, it signifies the making of a thing to fall upon another thing or to fall with violence. 

ضرب غنقة: I struck off his head. 

فضرب الزقاب: Then smite (their) necks; smiting of the necks (47:5). 

He set forth, framed, propounded etc a parable or similitude. 

يضرب الله الأمثال: Allah sets forth similitudes (14:26). 

He made him or it the subject of a parable or a proverb, or he propounded or set forth a parable respecting him. 

كذلك يضرب الله: Thus does Allah illustrate or compare truth and falsehood (13:18). 

والله ضرب ابن مريم مثلًا: And when the son of Mary is quoted as an example (43:58). 

He specified or fixed for him a term. 

ضايق لهم طرิตًا: He made a way for them. 

فضايق لهم طریتا: And make or strike for them a way (20:78). 

ضايف了吧: He set up or pitched the tent. 

ولأ يضربن: And they should not strike their feet (24:32). 

A barrier was set up between them. 

ضرب ببئهم بسوء: There will be set up between them a wall (57:14). 

He imposed poll-tax upon them. 

ضرب عليهم الذلة: Disgrace was imposed upon them or was made to cleave to them or to encompass them (2:62) or they were smitten with abasement (3:113). 

ضرب في الأرض أو في سبيل الله غازيا أو ناجرا: He went forth in the way of God as a fighter and he travelled in the land as a merchantman. 

إذا ضربتم في سبيل الله: When you go forth in the cause of Allah (4:95). 

ضرب عنه: He turned away from him or it. 

ضرب عنه صفحًا: He turned away from him and left him. 

ضربائم الذكر صفحًا: Shall We then take away the Reminder from you neglecting you (See also under صفح): shall We then take away the Reminder from you, and leave you turning away Ourselves from you or shall We utterly ignore you or shall We turn away altogether the Remembrance from you (43:6)? 

ضرب على أذانهم: He prevented him from hearing. 

ضربًا على أذانهم: We prevented them from listening or hearing. 

ضربًا على أذانهم: He poured upon them sleep by closing their ears, so that they slept and did not awake. 

ضربًا على أذانهم: We
prevented them from hearing; we made them sleep by preventing any sound from penetrating into their ears in consequence of which they would have awoken (18:12).

He observed the prayer. Time separated us.

The night became long for them. He sealed the letter. The time passed. The scorpion stung.

He was smitten with a trial or affliction. He trained his dog for the purpose of hunting.

Striking; journeying or moving about or travelling.

They are unable to move about in the land (2:274). It also means a sort or species or the like of a thing and of a person (plural ضَمْعَ). [aor. inf. noun ضَمَعُهُ: He became near the thing. ضَمَعْتُ الْشَّمْسِ: The sun set or was near setting. ضَمَعَ: He humbled or abased, his horse. ضَمَعَ: said of a kid, means he took with his mouth the udder or dug. This seems to be regarded by some as the primary signification. ضَمَعَ: (aor. inf. noun ضَمَعَة) and ضَمَعَ: (aor. inf. noun ضَمَعَ) and ضَمَعَ: (aor. inf. noun ضَمَعَ) : All these verbs mean, he was or became weak; when followed by إليه mean, he lowered, humbled or abased himself to him and without إليه mean, he lowered or humbled etc. himself. ضَمَعَ: He lowered, humbled or abased himself; he addressed himself with earnest or energetic application; he manifested severe poverty and want. جَاءَ فَلَانًا يَضَمَعَ: Such a one came asking or petitioning to another for a thing that he wanted; he wrote and asked or called for aid or succour.

The shade contracted, shrunk or decreased. وَلْيَكُمْ يَضَمَعُوا: So that they may become humble (7:95), or humble themselves (6:43). أذَاعُوا بِضَمَعٍ: Call upon your Lord in humility (7:56). ضَمَعُ: A bad sort of pasture upon which the pasturing cattle do not become fat or fleshy and which renders them in a bad
condition if they do not quit it and betake themselves to other pastures; a certain dry, bitter plant having large thorns; a certain plant in water that has become altered for the worse by standing or the like; wine; thin wine or thin beverage; the skin that is upon the bone, beneath the flesh of the rib. 

and [inf. noun ضعف] : He or it was or became weak, feeble, faint, frail, infirm or unsound (cont. of قوي). ضعف : He lacked the strength or ability to do the thing. ضعف also signifies it (a thing) exceeded (syn. زاد). ضعف الطالب : Weak indeed are both the seeker and the sought (22:74). ضعف ضعفاً (inf. noun مضاعفة) and ضعفة (inf. noun تضاعف) : He doubled it or trebled it or redoubled it or simply increased or multiplied it indefinitely. ضعفون : It is these who will increase it manifold (30:40). ضعفة والأضعاف والضعف : All signify the addition to a thing so as to make it double or twofold or several-fold or many-fold. ضعفة لهم المذاب : Punishment will be doubled or increased many-fold for them (11:21). ضعفة(total) : Do not devour interest increased manifold (3:131). ضعفة the like of the thing that doubles it (plural ضعفات). The like means, the like. This is the original signification, then by later use it came to mean, the like and more, the addition being unlimited. ضعفة ضعفة : This is the double of it and the treble of it and more, because ضعفة is an unlimited addition. ضعفة : This is the like of this. ضعفة لك ضعفة : Thou shall have twice the like of it or thrice the like of it and more without limit. ضعفة الحيوة : We would have made thee taste similar or like afflictions of life and similar afflictions of death or taste of double punishment in life and double punishment after death (17:76). ضعفة لهم جزاء الضعف : They will have a double reward (34:38). ضعفة فأولئك لهم ضعفة : So Thou give them a double punishment (7:39). ضعفة : It brings forth its fruit twofold (2:266). ضعفة لضعفة كثيرة : He (God) may multiply it
for him manifold (2:246). The limbs, members or organs of the body. God is between the heart and the limbs. He esteemed him weak; he treated him as such; he found him or asserted him to be weak; he attributed to him weakness. (pass. part. of √ضعف) and √ضعف. We were considered weak in the land (4:98). Were deemed weak in the land (8:27). He rendered him weak. √ضعف: Weakness, feebleness, frailty. But some say that the former is in the judgement or opinion and the latter in the body.

أسَّفَ: We were considered weak in the land (4:98). Were deemed weak in the land (8:27).

ضعف: He rendered him weak.


ضعف: Weaker in forces (19:76).

ضعف: He collected the thing. He related in a confused manner the tradition. He related the dream confusedly. A handful of things or herbs or twigs mixed together, fresh and dry; originally meaning a number of twigs all having one root or stem; what is confused and without truth, or reality of dreams, news etc; a deed that is of a mixed kind, not pure or sincere. A worthless speech. And take in thy hand a handful of dry twigs (38:45). Confused dreams (12:45).

ضعف: He was or became affected with rancour, malice or spite against him. He inclined towards him. ضعف عليه: Rancour, malice, spite; violent hatred; enmity; difficulty of disposition in a beast; an inclination; desire or yearning or longing of the soul; a side; a region, quarter or tract; the foot, bottom of the mountain. ضعف (plural). And He would bring to light your
malice (47:38).

The water had frogs in it. The man shrank or became contracted; the man voided his excrement.

A frog. (plural). and the frogs and the blood (7:134). The frogs of the body croaked i.e. he was or became hungry.

[aor. and inf. noun ضلال (cont. of ضل).] : He strayed, erred, or went astray; he deviated from the right course; he missed or lost the right way; he lost his way.

: He who goes astray will not harm you (5:106). Then I would have lost the right way (6:57). He went astray or stayed away from the way. 

: He has undoubtedly gone astray from the right path. They strayed away from the right path. (5:78) He was or became confounded or perplexed and unable to see his right course. It became lost; it perished, came to naught. Thy labour has been lost.

: Whose labour is lost or came to naught (18:105). Such a thing became lost from me. They have vanished away or become lost to us (40:75). It also means, they became hidden from us. Also means, he died and became dust and bones. When we become lost or when we die or become dust and bones in the earth (32:11). Also means, he forgot or his memory became absent from him. I forgot the thing or the thing was lost to me. If one of them forgets (2:283). According to some also means "My Lord will not be unmindful or nothing will escape my Lord (20:53). The water became hidden in the milk. He found the man to be erring. I lost my camel and did not know his place. He led him astray; he found him erring etc. God found him to be erring, straying or lost; He adjudged him to be erring or to have gone astray; God forsook or abandoned him.
They have led astray many (5:78). He (God) adjudges by it many to be erring (14:37). He (God) renders their works vain; He causes them to perish or to come to naught (2:27). God causes to perish or adjudges as lost every transgressor (47:2). Also means, he buried or concealed or hid him. (inf. noun): He caused him to err or to deviate from the right course; he seduced him; he imputed error to him. Did He not bring their plan to naught or cause it to perish (105:3)? One who misleads or misguides: He is indeed an enemy, a manifest misleader (28:16). Those who lead (people) astray as helpers (18:52). is of two sorts: One of these is the consequence of erring or straying as I lost my camel, knew not his place; the other sort is the embellishing to a man that which is false or wrong or vain in order that he may err. God's of a man is that God so constitutes him that when he observes a certain course, he habituates himself to it, and esteems it pleasant and keeps to it and finds it difficult to turn from it. A road that causes one to go astray. also means a mirage. and (cont. of): Error; the primary signification of is the going away from the right course or direction, or it signifies the loss or missing of that which brings or conducts to the object sought, or the pursuing a way that will not bring or conduct to that object, or, according to Imam Raghib, the deviating from the right way. It is said to be any deviation from that which is right, intentional or unintentional, little or much. In error, far gone also means distinction; a thing wasted. There is no error in me (7:62). A beast or thing lost, which is the object of persevering quest. Wisdom is a thing lost and object of persevering quest of the believer. (act. part. from (plural and): Erring, straying or losing the right way; one who loses the right way. Act. part.
from also means, lost in love or wandering, in search or persevering in search.

: He (God) found thee going perseveringly in search of guidance, so He guided thee (93:8).

and (plurals) (3:91;1:7).

: He (God) found thee going perseveringly in search of guidance, so He guided thee (93:8).

: O God, compose my disorganized affairs.

: And press thy hand to thy side (20:23).

: Lean and lank in the body; applied to a she-camel: Lean and lank in the body; applied to a he-camel and to a horse and to a man: Lean, thin and lank in the body (plural). also means, a horse in a state of preparation for racing by his having been fed with food barely sufficient to sustain him after having been fat.

: Horses in the state described above. Applied to a grain, it means thin and slender.

: On every lean camel (22:28).

: He was or became niggardly, tenacious, stingy or avaricious of it.

: Niggardly, tenacious, stingy or avaricious of a thing or of a good thing. Niggardly with respect to the unseen (81:25).

: I kept tenaciously to the place and did not leave it.

: His judgement, body or intellect became weak. Narrowness or straitness and hardship; raw and hard. A narrow place. A strait and hard life, sustenance or means of sustenance.

: His will be a strait and hard life (20:125).
The woman had no milk in her breast.

He resembled the man.

He imitated him.

They imitate the saying of those.

The most severely punished of men on the day of Resurrection will be those who imitate the creation of God.

The moon shone or shone brightly.

The fire shone or burned brightly.

The house became full of light; he made the house full of light.

Whenever it shines upon them.

It lighted up all around them (2:21).

Light (syn. نور); bright or brilliant light. According to some, it has a more intensive signification than نور. According to others, these two words are synonymous in their original signification, but ضئاء signifies strong light, نور is more general term denoting light as opposed to darkness. من جعل النور نورا:

He (God) has made darkness and light (6:2). نور is also more extensive and more penetrating as well as more lasting in its significance. See also under ضئاء.

It (a thing) harmed, injured, hurt or damaged him.

Harm, damage, hurt, injury.

They said, there is no harm (26:51).

He deviated from the right course; he
acted unjustly, wrongfully, tyrannically. He gave an unjust judgement. He deprived him or defrauded him of a part or the whole of his right or due. He refused it to him or withheld it from him. An unjust, unfair or a defective division (53:23).

[ar. ضَعَف inf. noun ضَعِيف] It (a thing) perished, came to naught, passed away or became lost; it was left, let alone or neglected. He made the thing to perish, to become lost; he destroyed it, wasted or lost it; he left or left it alone; he neglected it. They neglected the Prayer (19:60). Let your faith to come to naught or be in vain. He (God) does not suffer the reward of those who do good to be lost (9:120).

[ar. ضَبَع inf. noun ضَبِيع] The sun inclined or drew near to setting. The woman menstruated. The man feared. (inf. noun ضَبِيعة) He alighted as a guest at his abode or demanded or sought entertainment as a guest or hospitality from him. Grief alighted upon him or befell him. He made him his guest; he protected him from him who pursued him; he rendered him safe from fear. And they did not offer them hospitality or did not receive them as guests (18:78). A guest or guests (singular and plural) These are my guests (15:69).

[ar. ضَقَع inf. noun ضَقِيق] It was or became narrow or strait. The earth became narrow or strait to them (9:118). The affair was or became strait for him. His bosom became strait or contracted. And my breast is straitened (26:14). Thy mind shrank from it. By thy life, countries have not become narrow with their inhabitants, but the temperaments of the people became narrow. The property was inadequate to meet the debts. The affair was
difficult or distressing to him. i.e. his ability and his power was rendered difficult or he felt helpless on behalf of him.

And felt helpless on their behalf (11:78).

See also under "ضَاقِقٌ".

He made it strait, narrow.

I made the thing narrow, or hard for him.

I straitened him.

That you make the life hard for them (65:7).

And thy bosom is becoming straitened thereby (11:13).

A narrow or strait thing.

A contracted bosom.

He (God) makes his bosom narrow (6:126).

A narrow place (25:14).

Narrow or illiberal in disposition.

Straightness, narrowness; what makes a mind contracted of grief or sorrow; distress.

Doubt.

And be not in distress or do not feel distressed on account of what they plot (16:128)
بَابُ الطَّاءِ

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تاء

Tuā

Numerical Value = 9
[aor. inf. noun طَيَّبٍ: He sealed, stamped, imprinted or impressed (syn. حَمَّم). Imam Raghib says that حَمَّم signifies the figuring of a thing with some particular form. But it is more general in signification than طَيَّبٍ and more particular than طَيِّبٌ. According to some other lexicologists, حَمَّم and طَيِّبٌ both signify the covering, over a thing. طَيِّبٌ: He figured the thing with a particular form. حَمَّم: He sealed it. حَمَّم الله على قَلْبِهِ: God set a seal upon his heart so that he should not heed admonition, nor be disposed to that which is good; or so that belief should not enter it. طَيَّبٌ على قَلْبٍ: We seal up their hearts (7:10).

طَيِّبٌ: God created the creation. طَيِّبٌ: He branded the goat. طَيِّبٌ: He was created with a disposition to the thing or was adopted or disposed by nature there-to. (syn. جَيْلٌ وَفَطَرَ), طَيِّبٌ: being the natural constitution or disposition.

The sword was or became rusty; طَيِّبٌ also means, he was or became filthy in character. طَيِّبٌ: He was created by nature to be ignorant.

[...]

طَيِّبٌ: [aor. inf. noun طَيِّبٍ and طَيَّبٍ] طَيِّبٌ: His arm stuck to his side and would not be stretched forth. طَيِّبٌ: He covered the thing. طَيِّبٌ: I put the upper mill-stone upon the lower. طَيِّبٌ: They agreed upon the affair. طَيِّبٌ: He put on himself two shirts, one over the other. طَيِّبٌ: A thing that is the equal of another thing in its measure so that it covers the whole extent of the latter like the lid. This is its primary signification (plural طَيِّبٌ). This thing is the match of this or the like of this in measure, size, quality or the like; a dish or plate; a layer or stratum of earth; a stage; a state of Hell or Heaven; any joint of a limb; a collective number of men or a multitude of men; a generation of mankind; a main portion of the night and the day; a state or condition; difficulty, predicament.

طَيِّبٌ: The camels came following one another in a single line. طَيِّبٌ: You will assuredly pass on from one stage to another, hardships after hardships or degrees of hardship after degrees thereof (84:20). طَيِّبٌ: Calamities (syn. with طَيِّبٍ)
also the plural of طَحَّاء (طَحِيَّة). This thing is the match of this or its like.

God created seven heavens in harmony, one above the other, or seven heavens alike (67:4): What is upon the earth.

He spread a thing, expanded it or extended it. And by the earth and its spreading (91:7): The people repel one another. I do not know where he has gone.

The plant was or became fresh, juicy or moist (i.q. طَرَّح). Fresh juicy or moist: That you may eat therefrom fresh flesh (16:15).

He cast, threw the thing or cast it away; he rejected the thing or discarded it, cast it off as of no account; he put the thing or removed it to a distance. Or cast him away to a distant land (12:10): The woman cast out her child (embryo) before it became complete. Fortune separated him utterly from his family. He was or became evil in disposition; he led a life of comfort and ease.

He drove him away, expelled him, repelled him, said to him "go away from us". He expelled him from his town. He drove the camels. And do not drive away those who call upon their Lord (6:53) (act. part.). and I am not going to drive away the believers (26:115).

He looked from the outer angle of the eye; he put the edge of the eye-lid in motion and looked. signifies the putting of the eyelids in motion. He winked. also means, he looked for. ْطَرِف means the
act of looking. : I saw or I looked at him or towards him or it. : Such a one saw. : All of them died or were killed. : I hit or struck his eye with a thing. also signifies the slapping with the hand upon the extremity of the eye. : The eye; also the eyes (originally inf. noun, it may denote a singular and a plural. It is also a collective noun meaning the sense of sight); gaze. : Their gaze not returning to them. : Having restrained looks. : Such a one looked with a furtive glance. : Looking with a furtive or stealthy glance. : The eyelid. also means, a generous and noble man. : Before thy gaze returneth unto thee; in the twinkling of an eye; before thy noble messengers return to thee. : The extremity or end of anything; a side; an outward part or portion. : That he may cut off a part of the disbelievers; a region, district, quarter or tract; a piece or part, portion or somewhat of any thing; a generous or noble man (plural). : And glorify (Him) at the sides of the day. : Reducing it from its outlying borders; curtailing it of its sides, or its outlying parts, or of great and noble men. : Noble and generous in respect of male and female ancestors. : The noble, exalted and learned men of the earth. also means, the lower orders of the men (and also generous and good men). : The extremities of the body i.e. the arms or hands, the legs or feet and the head. : Chosen subjects of discourse.

\[\text{ظرف} \text{[aor. inf. noun ظرف] : He knocked at the door. \text{ظرف} \text{[aor. inf. noun ظرف] : He came by night. \text{ظرف} \text{[aor. inf. noun ظرف] : Coming by night. also signifies coming by night because one who comes by night knocks at the door. \text{ظرف} : He came to his family by night. \text{ظرف} \text{[aor. inf. noun ظرف] : Time visited him with its calamities, like one} \]
knocking at the door in the night. 

الطريق: I travelled the road. 

الطريق: The intellect of the man became weak. 

الطريق also means, he made marks with a finger. 

الطريق (masculine and feminine): A road, way or path (syn. سبيل); a beaten track. 

الطريق: He robbed the people on the road. 

أهل طريق الله: The devotees. 

و لا يهداؤهم طريقا: Nor will He show them any way (4:169). 

طريق: A way, course, rule, mode or manner of acting or conduct or the like (syn. ذهب) whether approved or disapproved, often relating to the doctrines and practices of religion; 

هو على طريقه: He is following his own course; a manner of being; a state or condition. 

طريق: The one possessing the best way of life among them (20:105); tradition; established usage or rule. 

طريق: Means the best, the most excellent, noble and eminent persons. 

طريق: They are the most noble or excellent of their people. 

الطريق: Destroy your best traditions; your best people (20:64). 

الطريق also signifies أهل طريق. 

طريق: Sects or sections. 

طريق الدحور: We are sects holding different views (72:12). 

الطريق also signifies the stages of heaven, one above another. 

الطريق: Seven stages of heaven one above another (23:18) also means, a line or streak in a thing. 

الطريق: And old and worn-out garment. 

الطريق: A come by night because he has generally to knock; the star that appears in the night; the morning star. 

الطريق و السما والطريق: By the heaven and the morning star (86:2). 

See under a separate heading dealing with abbreviated letters:

طعام: He tasted the thing. 

طعام النسياء: He had power over him; he had the power or ability to do it. 

طعام عليه: He ate the food. 

فأذا طعم فان شعر: He who does not taste it is of me (2:250).
finished eating), then disperse (33:54). 

The eater of this food does not become satisfied. 

(aor. 

mø _»øÜö : The branch received ingraftment. 

He fed him; he gave him food; he supplied him with the means of subsistence. 

(76:9). 

: They feed.... 

He (God) feeds and is not fed; He provides the means of subsistence and is not provided with those means (6:15). 

(inf. noun from (aor. 

mø_»øÜö : To feed. 

To feed ten poor persons (5:90). 

He asked him to feed him; he demanded hospitality of him. 

They two asked the inhabitants of the town to give them food (18:78). 

Food of any kind. 

We will not be satisfied with one kind of food (2:62). 

Its taste is bitter. The word also means, relish, a thing that is swallowed agreeably and easily, whether solid or fluid. 

Its taste does not change (47:16). 

A man possessing intelligence and discretion or prudence. 

(act. part.): An eater; one who eats or tastes; eating; tasting. 

To an eater who wishes to eat it (6:146). 

He pierced, stabbed, goaded, wounded or smote him with the spear. 

He wounded or assailed or attacked the man with his tongue; he blamed, reproached or slandered the man; he charged or accused the man of a vice. 

They slander or assail your religion (9:12). 

Assailing or injuring or slandering the religion (4:47). 

He journeyed throughout the night. 

He exceeded the proper limits and measure. 

The sea was or became in a state of commotion. 

The torrent brought much water. 

is a substantive from this verb. 

The Thamud denied the truth because of their rebelliousness (91:12). 

is of the measure from that it was and then it became altered to (plural is and)
signifies a devil; one that is exorbitant in pride or corruptness or disbelief or disobedience; whatever is worshipped instead of or to the exclusion of God; he who turns away from the right path; the enchanter; any leader of error. It is used as a singular as in: They desire to seek judgement from the rebellious, although they were commanded not to obey him (4:61), and as a plural as in: Their friends are the transgressors (2:258). It is also used both as masculine and feminine. As feminine, in the verse إجتىءا وا الطاعُونَ أن يُعَبَّدُوهَا: Who shun false gods lest they worship them (39:18).

and [aor. inf. noun طَعَّانٌ and طَعَّانٍ] طَعَّانٌ: The water of the valley rose high. طَعَّانٌ: The water rose high. طَعَّانٌ: The blood became excited. طَعَّانٌ: When the water rose high (69:12). طَعَّانٌ الكافِرُ: The disbeliever exceeded the proper limits in disbelief. طَعَّانٌ الرُّجُلُ: The man exceeded the just measure or limit; was excessive, immoderate in disobedience; the man exalted himself and was inordinate in infidelity; the man was extravagant in acts of disobedience, in transgression and wrong-doing. الطَّعَّانُ الطَّعَّانُ الطَّعَّانُ: Who transgressed in the cities (89:12). الطَّعَّانُ البَصَرُ: The eye deviated not, nor did it wonder or exceeded the legitimate limit (53:18). الطَّعَّانُ: He made him or induced or incited him to exceed the proper limit and to be excessive, immoderate or exorbitant. رَبُّنَا مَا طَعَّانُ: Our Lord, I did not cause him to rebel (50:28). الطَّعَّانُ: Transgression; exceeding the proper limit in disobedience, wrong-doing, rebellion etc. الطَّعَّانُ الطَّعَّانُ الطَّعَّانُ: In their transgression wander blindly. الطَّعَّانُ الطَّعَّانُ الطَّعَّانُ: Transgressor; rebel; wrong-doer; one extravagant in disobedience (act. part.). الطَّعَّانُ: Nay they are a transgressing people or rebellious (51:54). الطَّعَّانُ: You are a transgressing people (37:31). الطَّعَّانُ الطَّعَّانُ الطَّعَّانُ: More and most transgressing. الطَّعَّانُ الطَّعَّانُ الطَّعَّانُ: They were most rebellious (53:53). الطَّعَّانُ الطَّعَّانُ الطَّعَّانُ: Insolent, tyrannical; who deviates from the right path or transgresses the just limit; stupid; proud; one who cares not
what he does and transgresses other people and devours their property; a thunderbolt; an appellation of the kings of the heavens; the cry of punishment; also syn. with فَأَطْلَقَكُو بِالطَّاغِيةَ. They were destroyed by a violent blast, or on account of their transgression (69:6); (feminine of الطَّاغِيَةِ).

طقَفُ [aor. and inf. noun طَقَفْتُ] : The thing was or became near to it. طَقَفَ : He made defective or deficient. طَقَفْتُ الطَّيْيِبَانَ : He gave short measure and short weight; he made the content of the measure to be defective and in like manner of the balance. طَقَفَ عَلَى أُهْلِهِ : He was niggardly towards his family expenditure. طَقَفَ الْحُسْسَ : The sun drew near to setting. وَطَقَفَ : Woe unto those who give short measure (83:2). مُطَقَفُونَ (act. part.). مُطَقَفُونَ (plural of مُطَقَفٍ). طَقَفْتُ : Little in quantity; low, base, vile, mean, paltry.

طقَفْنُ [aor. inf. noun طَقَفْنُ الطَّيْيِبَانَ] : The fire became extinguished or quenched, or it ceased to flame and its live coals became cool. When the flame of the fire becomes allayed but its coals still burn, it is said to be حَامِدَةٌ; but when its flame is extinct and its coals have become cool, it is said to be طَقَفَ وَأَطْلَقَ ةَلْحَرَبَ : He extinguished the fire. طَقَفَ ظَهَرَ : He extinguished the fire of the war and he allayed the sedition. طَقَفَ الْحَيَّانَ : God extinguishes it (5:65).

طقَقَ [aor. and inf. noun طَقَقْتُ] : He began and continued uninterruptedly to do such a thing. طَقَقَ فَبَأَسْحَى بِالسَّوْعَاتِ وَالْأَعْنَاقِ : Then he began and continued to pass his hand over (their) legs and necks (38:34). طَقَقَ الْمَوْضِعَ : He kept to the place. طَقَقَ فَأَنْعَمَ بِمَا أَرَادَ : Such a one attained that what he desired.

طَفْلُ [aor. inf. noun طَفْلَتُ] : It was or became soft or tender. طَفْلُ : He entered upon the time of طَفْلُ i.e. early infancy or childhood (and also طَفْلَتُ). طَفْلَتُ : She had or brought forth a young one of tender age. طَفْلُ : Young one or the young of a human being or beast; a new-born child; a child until he
discriminates; a child from the time to birth until he attains to puberty; any part or portion of anything; any object or small object of want; فن وُجِّهُ فِي أَطْفَالِ الْحَوَالَةِ: He tries to accomplish small objects of want; night or the first part there-of; the sun when it is about to set; a live coal or spark of fire. أَطْفَالَ (plural). The sparks of the fire became scattered. اَطْفَالْ: Or such young children who ... (24:32). And when the children among you attain puberty (24:60).

طلَّبَ inf. noun طلَّبَ السَّمَاءَ الْأَرْضَ: The sky rained small rain or drizzle upon the earth. طلَّبَ الأَرْضَ: Weak rain or drizzle fell upon the earth. طلَّبَ السَّمَاءَ طلَّبَ الْأَرْضَ: The dew moistened it. The rain fell vehemently. طلَّبَ دُمَهُ: His blood went unavenged. طلَّبَ حقَّهُ: He denied or refused him his right; he diminished his due; he defrauded him of his right partly or wholly. طلَّبَ حُقَّهُ: Light or weak rain; drizzle; dew; that which is between مطرُٰ and رُطَانَةٰ; rain that has little effect; فَإِنْ لَمْ يُصِبْهَا وَأَبْلَ فَطِلْ: And if heavy rain does not fall upon it, then light rain is sufficient (2:266). A moist or humid day. The word also means blood; milk; beautiful or pleasing; an aged man. فِرَاة طلَّة: A beautiful, elegant woman.

طلَّبَ inf. noun طلَّبَ ومُطَلَّبَ etc.: He sought it, desired, demanded or asked for it or pursued it or tried to get it. طلَّبَ إلى: He demanded it of me. مطلِّبَ بِنَّى: Which pursued it swiftly (7:55). طلَّبَ: Thou will not be able to find it (18:42). طلَّبَ meaning finding, seeking etc. طلَّبَ (act. part.): Seeking, desiring or demanding or a seeker. مطلَّبَ (pass. part.): The object or thing desired, demanded, sought after. ضَعْفُ الطَّلَّبِ وَالمُطَلَّبِ: Weak indeed are both the seeker and the sought (22:74). طلَّابُ عِلْمٍ: A seeker or student of knowledge. طلَّبَ and طلَّبَ and طلَّبَ are plurals.

طلَّخَ inf. noun طلَّخَ الْحِيْرَ: The camel was or became fatigued or lean by reason of fatigue or disease. طلَّخَ: The
acacia; banana-trees or their fruit; the spadix of the palm-tree or the spathe thereof; the remains of turbid water in a watering trough or tank.

And clustered bananas (56:30).

The sun rose or appeared. The sun rose or appeared.

And clustered bananas: The sun rose or appeared.

The seed-produce began to come up and showed its sprouting forth.

He ascended the mountain.

He climbed or ascended the mountain.

Thou couldst see the sun when it rose.

He came to us or upon us suddenly.

He found it rising on a people.

He absented himself or departed from them.

He betook himself to the country.

He became acquainted with the affair.

He reached the place.

Before the rising of the sun:

The place and the time of rising of the sun.

He reached the rising-place of the sun.

Until the rising (time of rising) of the dawn.

Spathe of the palm-tree.

And from the date-palm out of its spathes:

He acquainted him with the affair or revealed to him the affair.

That He (God) should reveal to you the unseen.

The star rose.

I looked down or from above upon him.

Then he will look and see him in the midst of the Fire.

If thou hadst a look at them:

He rose above it.

Which rises above or leaps up over the hearts.

He had a look at him.

So that I may have a look at the God of Moses.

Would you like to have a look at him (inf. noun): Information; knowledge.
[aor. inf. noun ُطَلَقَةٌ The she-camel was or became loosed from her bond or cord by which her fore-shank and her arm had been bound together. (and ُطَلَقَةٌ من زُجَّها inf. noun ُطَلَقَةٍ) She was or became left to go her way or was or became separated from her husband by a sentence of divorce. ُطَلَقَةٌ لِسَانَةٌ His tongue was or became eloquent or chaste in speech and sweet therein. ُطَلَقَةٌ الرَّجُلُ The man was or became happy or cheerful. ُطَلَقَةٌ He or it was or became distant or remote. ُطَلَقَةٌ He was or became loosed from his bond; he departed or went his way removing from his place. ُطَلَقَةٌ لِسَانَةٌ So they departed or went their way (18:72). ُطَلَقَةٌ لِسَانَةٌ His tongue was or became free from impediment and hence eloquent or chaste in speech. ُطَلَقَةٌ لِسَانَةٌ And my tongue is not fluent (26:14). ُطَلَقَةٌ امْرَأَتُهُ He left alone or let go his she-camel. ُطَلَقَةٌ امْرَأَتُهُ He separated his wife from himself by a sentence of divorce. ُطَلَقَةٌ الْبَلَدُ He left the country. ُطَلَقَةٌ The chiefs broke forth or launched forth with their tongues saying, or they spoke (38:7). ُطَلَقَةٌ السَّلَيمُ The person bitten by a serpent became rid of pain. ُطَلَقَةٌ تَمَارِحُونَ Divorce may be twice (2:230). ُطَلَقَةٌ A divorced woman (plural ُطَلَقَاتٌ). ُطَلَقَةٌ مُتَّلَقَةٌ For the divorced women also there should be a provision (2:242). (See ُطَلَقَةٌ under 940).

[inf. noun ُطَمَشَهُ The woman menstruated or menstruated for the first time (the primary signification being that of "devirgination" i.e. coition with the causing to bleed). ُطَمَشَهُا He devirginated her causing her to bleed or simply he cohabited with her ُطَمَشَتِ الْمِثْيَةٍ (فَجِمَاءَهَا) A young woman menstruating for the first time. ُطَمَشَتِهِمْ He touched the thing. ُطَمَشَتِهِمْ A rope never touched this she-camel. ُطَمَشَتِهِمْ وَلا جَالَنَ Neither man nor jinn will have touched them before (55:57). ُطَمَشَتِ Inf. noun ُطَمَشَتِ and aor. ُطَمَشَتِ] It became
effaced or obliterated; it quitted or went from its form or shape;

The man was or became distant or went to a distance.

The star lost or became deprived of its light.

He looked far or he looked at a thing from afar (inf. noun طمس بعْيِهِ).

I do not know where he has gone (inf. noun طمس عليه).

He effaced it or obliterated it or removed, or extirpated the trace or mark thereof; he destroyed it; he transformed him or it;

Before We change or alter faces (4:48).

The wind effaced or obliterated the trace of a thing.

Our Lord, destroy completely so as not to leave a trace of their property and riches (10:89).

God blinded their eyes.

We could have blinded them (36:67).

Then We quenched their eyesight (54:38).

The clouds concealed or covered the stars.

When the stars shall have their traces extirpated, or shall be made to lose their light, or shall have their light covered (77:9).

He conjectured a thing.

He coveted the thing; he desired it vehemently, eagerly, excessively or culpably; he strove to acquire, obtain or attain it.

He hoped for it.

According to Imam Raghib, طَمَعٌ signifies the longing or yearning for a thing, or lusting after it, mostly for the gratification of animal appetite, without any lawful incitement.

He eagerly desired or hoped to make himself master of or to overcome such a one.

Lest in whose heart is a disease should yearn or feel tempted (33:33).

Yet he ardently desires that I should give (him) more (74:16).

We earnestly wish or we hope ....

Earnest wish, ardent desire.

Greed is a cause of poverty, and despair is a cause of freedom from want; hope; a thing that is vehemently desired.

And call upon Him in fear and hope (7:57).
The thing was or became abundant.
The water rose to a high pitch.
The torrent of the valley flowed and choked up i.e. destroyed by choking up the channel by which the water ran into the meadow.
He filled the well with earth so that it became even with the ground.
The affair was or became formidable.
The mischief was or became severe or formidable.
A calamity that predominates over other calamities.
He cut his hair entirely.
A calamity that predominates over others.
(a saying of the Holy Prophet): There is no calamity but above it is a calamity; a great or formidable thing; a cry or vehement cry that overcomes everything.
But when the great calamity comes (79:35).
He bent his back.
He caused the thing to be or become still, quiet or calm.
He settled in the place and took it as his home.
He trusted or relied upon it so as to become at ease.
And they are content and feel at rest with it (10:8).
And when you are secure (from danger) and are quiet and calm (4:104).
A man in a state of rest or ease, quiet or calm.
A place low or depressed.
The soul at rest (89:28).
Walking about in peace (17:96).

It means i.e. be thou at rest, or it means "O man" in the Abyssinian language or so in Syriac, according to Qatadah; or so in Nabathacan, according to other authorities: Read طَهَرَ with the two fet-hahs pronounced fully. (20:2). The word also means, O my beloved or "O you".

It was or became clean, free from dirt or filth, or pure.
She became pure from the menstrual discharge or it stopped. (aor. طهّرَة) He caused it to be distant. He became cleansed or purified or he cleansed or purified himself; he washed himself. She cleansed or purified herself by washing from the pollution, the menstrual discharge (as also طهّرَة and طهّرَة) Until they are clean, and when they have cleansed themselves (2:223). also means, he removed himself far from unclean things or impurities or from low or ignoble habits; he refrained from sin and from what was not good. He removed himself far from sin. In 7:83 and 27:57 the word طهّرَة has been used ironically. (inf. noun طهّر) He cleansed or purified him or it; طهّرَة كَمْ طهّرَاهُ طهّرَهُ بِالنَّارِ: He washed him or it with water. And cleanse thy clothes from dirt, or shorten thy clothes, to prevent their being rendered dirty by trailing along the ground or purify thy heart or thy soul, or make thy conduct right. طهّرَهُمُ : May cleanse them and purify them thereby (9:103). طهّرَ : Pure and purifying; clean and cleansing; a thing (such as water) with which one cleanses or purifies (as also طهّر). طهّرَة : a pure drink (76:22), (syn. with طهّر). Repentance is a means of purifying the sinner. (act. part. from طهّر) طهّرَكَم وَطهّرْ أَصْدَافَكَ: And I will cleanse thee or will clean thee from the charges (3:56). طهّرَاتُكُم (plural) : None will touch it but the purified (56:80). (pass. part.) لَا يَمْتَهِنُ ٱلْمَطَهّرَاتُ (طهّر): And He loves those who keep themselves clean (2:223). (feminine of طهّر) (plural). مَطَهّرْ أَزْوَاجَ طهّرَةٍ : Pure mates (2:26).

[aor. inf. noun مَطَهّر] It was or became firm or steadfast. طهّرَة: A mountain, or a great mountain rising high into the sky; an elevated or overlooking tract of sand (plural, applied by some poets to the camel's humps). طهّرَة: The mass of rock
that falls from the upper part of a mountain or the echo.

طَارٌ [aor. inf. noun طَارَ يُطَارُ and طَارٌ اطْرَ: He hovered round about it. طَارَ بَلَانٍ: He drew near to such a one. طَارٌ: A time; one time (plural طَارَاتٌ: He did that time after time. جَنِيَةٌ اطْرَارًا: I came to him many times. طَارُ means, state; condition; quality or mode or manner; form or appearance. الْنَاسُ اطْرَارٌ: Mankind are of diverse sorts and conditions. وَقِدْ خَلَفْتُمُ اطْرَارًا: And He has created you in different forms and different conditions, or of various aspects and dispositions, or by diverse stages, or one time a dot of blood, and one time a hump of flesh, another time a bone (71:15). طَارُ also means, quantity; measure; extent; limit. جَارِيَ فَلَانٍ طَارٍ: Such a one has exceeded his proper measure or extent. It also means a thing that is equal in length and breadth or correspondent to a thing. طَارٌ: The yard of a house; a mountain or any mountain that produces trees. وَرَفَلْتُ فِي مَيْمُوِهِ الطَّارِ: And We raised high above you the mountain (2:64). الطَّارِ has been applied in the Holy Qur'an to Mount Sinai which is also called طَوْرُ سِيْمَاءٍ (23:21) and طُورُ سِبْتَينِ (95:3).

اطَعَ [aor. inf.noun اطَعَ يُطَعُ: He was or became submissive to such a one. اطَعَ لَهُ الْسَمَّاَعُ: The pasturage enabled him to pasture his cattle upon it and was ample and accessible to him. اطَاعَةٌ (اطَاعَةٌ and اطَاعَ inf.nouns): He commanded him and He obeyed him. مَنْ يَطِعُ الرَسُولَ فَقَدْ أَطَاعَ اللَّهُ: Whoso obeys the Messenger, obeys Allah (4:81). اطَاعَ also signifies he consented, or he complied with what was desired of him. اطَاعَةٌ الشَّجَرةِ: The trees had ripe fruit that might be gathered. According to Imam Raghib, اطَاعَةٌ is like طَوْرُ but is mostly used as meaning obedience to a command. It sometimes means submission or submissiveness. طَاعَةٌ مُعَرْفَةُ: Actual or known obedience (24:54). فَلَانٌ طَوْرُ الْمَكَارِهِ: Such a one is submissive to misfortunes being subject thereto. فَرِسْ طَوْرُ الْعَمَانِ: A tractable horse. طَاعَ: He did it willingly. (syn. with اطَعَ).
Such a one came submissively or obediently or willingly. They said we come willingly (41:12). One who is obeyed. Obeyed and faithful to (his) trust (81:22). He caused or made him to obey him. His mind or soul facilitated or made easy to him the doing of such a thing. His mind induced him or made it look easy to him or imposed upon him the killing of his brother (5:31). He did the thing without its being obligatory upon him (syn. He who does good that is not obligatory upon him or beyond what is obligatory on him (2:159). signifies a thing that one does spontaneously, not made obligatory upon one by an ordinance of God. The supererogatory Prayer. (act. part. from): One who does a thing spontaneously that which is not obligatory upon one or beyond what is incumbent upon one. (plural). Those who taunt with such of the believers as give willingly (9:79). He was able to do or accomplish a thing or to acquire or have it. They were not able to scale it nor were they able to dig through it (18:98). also signifies: He demanded his obedience and his consent or compliance with what he desired of him.

He went round the place. He circuited or went round the Ka'bah. He journeyed round about in the countries. An idea occurred or came to him in the sleep. primarily signifies the act of going or walking round ( also ). If he goes round the two (2:159). (act. part.): Going round; the patrol or watch that go round of the houses; a calamity; a visitation; an
apparition; temptation.  طائفة من السُّبُطان: A temptation from the Satan (7:202).

Then a visitation from thy Lord visited it (68:20). طهراً. طائفةً غلبوْن: (plural of طائفة) طائفةً طائفةً (plural of طائفة) طائفةً.

Purify My House for those who perform the circuit (2:126). طِوْافُ: One who goes round often and much; a servant who serves one gently and with care (plural طِوْافُ). Then a visitation from thy Lord visited it (68:20). طهراً. طائفةً غلبوْن: (plural of طائفة) طائفةً طائفةً (plural of طائفة) طائفةً.

Going round attending upon you (24:59). طِوْافُ: One who goes round often and much; a servant who serves one gently and with care (plural طِوْافُ). Then a visitation from thy Lord visited it (68:20). طهراً. طائفةً غلبوْن: (plural of طائفة) طائفةً طائفةً (plural of طائفة) طائفةً.

A family of believers (24:3). طوْفان: A flood, deluge; a storm or calamity; affliction; general mortality; dark night; irritable person given to anger. طهراً. طائفةً غلبوْن: (plural of طائفة) طائفةً طائفةً (plural of طائفة) طائفةً.

Then the deluge overtook them (29:15). طهراً. طائفةً غلبوْн: (plural of طائفة) طائفةً طائفةً (plural of طائفة) طائفةً.

And those who are able to fast only with great difficulty or find it extremely hard to fast i.e. طهراً. طائفةً غلبوْن: (plural of طائفة) طائفةً طائفةً (plural of طائفة) طائفةً. I have imposed upon thee the thing that is

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difficult or troublesome. Some read ًبَطْرُوبٍ َنَةٌ as i.e. have it imposed upon them as a thing that is difficult, troublesome or inconvenient. I made the thing to be, as though it were, his ًبَطْرُوبٍ َنَةٌ i.e. neck-ring. That which they hoard will be their collar or shall have it put upon their necks like the ًبَطْرُوبٍ (3:181). Neck-ring; power or ability etc.

[ar. inf. noun ًبَطْرُوبٍ] It was or became extended or long; it was or became tall or high. The night became long or protracted. The time of the assembly was or became prolonged. He confirmed or bestowed a benefit or benefits upon him. Life was prolonged unto them or their lives became long (21:45). ًبَطْرُوبٍ is the same (28:46). It became tall by degrees; he (a man) stood upon his toes and stretched his stature to look at a thing; he made a show of his tallness or beneficence. They two vied with each other in tallness or in beneficence and excellence. ًبَطْرُوبٍ: Beneficence, bounty, a benefit, favour or gift; excellence, excess or super abundance; power or ability; wealth or competence; amleness of circumstances; superiority; ascendancy. أَوْلُو الْطَّوْلِ مِنْهُمْ: who possess wealth among them (9:86). Whoso of you has not the power or ability (4:26): Length; tallness or height. It is in man and other animals and also in inanimate things, in real things or substances, also in ideal things or attributes as time and the like. ًبَطْرُوبٍ َنَةٌ: He cut it lengthwise. It also signifies the utmost extents of time. لَا أَكْلِمَهُ طَوْلَ الدَّهرِ: I will never speak to him. وَلَنْ تَبْلُغَ الْجَبَالِ طَوْلًا: Nor canst thou reach the mountains in height (17:38). طَوْلًا: Long; tall or high. A long chain of business; prolonged occupation (73:8).

[ar. inf. noun ًبَطْرُوبٍ َنَةٌ] He folded up the cloth or the written piece of paper. ًبَطْرُوبٍ َنَةٌ: May God make his life pass away. ًبَطْرُوبٍ َنَةٌ: He concealed the story or
narration. He traversed one country after another
البلاد : طویل the land : طویل the land : طویل the land
He built or cased the well with bricks.
البتر : طویل the well : طویل the well
May God contract the distance for us.
امر : طویل an order
may be rendered: He caused it to pass away or to come to naught; he destroyed it or annihilated it.
النیش : طویل the well
Folding, rolling up, fold.
النیش : طویل the well
The day when We shall roll up the heavens as a recorder rolleth up written scrolls (21:105).
النسوا : طویل the heavens
may be rendered: He caused it to pass away or to come to naught; he destroyed it or annihilated it.
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al. inf. noun طبیع : طبیع : طبیع : طبیع : طبیع : طبیع
(1) it was or became the cont. of طبیع i.e. it was or became or was esteemed good i.e. delightful delicious, sweet etc; (2) it was or became pure or clean.
He himself was or became cheerful, happy . طاب : طبیع : طبیع : طبیع : طبیع : طبیع : طبیع : طبیع
His life was pleasant and plentiful.
طاب : طبیع : طبیع : طبیع : طبیع : طبیع
Be ye happy and enter it (39:74).
طاب : طبیع
I did that of my own free will.
طاب : طبیع : طبیع
He willingly gave up the thing.
طاب : طبیع : طبیع
If they willingly or of their own accord remit unto you a part thereof (4:5).
طاب : طبیع
Such a thing became lawful for me.
طاب : طبیع : طبیع
So marry of the women such as are lawful to you or as seem good to you (4:4).
طاب
The land became abundant in herbage.
طاب
The measure of طاب from طاب an infinitive of طاب اطب and feminine of طاب meaning a good final or ultimate state or condition; good, good fortune; favour or blessing; external life; pleasant life.
طاب
May good betide Syria.
طاب
Good betide thee.
طاب
A flock of birds passed by us a little before day-break, and I said to them, good betide you: Would that we were you, good betide you. 
طاب : طاب
Happiness shall be their lot and an excellent place of return (13:30).
pleasant; delightful, delicious, sweet, savoury, happy; (2) pure and clean. طاعٰمٰ طَيَبٰٰ: Pure or sweet water. ﴿كَلَامٰ الْطَيِّبَٰٰ﴾: Good sayings or words (35:11); a good thing. ﴿أَصِلُّوا الْخَيْبَةَ بِالْطَيِّبَٰٰ﴾: Exchange not the good for the bad (4:3). طَيِّبَّةٰ (طَيِّبَ) and طَيِّبَّةٰ (فِي صُحْبَةٍ) is feminine of طَيِّبٰٰ and طَيِّبَّةٰ is plural of طَيِّبَةٰ طَيِّبَةٰ: Good things or women are for good men and good men are for good things (24:27). ﴿أَفْقَدْوَ ﻣِنْ طَيِّبَةٰ﴾: Spend of the good or lawful things (2:268). ﴿أَحَلَّ لَكُمْ الْطَيِّبَةَ﴾: All good things have been made lawful to you (5:6).

طَارَ
[аor. inf. noun طَارِ]: The bird flew. The word is also used of other things than those which have wings. طَارَوا الْبَيْنَةَ زُرُافَاتٍ: They went away quickly. طَارُوا وَفَرَّا: They fly to it in companies and one by one. طَارَ فُؤَادُهُ: His courage fled away i.e. he lost heart. طَارَ عَنْهُ: His eyes throbbed. طَارَ لَهُ صَيْحَةً فِي النَّاسِ: He became famous among the people. ﴿يَطِيرُ ﻲٰحِنَاحِيهِ﴾: That flies on its two wings (6:39). He augured evil from it; he regarded it as an evil omen. The Arabs, when they desired to set about an affair, passed by the places where birds lay upon the ground, and roused them, in order to learn thence whether they should proceed or refrain. ﴿قَالُوا﴾: Surely, we augur evil fortune from you (36:19). ﴿قَالُوا﴾: They said, we augur evil from thee (27:48). ﴿مَا طَارََّرَ﴾: A flying thing whether bird or insect. ﴿وَ لا طَارََّرَ ﻲٰحِنَاحِيهِ﴾: Nor a bird that flies on its two wings (6:39). ﴿طَارََّرَ﴾: He became inconstant; he became angry. ﴿جَرَى لَهُ الطَارِرُ باَيْمُ كَذَا﴾: Fortune brought to him such an event, thus ﴿طَارََّرَ﴾ signifying a thing from which one augurs evil, an evil omen; ill luck; evil fortune. ﴿هُوَ ﺲَاَكَنٰ الْطَارِرُ﴾: He is staid and grave. The Arabs used to say to a man or other thing from which they augured evil. ﴿طَارََّرُ اللَّهُ لَا ﻲٰحِنَاحِيهِ﴾: What God doth and decreeth, not what thou dost and causeth is to be feared. Hence ﴿طَارََّرٰٰ﴾ signifies fortune, good or evil or its cause, but mostly evil fortune. ﴿أَنَّمَا طَارََّرُ ﻓِي عَنْدِ اللَّهِ﴾: Their fortune or the cause of their evil fortune is with God (7:132). The word also signifies the means of subsistence; сyn. with

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or misery or happiness. It also means the actions of a man which are as it were attached as a necklace to his neck.

The actions of a man which are as it were attached as a necklace to his neck also signifies the brain.

We have fastened his actions to his neck or his misery or happiness or his means of subsistence (17:14). It is also the plural of طَارِقٌ is the plural of طَيْرٌ. It is plural and has a collective signification and is more frequently feminine than masculine.

As though birds were sitting on their heads.

And the birds with their wings outspread (24:42). It is also sometimes used as singular.

It becomes a soaring being or a bird by the command of Allah (3:50). As an infinitive noun used as an epithet, it is employed as singular and plural and also gives the different meanings conveyed by its verbal forms.

It is act. part. from which means, it spread; it rose.

Of which the evil is wide-spread (76:8).

He made his work or performed it well.

He plastered it with clay or mud.

He sealed the book with clay.

God created him with a good natural disposition.

Clay, mud, earth, mould, soil.

Natural constitution or disposition.

He created you from clay (6:3). is sometimes used to signify Adam.
17

باب الظاء

ظ

Zuā

Numerical Value = 900
ظلمٍ [aor. ظَلَّ inf. noun ظَلَّ] : He journeyed or journeyed to seek herbage or water, or he went from one country to another. 

يومٌ : The day when you travel (16:81).

ظلمٌ [aor. ظَفَر inf. noun ظَفَر] : He attained what he required, desired, or sought; he was successful. 

ظلمٌ : He gained victory over the enemy or overcame him. 

ظلمٌ : He caused him to attain or acquire what he desired or sought; he caused him to be successful or victorious or to overcome his enemy. 

ظلمٌ : He caused him to gain victory over him. 

After He had given you victory over them (48:25). 

ظلمٌ : A nail; a claw, or a talon (pertaining to a human being and to birds and beasts. 

ظلمٌ : All animals having claws (6:147).

ظلمٌ : Success, victory.

ظلمٍ [aor. ظَلَّ inf. noun ظَلَّ and ظَلَّ] : He continued doing this. 

ظلمٍ : They continued, ascending through it (15:15). 

ظلمٍ : I continued to do such a thing. 

ظلمٍ : So they continued or became motionless (42:34). 

Because ظَلَّ also being syn with ضَرّ (an incomplete verb) signifies he or it became. 

ظلمٍ : His face darkens or becomes black (16:59). 

ظلمٍ : The day became shadowy i.e. sunless. 

ظلمٍ : The thing became long. 

ظلمٍ : He shaded him or it. 

ظلمٍ : He made it to give shade over him or it. 

ظلمٍ : We caused the clouds to be a shade over you or to give you shade (2: 58). 

ظلمٍ : (said of a day) it was or became shady. 

The word also means it advanced. 

ظلمٍ : He took him into his shelter or protection. 

ظلمٍ : The tree shaded me or gave me shade. 

ظلمٍ : It covered me. 

ظلمٍ : A thing that covers or protects or shades overhead; anything that protects and shades one as a building or a mountain or a cloud; a covering. 

According to Raghib, mostly said of that which is deemed unwholesome and which is disliked. 

ظلمٍ : As though it were a covering (7:172). 

ظلمٍ : Then the punishment of the day of overshadowing gloom overtook them (26:190). 

ظلمٍ is the plural of ظَلَّ. 

ظلمٍ : They will have
coverings over them of fire (39:17).  The light of the sun without the rays; shade; shadow or covering; blackness of the night; an apparition or phantom or a thing that one sees like a shadow:

He passed by us as though he were the shadow of a wolf.  The beginning of youth; a covering; might or power of resistance or defence; (السلطان : The sovereign is God's means of defence); protection or shelter;

Such a one lives in the protection of such a one; corporeal form or figure which one sees from a distance; a state of life plentiful, easy, pleasant.  That which serves for the veiling, covering or protecting of a thing.  And extended shade (56:31).  The shadow of black smoke (56:44).  and  and  are plurals of  : The waves of the sea.  The righteous are in the midst of shades (77:42).  Giving or having shade or constant shade; cool.  A place having or giving shade.  Neither affording shade (77:32).  Constant, extensive or dense or pleasant shade.  And We will make them enter dense shade or pleasant and plenteous shade (4:58).

[def. noun]  and  and  : He did wrong or acted wrongfully, unjustly or tyrannically; he wronged some one; he misused.  signifies: (1) The putting of a thing in a place not its own; i.e. putting it in a wrong place or misplacing it.  Whoso resembles his father, has not put the likeness in a wrong place; (2) transgressing the proper limit.  "Shirk" is a grievous wrong (31:14).  Who makes himself responsible for or who does a great wrong (20:112).  They have brought forth a great injustice (25:5).  The water of the valley reached a place that it had not reached before.  Those who transgressed changed it (2:60); (3) making a person to suffer loss or detriment, and this is said to be of three kinds: Between
man and God, between man and man and between man and himself. He made him to suffer loss of his due or defrauded or deprived him of it. And they did not wrong Us or made Us suffer loss; (2:58). God will not make (them) to suffer loss or deprive them of the weight of an atom (4:41). Also means, he imposed upon him a thing that was above his power or ability. He dug the earth in what was not the place of digging. What has prevented thee from doing such a thing. The word is also used transitively by means of as in : They wrong-fully rejected them (17:60). The night became dark. And when it becomes dark to them, they stand still (2:21). One who does wrong. And he was wronging his soul (18:36). and are plurals (2:52; 2:36). is feminine of Darkness (cont. of or non-existence of light or the departure of light; ignorance; belief in plurality of gods; transgression. and are plurals. In it are many kinds of darkness or thick darkness (2:20). The troubles, afflictions, calamities, hardships of the land and the sea, its darkness or intense darkness (6:64). They become in darkness. : An intensely dark night. And lo, they are in darkness (36:38); being plural of which is act. part. from : An evil or dark day. : More and most unjust, injurious etc. : Who is more unjust than he who prohibits (2:115). (Pass. part. from Who is killed wrongfully (17:34); the word meaning wronged, treated wrongfully or unjustly. Intensive forms of though also sometimes used as syn. meaning Very unjust. : He is very unjust and ignorant (33:73). Not at all unjust to (His) servants (3:183).

[=yôn] inf. noun and : He thirsted in the slightest degree. He longed or desired to meet him.
Thou wilt not become thirsty there in (20:120).

Thirst: A wind that is hot, thirsty, not gentle and having no moisture.

Thirst does not distress them (9:120).

Thirsty, most thirsty, thirsty in the slightest degree. (24:40)

A face having little flesh.

A wind that is hot, thirsty, not gentle and having no moisture.

Thirsty; most thirsty; thirsty in the slightest degree. (24:40)

Thirst does not distress them (9:120).

Thirsty; most thirsty; thirsty in the slightest degree. (24:40)

A face having little flesh.

A wind that is hot, thirsty, not gentle and having no moisture.

Thirsty; most thirsty; thirsty in the slightest degree. (24:40)

A face having little flesh.

A wind that is hot, thirsty, not gentle and having no moisture.

[plural]

Those who know or know for certain that they will meet their Lord (2:47).

And you entertained various thoughts about God (33:11).

Doubt, knowledge; certainty; opinion; thought; supposition or conjecture; preponderant belief (or strong presumption) with the admission that contrary may be the case.

His opinion about such a one was evil; an inference from a sign or mark or token, when strong leading to knowledge and when weak not exceeding the limit of it: It also means, suspicion or evil opinion. (plural)

They follow only conjecture (53:29).

You thought an evil thought (48:7).

A man who thinks evil of every one.

Who entertain evil thoughts about Allah (48:7).

[plural]

[plural]

Who entertain evil thoughts about Allah (48:7).

It was or became apparent, manifest, plain or evident after having been concealed.

Corruption has appeared (30:42).

He boasted of his knowledge (inf. noun).

He beat or struck or hurt his back.

He threw the thing behind his back.

He got upon the top of the house.

And stairways by which they could go up (43:34).

He overcame him, conquered or subdued him or gained victory over him. If they overcame you or get knowledge of you (18:21).

He became acquainted with him or it or got knowledge of him or
it. Who have no knowledge of the hidden parts of women (24:32).

He helped or assisted him. He knew or learned it by heart.

He assisted him. He had a complaint of the back. He was or became strong in the back.

And He brought down those who aided them (33:27).

He aided or assisted against him.

And helped them in driving you out (60:10).

He said to his wife i.e. thou art to me like the back of my mother.

And those who call their wives mothers (58:4).

The people aided or assisted one another or regarded one another with hostility or severed themselves from one another.

Helping one another against them with sin. (2:86).

Two works of sorcery that back up each other (28:49).

He made it apparent, manifest, plain or evident; he displayed, manifested, revealed or discovered it.

God revealed it to him or informed him of it (66:4). He reveals not His secrets to any one (72:27).

God made him to overcome, conquer, gain victory over or prevail over his enemy.

That He may cause it to prevail over all religions (61:10).

Also signifies: He entered upon the time of (midday or afternoon); he went or journeyed in the afternoon.

And when you enter upon the time when the sun declines (30:19).

The back; That had almost broken thy back (94:4).

He held it in contempt; he neglected or forgot him or it. It is syn. with i.e. he cast it behind his back.

And you have cast it behind your backs i.e. neglected it (11:93).

He receded, retired or retreated. signifies also property consisting of camels and sheep or goats, or just much property.

The back of the hand.

They cast it behind their backs (3:188).
outward, external, apparent, manifest plain, evident cont. of
باطنَ. It also means the external, outward state of a man and the
outward or apparent character of the mind. ظاهرًا: Outwardly;
overpowering. فلان ظاهر على فلان: Such a one has ascendancy
over such a one. إن مرأء ظاهرًا: But outward contending or
overpowering argument (18:23). The outer aspect of this life (30:8).
ظاهرًا: Is an attribute of God, meaning Manifest; the Ascendant over all things.
ظاهرَ وَ الْبَاطِنُ ظاهرُ: He is the
Manifest and the Hidden (57:4). ظاهرٌ signifies also One Who
is known by inference of the mind from what appears to
mankind of the effects of His actions and His attributes. ظاهرينَ
is the plural of ظاهر which also means, ascendant, predominant,
victorious. فازُوا ظاهرينَ (feminine of ظاهرَ): And they became victorious (62:15).
ظاهرَةُ: Both externally and internally (31:21). ظاهرّة: Towns prominently visible
ظاهرٍ: And aider or assistant; aiders and assistants. وَمَا
له منهم من ظهيرٍ: Nor has He any helper among them (34:23).
ظهيرٍ: And the angels are (His) helpers in
addition (66:5). ظهيرٌ: Midday in summer, or when the heat is
vehement, or the period from little before to a little after
midday in summer, or midday when the sun declines from the
meridian, or the vehement heat of the midday. تَسْتَغْفِرُونَ بِيَاهْبَكُم مَن
ظهيرَة: When you take off your clothes at noon in summer or
on account of the heat of the midday or noon of the summer.
(24:59).
18

باب العين

ع

Aian

Numerical Value = 70
عبد

عبد [aor. عبد inf. noun عبد للحرب] عبد : He prepared the army for fight.
ما عبد به: What shall I do with it, namely the affair; I do not reckon him as anything or do not esteem him at all or do not at all care for him or mind him.
ما يغزو به: What will my Lord do with you; my Lord will not care for you, or attach no importance to you or reckon you as anything (25:78).

عبد [aor. عبد inf. noun عبد بالشيء] عبد (أور inf. noun عبد): He played or sported or amused himself; he mingled together unprofitable actions; he did what was useless and unprofitable.
فقل ذلك عبد: He did that profitlessly; he did what was of no use to him.
عذب به الذخر: Fortune made sport with him.
ثلك قد أصب به: That We have created you in vain or without purpose (23:116).
أنتون بككل ريع أية تغلون: Do you build on every height a monument seeking vain glory? (You do a useless thing) (26:129).

عبد [aor. عبد inf. noun عبد اللهم عبد دية عبد] عبد: He served, worshipped or adored God alone, or he rendered to God humble obedience; he obeyed Him.
ما عبد ك عني: What has withheld thee from me.
عبد (أور): He was or became a slave, his forefathers having been so before him.
عبد (أور): He was angry.
عبد عليه: He was angry with him.
عبد عليه: He disdained or scorned him.
عبد: He denied, disacknowledged or disallowed; he repented and blamed himself for having been amiss; he mourned, grieved or was sorrowful; he was covetous.
عبد به: He coved to it or him.
لتعبدون إلا الله: You will worship none but Allah (2:84).
عبد: He enslaved him; he subdued him so that he did the work of slaves.
أن عبد بن بني إسرائيل: That thou hast enslaved the children of Israel (26:23) (syn. عبد العزيز) (أور): He trod the road so as to make it even or easy to walk or ride upon.
عبد البحرين: He subdued or rendered the camel submissive.
عبد الرجل: The man hastened or went quickly.
عبد: A male slave.
عبد مولى حري: A believing slave is better (2:222); a servant or worshipper of God and of a false god.
قال إليه عبد الله: He said, I am a servant of Allah (19:31).
عبد (دويل عبد): Two
servants (66:11). He does not wrong (His) servants (3:183).

signifies a human being as being a bondman to his Creator, applied to a male and female; also means ignoble or base-born; also a righteous servant of God.

They are the worshippers or servants of the Devil. The servant or worshipper of the sun.

And I am not going to worship what you worship (109:5). (pass. part): God worshipped. (plurals of (3:21)). (also plural of (3:21)).

signifies a human being as being a bondman to his Creator, applied to a male and female; also means ignoble or base-born; also a righteous servant of God.

Then enter thou among My righteous servants (or among My peculiar party) (89:30).

They are the worshippers or servants of the Devil.


also means angry, disdaining or disdainful, scorning or scornful.

may be interpreted as): There is not to the Compassionate God a son; and I am the first of the angry disdainers of the assertion that there is one; or I am the first of the deniers of this assertion; or I am the first of the worshippers of God, or I would be the first of his (the son's) worshippers if there be to the Gracious God a son in your opinion; I am the first of those who have worshipped God alone, and who have thus charged you with uttering a falsehood in this your assertion (43:82).

Virtually travelling (4:44). The word does not apply to every person away from home. A person who is on journey and stops for a day or so at a place e.g. at a railway station, during his journey, he will be called but if his stay prolongs to some days, he will not be called .

: He interpreted or explained the dream. If you

always turning to God, devout in worship (66:6). Worship; service.

[aor. inf. noun and : He crossed it. He travelled the way; he died, as though he travelled the road of life; he grieved or mourned. : The eye shed tears. : Plurals of . Virtually travelling (4:44). The word does not apply to every person away from home. A person who is on journey and stops for a day or so at a place e.g. at a railway station, during his journey, he will be called but if his stay prolongs to some days, he will not be called .: He interpreted or explained the dream.
can interpret dreams (12:44). 

He weighed the gold so that he may know its quality and quantity. 

He destroyed him. 

The affair became distressing to him. 

I spoke for such a one. 

He became admonished or he took warning. 

The fortunate one is he who takes warning by others, and the unfortunate one is he by whom others take warning. 

So take a lesson, O ye who have eyes (59:3). 

He compared one part of the book or writing with another part in order to understand it. 

He regarded what he witnessed as an indication of what was concealed from him; he compared what was unapparent with what was apparent. 

He held him in high estimation. 

He wondered at him or it. 

An admonition or exhortation; an admonition or exhortation by which one takes warning; a thing by the state or condition of which one is admonished, reminded, directed or guided. 

In that surely is a lesson for those who have eyes (3:14). 

He frowned; he grimmed frowning or looking sternly or austerely. 

He frowned and turned aside (80:2). 

He was or became dirty. 

A distressful or calamitous day. 

A frowning and distressful day (76:11). 

Very austere and frowning. Both epithets are used for a lion.

A kind of carpet variously dyed and figured; perfect or complete applied to anything; a pure, unmixed lie; a lord or chief of men; one who has none above him; strong. 

غُبَرُ (inf. noun from غَبِرُ) 

أَحَذَّبَ: He weighed the gold so that he may know its quality and quantity. 

عَبْرَةٌ: He destroyed him. 

عَبْرَةٌ يَهُ الْأَمْرُ: The affair became distressing to him. 

I spoke for such a one. 

غَبِرَ: He became admonished or he took warning. 

الْعَبْرَةَ مَنْ غَبِرَ يَعْبُرُ: The fortunate one is he who takes warning by others, and the unfortunate one is he by whom others take warning. 

فَأَغْبِرُواْ بَأَوْلِي الْأَنْتَصَرُ: So take a lesson, O ye who have eyes (59:3). 

غَبِرَ: He compared one part of the book or writing with another part in order to understand it. 

غَبِرَ: He regarded what he witnessed as an indication of what was concealed from him; he compared what was unapparent with what was apparent; 

غَبِرَة: He held him in high estimation. 

غَبِرَةً: He wondered at him or it. 

غَبِرَةُ: An admonition or exhortation; an admonition or exhortation by which one takes warning; a thing by the state or condition of which one is admonished, reminded, directed or guided. 

إِنْ فِيٌّ ذَلِكْ لَعَبْرَةٌ بَأَوْلِي الْأَنْتَصَرُ: In that surely is a lesson for those who have eyes (3:14). 

غَبِرَةُ: also means an indication or evidence whereby one passes from ignorance to knowledge; a state of things whereby from the knowledge of what is seen, one arrives at the knowledge of what is not seen; a wonderful thing such as serves as a warning.
This is a chief or lord of a people. Beautiful carpets (55:77). It is also applied as an epithet denoting superlativeness of any quality. A relative noun from عَقْرَة, place which the Arabs asserted to be the land of the jinn. Hence it is applied as an epithet to anything wondered at or admired, for the skillfulness which it exhibits, or the excellence of its manufacture and its strength; or to any work great in estimation. It is both singular and plural and the feminine is عَقْرَةَة. : Clothes or garments of admirable manufacture; as called in relation to a certain town in Yemen in which garments and carpets are figured and are of the utmost beauty.

عَبْثَ: [aor. and inf. noun عَبْثُ عَلَيْهِ] He was angry with him with the anger that proceeds from a friend; he reproved, blamed or censured him; عَبْثَ and عَبْثَ and signify, to reprove a man for an evil act and to desire him to return to what will please the person who is angry with him. مَا عَبَثَ بَيْنَهُمْ (عَبَثَ غَيْبَةَ threshold): I did not tread the threshold of his door. عَبَثَةِ (inf. noun عَبَثَةَ and مَعَابِثَة) : He reproved or reproached him.

The two infinitive nouns signify two persons reproving each other. عَبِثَ : He removed the cause of his anger or displeasure; he returned to doing what was pleasing to him from doing evil to him; he made him to be well pleased and satisfied; he granted him his favour or took him back into his favour; he regarded him with good will or favour; he became pleased with him. عَبِثَ : He returned from doing an evil action to do that which made him who was angry to be well-pleased with him. He made amends. استَعَبَتُ : He reverted from a thing. استَعَبَتْ عَنْهُ : He sought or requested to be regarded with goodwill or favour or to be taken back into favour. استَعَبَتْ : He requested him to grant him his favour or to become pleased with him; he desired of him that he should return to making him happy. It is also syn, with : He granted him his favour; he was pleased with him. وَلَا أَمْرُ مَعَهُمْ يَسَاعُونَ (45:36) (plural of مَعَبَتْ which is pass. part. from
which means, he made amends etc.) They will not be of those to whom favour or forgiveness will be shown (41:25).

عَتَدَ [aor. inf. noun عَتَدُ الْمُتَّبِعِ and عَتَدُ etc.]: The thing was or became at hand, ready, prepared; the thing was or became great, big or bulky. : He made it ready or he prepared it. عَتَدُ لِلْكَافِرِينَ سَيِّئًا: We have prepared a blazing fire for the disbelievers (48:14). عَتْيَةَ: Ready, at hand; near; bulky, big or great. رُقِيبٌ عَتْيَةٌ: A guardian angel ready (to record it) (50:19).

عَتَقَ [aor. inf. noun عَتَقْ الْعَبْدَ and عَتَقَ etc.]: The slave became free. العَتَقَ الفِرْسُ: The horse proceeded and became safe and secure. عَتَقَ وَغَفَّلَ الْمَالُ: The property became in a good or right state. عَتَقَ الْحَمْرُ أو عَتَقَ: The thing became old. العَتَقَ الْعَبْدَ: He freed the slave. عَتْيَةَ: A horse that procedes or outstrips or that procedes and becomes safe and secure; an excellent horse; swift horse; anything excellent, choice, best; beautiful or comely. عَتْيَةُ الْحَجَّةُ: Of comely face; freed or emancipated; old. (plural عَتِيَاقٌ). عَتْيَةٌ is applied to the earlier chapters revealed at Mecca. البَيْتُ العَتْيَةُ: Old, freed, beautiful, safe and secure, best and excellent House (22:30). ثُوبٌ عَتْيَةٌ: A well-woven garment. العَتْيَةُ signifies wine and milk.

عَتْلَ [aor. and عَتَلَ وَعَتَلَ and عَتَلَ وَعَتَلَ and عَتَلَ and عَتَلَ]: He dragged him roughly or violently and carried him off or pushed or thrust him violently. (inf. noun عَتَلَ): He was quick to do evil. فَاغْتُلَوْا إِلَى سَلَٰهٍ الْحَجَّمِ: And drag him into the midst of the Fire (44:48). عَتَلَ: A great eater who refuses to give and draws to him a thing roughly or violently; gross, coarse, rough or rude, unkind, or churlish, who will not suffer himself to be led to a good thing; one who recoils from admonition; one vehement in altercation; low, ignoble or mean in natural disposition. عَتَلَّ بَعْدَ ذِلْكَ زَيْمًا: Rude and in addition of doubtful birth (68:14).

عَتَتَا [aor. inf. noun عَتَتْ عَتَتَ and عَتَتَ and عَتَتَ and عَتَتَ: He behaved proudly and exceeded proper limits; he was excessively proud,
corrupt or disbelieving; he revolted or was averse from obedience.

The man became very old and in a declining state or reached the extreme limit of old age; the man became unable to produce children.

She proudly disobeyed or rebelled against the command of its Lord (65:9).

Revolt; disobedience, exceeding the proper limits in disbelieving, disobedience and behaving proudly.

Greatly exceeded the bounds (25:22).

Extremely old age; dryness; disbelief and disobedience.

The extreme limit of old age or being dried up (19:9).

Proud; exorbitant or inordinate; revolting; corrupt. (act. part.)

Intensely dark night. (feminine)

By a fierce roaring wind (69:7).

He stumbled or fell upon his face.

He lighted on it by chance; he knew or saw it, became acquainted with it accidently.

Fortune or time destroyed them.

He acted corruptly or did mischief or did so in the utmost degree.

And do not act corruptly in the earth (2:61).

He wondered at it i.e. he deemed it strange, extraordinary or improbable on account of his being little accustomed to it.

is of two kinds: one is wondering at a thing which one commends, and it means approving a thing and accounting it good; the other is wondering at a thing that one dislikes.

Wonder; wondrous; marvellous; a wonderful or marvellous thing.

If thou dost wonder, then wondrous indeed is their saying (13:6).

when attributed to God, means His being pleased, or His recompensing the people for their wondering at the truth.
and عجج and عجج are syn. According to some authorities, the first two are syn. but عجج has an intensive sense, yet according to others عجج and عجج are syn; signifying a thing, affair or event wondered at or inducing wonder or admiration or joy. لَئِنِّيَتْ عجج : It is a wonderful thing (50:3). عجج : It is indeed a wondrous or marvellous thing (38:6). فلا تُعجج بكَنَّكَمُمُ : It excited his wonder; it excited his admiration; it pleased him; it made him proud, conceited, haughty. لا يَعجج كُنِّيكُمُ : Their wealth should not excite thy wonder (9:55). أَمْرُ عجج وَأَمْرُ عجج : A wonderful affair.

عجج [aor. عجج inf. noun عجج و عجج المراة [عججز عججز]. The woman became old, aged. عجج (aor. عجج inf. noun عججز) and عججز (aor. عجج inf. noun عججز) : He lacked strength or power or ability; he was or became powerless or unable to do a thing or was too old to do it. إِمْرَةٌ (5:32). أَمْرُ عجج : A weak woman. عججز (i.e. عججز عججز) : An old and aged woman; old and weak woman; (plural عججز) عججز; a man’s wife whether old or young and in like manner the husband, though young is called; صُعُبَ : an old or aged man or extremely weak and old man; wine or old wine; a sword; a calamity; a boat; fire. وَأَمْرُ عجج : And I am an old woman (11:73). The primary significance of عجج is to be or become behind with respect to a thing or holding back or abstaining from it, or the happening of a thing at the end of an affair. عججز : He found him to be weak or without strength or old and weak; he rendered him to be without strength, power or ability or incapacitated or disabled him (as also عججة عججة); he rendered him unable to overtake him, or he was unable to overtake him; It frustrated his power or ability or his skill; it escaped him. فَلَسِيَتْ مُعجج في فِي : That we cannot frustrate the plan of Allah on the earth nor can we escape Him by flight (72:13). مُعجج (act. part.). فَلَسِيِتْ مُعجج في الأَرْضِ : He cannot escape on the earth. مُعجج (plural) (46:32). عججة : He outstripped him.
be caught. : I contended with him in a race and outstripped him. (singular of مُعَجَّر which is act. part. from مَعَجَرِيْن) : Fighting and contesting with the Prophets of God to render them unable to perform their duties, or striving and opposing God's Signs; opposing and striving to outstrip or gain precedence or imagining that they will render God unable to attain His design or they will escape God. : Strive hard in opposing Our Signs (34:6). (plural of عَجَرَ : Fighting and contesting with the Prophets of God to render them unable to perform their duties, or striving and opposing God's Signs; opposing and striving to outstrip or gain precedence or imagining that they will render God unable to attain His design or they will escape God. : The trunks of palm-trees (54:21).

[ar. يَعَجَفُ inf. noun ]: He gave up the food. (inf. nouns عَجَف and غَجَف) : He withheld himself from the food though desiring it preferring that one who was hungry should have it. (ar. and يَعَجَفُ : He i.e. a beast or they i.e. cattle became lean or emaciated; lost his or their fatness or plumpness, or became weak. : The towns were without rain. : He rendered the beast weak, emaciated, lean etc. (singular is عَجَف and غَجَف which means, weak, lean, having lost his fatness or plumpness). ( لَبِّيَاتُ : They alighted in towns affected with drought.

[ar. يَعَجِلَ inf. noun ] : He hastened or he was quick or expeditious. : I hastened to the thing. عَجِلَ إلى الشَّيء : It was or became present or ready. : I was quick with it. : And hasten not with the Qur'an : I have hastened to Thee, O my Lord : He induced, urged, made him to make haste, or to hasten or commanded him to be quick or to hasten.مَا أَخْلَكَ عَنْ قَوْمِكْ : And what has made thee hasten away from thy people (20:84). : He did the thing hurriedly before its time. : She brought forth her offspring before its maturity. : فَمَا أَعْجِلَ فِي الْأَمْرِ : But who so hastens (to leave) in two days (2:204). : He hastened to do a thing. عَجِلَ : He went before
him. He (God) would hasten on their punishment (18:59). He induced, urged or commanded him to do a thing quickly. He desired or demanded the thing being done quickly, not waiting patiently until its time. Also means, he went before him, preceded him. And they desire or demand thee to hasten on with the punishment (22:48). And if God were to hasten on for men the ill they have earned as they would hasten on the good (10:12).

A calf. Haste; seeking or pursuing before its proper time. Man has been made or created from haste (21:38). It also means, clay or earth; black mud or black fetid mud (Syn. and ). Hasty, very hasty. And man is very hasty (17:12). signifies death. (feminine of which means present, ready ). Hence means this life, the present life. is the cont. of which means the next world. These people love the present world (76:28).

: He bit it; he chewed it. He had an impotence or an impediment or a difficulty or a want of clearness or chasteness in his speech, especially in speaking Arabic. He made the speech to want or without chasteness or correctness. He closed the door. Foreigners, as meaning others than Arabs. One who is of the race of the (non-Arab), though he may be chaste in Arabic speech. A people not of the Arabs. also means one who is not clear, perspicuous, chaste or correct in speaking Arabic though he may be an Arab; foreign tongue. (plural of): non-Arabs. If We had made it a Qur'an in a foreign tongue (41:45).

: He numbered, counted, reckoned or computed it.
of Allah (14:35). He (God) comprehends them and has numbered them fully (19:95).

\[ \text{غَدَّدَ} \] is sometimes syn. with \[ \text{غَدَّدَ} \]. The period of waiting that you reckon (33:50). \[ \text{غَدَّدَ} \] is also syn. with \[ \text{غَدَّدَ} \] or it has an intensive signification. \[ \text{غَدَّدَة} \]: He reckoned it time after time. He made it numerous; he made it a provision against the casualties of time. \[ \text{جَمَعَ} \] Má'á\[ \text{غَدَّدَة} \] and \[ \text{غَدَّدَة} \]: He amasses wealth and counts it time after time (104:3).

\[ \text{غَدَّدَة} \] is sometimes syn. with \[ \text{غَدَّدَة} \].

\[ \text{عَدَّة} \] is also syn. with \[ \text{عَدَّة} \]. The period of waiting that you reckon (33:50).

\[ \text{عَدَّة} \] is also syn. with \[ \text{عَدَّة} \] or it has an intensive signification.

\[ \text{عَدَّة} \]: He reckoned it time after time. He made it numerous; he made it a provision against the casualties of time. \[ \text{جَمَعَ} \] Má'á\[ \text{عَدَّة} \] and \[ \text{عَدَّة} \]: He amasses wealth and counts it time after time (104:3). \[ \text{عَدَّة} \] is also syn. with \[ \text{عَدَّة} \] or it has an intensive signification.

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\[ \text{عَدَّة} \] is also syn. with \[ \text{عَدَّة} \] or it has an intensive signification.
عَدَّلَ [aor. أَعْدَلَ] inf. noun عَدُّلُ : He acted equitably. 
عَدَّلَ في أمره : He acted justly in his affair. 
أن تُعْدِّلْوا بين اليساء : That you act equitably or keep perfect balance between the women (4:130).
عَدَّلَ : He declined, deviated. 
بل هم قومٌ يُعْدِّلُونَ : But they are a people who deviate from the right path (27:61). 
عَدَّلَ عن الطريق : He deviated from the right path. 
عَدَّلَ بِرَبِّهِ : He attributed co-partners with his Lord. 
مَرَّهُمْ يُعْدِّلُونَ : They attribute copartners or set up equals with their Lord (6:151). 
عَدَّلَ : He made such a one to be equal or like such a one; he kept perfect symmetry between such a one and such a one; 
عَدَّلَ : It was or became equi ponderant to it. 
فَعَدَّلَكُ : Then He made thee well proportioned (82:8). 
عَدَّلَ : He was or became just. 
عَدَّلَ : He acted unjustly, wrongfully. 
عَدَّلَ : Equity, justice or rectitude; the mean between excess and falling short. 
إن الله يأمر بالعدل : Verily, Allah enjoins justice (16:91). Imam Raghib says that عَدَّلَ is of two kinds: One is absolute, such that reason requires the inference of its goodness, as the doing of good to him who does good to one and abstaining from harming him who abstains from harming one; and the other is such as is known to be by the law as retaliation etc. It also means, repayment, requital, compensation or recompense; equal number. 
عَدَّلَ ذلك صِيَامًا : Fast an equivalent number (of days) (5:96); ransom. 
لا يُعْدَلْ : No ransom shall be accepted from it (2:124); measure; an obligatory act or Divine ordinance; a supererogatory act; one who acts justly i.e. عَدَّلٌ = syn.

عَدِنَ [aor. عَدَّنَ and عَدِنَ and عَدِنَ] inf. noun عَدِنُ : He remained, stayed, dwelt or abode in the place. 
عَدِنَ بِدَعَوٍّ : I took for myself the country or town as a home. 
في جَنَاب عَدِنَ : In gardens of perpetual abode or eternity (61:13). 
عَدِنَ الحَجِرَ : He pulled out
the stone with the hoe. مَعْدَنّ : A mine; a place of fixedness of anything or origination of anything i.e. source. هو مَعْدَنّ لِلْخَيْرِ وَالْيَقْرَمِ : He is a natural source of goodness and generosity.

عُدَّة [aor. inf. noun مَعْدَدٌ عُدَّة and مَعْدُودٌ عُدَّة]: He ran quickly and also he ran gently but it often signifies he ran vehemently. عَدَا : The water ran. عَدَّة : He passed from it and left it; he passed beyond it, exceeded it or transgressed it. مَعْدَدٌ عُدَّة : He exceeded his proper limit. According to Imam Raghib, مَعْدَدٌ عُدَّة primarily signifies transition; a passing beyond or exceeding the limit and incompatibility to coalesce. فَأَتَعُودُمُ فِي السّبْتِ وَحُذَّرُوْدُ بِغَيْبَانَهُ : Pharaoh and his hosts pursued them wrongfully and aggressively (10:91). مَعْدَدٌ عُدَّة : When they transgressed the proper limits with regard to As-Sabbath (7:164). لَا تَعْدِ عَنْبَأَكَ : And let not thy eyes pass beyond them (18:29). مَعْدَدٌ عُدَّة (inf. nouns مَعْدَدٌ عُدَّة and مَعْدُودٌ عُدَّة and مَعْدَدٌ عُدَّة and مَعْدَدٌ عُدَّة) and also مَعْدَدٌ عُدَّة and مَعْدَدٌ عُدَّة : He acted wrongly, unjustly or tyrannically against him, transgressed against or exceeded the proper limit against him or acted aggressively against him. مَعْدَدٌ عُدَّة وَ غَاذَةٍ : He exceeded the limits of truth. مَعْدَدٌ عُدَّة : He transgressed against him; he attacked or assaulted him. اللَا غَاذَةٌ : Whosoever acts aggressively against you, punish him for his aggression to the extent to which he has transgressed against you (2:195). مَعْدَدٌ عُدَّة : And they exceeded the proper limits (2:62). مَعْدَدٌ عُدَّة : And who exceeds the limits of Allah (2:230). لَا غَاذَةٌ وَ مَعْدَدٌ عُدَّة : Signifies glaringly wrongful, unjust or tyrannical act. فَأَغَاذَتُوا عَلَيْهِ بِمَعْدَدٍ عُدَّةٍ عَلَيْهِمْ : In sin and tyranny or transgression (5:63). مَعْدَدٌ عُدَّة = لَا غَاذَةٌ عَلَىٰ : No blame upon me. مَعْدَدٌ عُدَّة (act.part. from مَعْدَدٌ عُدَّة) : Transgressor. مَعْدَدٌ عُدَّة : Every sinful transgressor (83:13). مَعْدَدٌ عُدَّة and مَعْدَدٌ عُدَّة are plurals (9:10;2:191). مَعْدَدٌ عُدَّة (inf. noun مَعْدَدٌ عُدَّة and مَعْدَدٌ عُدَّة is substantive): He treated or regarded him with enmity. مَعْدَدٌ عُدَّة : He was or became distant or aloof from the thing, or he made the thing to be distant from him. مَعْدَدٌ عُدَّة
(sometimes) signifies I vied with him in running.

أَنْ يَجُعلُ بَيْنَكُمْ وَبَيْنَ الْذِّينَ عَادِيَتَمُّ: That He should bring about between you and those with whom now you are at enmity (60:8).

عَدَّوُ: An enemy (plural عَدَّوُ). It is used both as singular and plural.

إِنَّ اللَّهُ عَدَّوُ لِلْكَافِرِينَ: Verily, Allah is the enemy of the disbelievers (2:99).

وَهُمْ لَكُمْ عَدَّوُ: And they are your enemies (18:51).

غَدَّةُ: Gudda. When you were enemies (3:104).

غَدَّةُ: Remoteness.

بَيْنَكُمْ وَبَيْنَكُمْ عَادِيَةُ: Between him and thyself was enmity (41:35).

غَدَّةُ: Side of a valley; a side; an elevated place; a distant place; a place for extending.

وَهُمْ بِالْعَدَّةِ الْقُضَوَى: And they were on the further side or bank of the valley (8:43).

عَدَّيْ: Enemy; transgressor; one who exceeds the proper limit (act. part. from عَدَّي).

غَيْرَ بَعْضٍ وَلَا غَدَّيْ: Neither disobedient nor transgressing the limit (2:174).

عَدَّيْ: Transgressors.

غَدَيْةُ (عَدَّيْ): Also signifies a company of warriors; horses or chargers of the warriors; remoteness.

وَالعَدَّيْ ضَبْحاً: By the snorting chargers of the warriors (100:2).

عَذَّبُ \[aor. عَذَّبَتْ \]: It was or became sweet or it was or became easy and agreeable to be swallowed or drunk.

عَذَّبُ: Sweet water or water, wine or beverage and food that is easy and agreeable to be swallowed or drunk.

مَاءَ عَذَّبُ: Sweet or palatable, agreeable or good water.

عَذَّبُ اللِّسَانُ: Verily, he is sweet of tongue.

هَذَا عَذَّبُ قُرَأَتْ: This is palatable and sweet (25:54).

عَذَّبُ: He gave up food on account of vehement thirst.

عَذَّبُ: He abstained from it.

عَذَّبُ عَنِ الأَّمْرِ: He punished or chastised him for the thing; he debarred, detained, forbade, prevented him from doing the thing.

عَذَّابُ: Punishment or chastisement; any corporal punishment; any infliction of pain that disgraced the person punished (syn. with عَذَّبُ or نَكَالُ).

عَذَّابُ: is so called because it prevents the person punished from returning to the like of his offence, and prevents others from doing the like of that which he has done (meaning he prevented).

فَعَذَّبُهُمْ عَذَّابًا أَيْمَامًا: So He will punish them with a painful punishment (4:174).

عَذَّبُ (عَذَّبَتْ): One
who punishes (مَعَذَّبُونَ) and plurals 17:59;17:16).

God is not going to punish them (8:34).

(pass. part.): One who is punished. (مَعَذَّبُونَ) (plural) (26:139).

عَذَرَ [aor. inf. noun (مَعَذَّرَة) عَذَرَ (مَعَذَّرَة) : He excused or cleared him from blame; he exculpated him; he accepted his excuse. عَذَرَ also means, he was guilty of many crimes so as to render him excusable who punishes him. (inf. noun (عَذَرَ)) : He excused himself; he adduced or urged an excuse or a plea for himself. : He excused himself to me; he begged me to accept his excuse. (and (عَذَرَ) : He asserted himself to be clear of his crime, sin or misdeed. : They will make excuses to you (9:94). It is said that the primary meaning of عَذَرَ is the cutting of a man off from the object of his want and from that to which he clings in his heart. عَذَرَ may also mean, he excused himself for not complying with a claim or request. It also means, he did not adduce an excuse (cont. signification); also means, he complained of him or it.

عَذَرَ (inf. noun (عَذَرَ) : He affected to excuse himself but had no excuse or did not adduce an excuse that was valid; he did less than what was incumbent upon him or was remiss and deficient in an affair, causing it to be imagined that he had an excuse when he had none. (مَعَذَّرَة) is act. part. (plural (مَعَذَّرَة). (مَعَذَّرَة) : The defaulters or the makers of false excuses came (9:90). (مَعَذَّرَة) and (مَعَذَّرَة) (inf. noun from (عَذَرَ) : An excuse; an apology; a plea whereby one excuses oneself. : فَكَذَّبْنَ مِنْ لَدَيْنِ عَذَرًا : An excuse from me (18:77). also means success or victory. : (مَعَذَّرَة) (مَعَذَّرَة) : Whose is the success or victory? : مَعَذَّرَة : Excuse. They said as an excuse (7:165). The plural of مَعَذَّرَة is مَعَذَّرَة and the latter is also plural of مَعَذَّرَة. Some say that مَعَذَّرَة is the irregular plural of مَعَذَّرَة and means excuses, apologies, pleas, allegations and arguments. : Though he puts forward (his) excuses (75:16). also means veils, curtains or coverings.
The camels were or became mangy and scabby.  He aspersed him; he charged or upbraided him with evil; he wronged him and reviled him and took his property.  He disgraces his people.  He did to him an abominable thing; he did to him what he disliked.  He alighted at his abode as a visitor.  He came to him and sought his favour or bounty; he applied himself to obtain favour or bounty of him without asking; he went round about him seeking to obtain what he had whether asking him or not asking him.  The needy; one who asks for bounty; one who seeks bounty without asking.

And feed the contented and him who asks and supplicates (22:37).  A case of reviling or of being reviled; a crime or sin that is noxious like the mange or scab; a foul or abominable thing; a cause of grief or vexation; annoyance or hurt; vexing conduct; violence; the slaying unexpectedly of an army without the permission of the commander; a debt or fine which one is obliged to pay; a fine for homicide.  The alighting of an army among a people and eating of the produce of their fields without knowledge of the commander.  And thus you incur guilt for them unknowingly (48:26).

His stomach became in a corrupt or disordered state from being burdened.  (said of a river): It abounded with water.  The water of the well became abundant.  He spoke clearly, plainly or distinctly without incorrectness; he was or became an eloquent Arab.  His tongue was or became chaste Arabic.  Pertaining to Arabic; clear, eloquent and chaste in speech; of established Arabic lineage.  What a foreign tongue and an Arab (41:45)?  He spoke clearly, plainly, distinctly in Arabic.  In the Arabic language; in a clear, eloquent and comprehensive language (26:196).  as also  The Arabs or Arabians.  Those Arabs who dwell in the desert.  The Arabs of the
desert are the worst in disbelief (9:97). غرَّبٌ: A woman who loves her husband passionately and excessively and is obedient to him (also a woman disobedient to her husband and unfaithful to him). غرب (plural of غرب): Loving wives; passionately loving and obedient wives. لغة العربية: The Arabic language.

غرَّجٍ: A woman who loves her husband passionately and excessively and is obedient to him (also a woman disobedient to her husband and unfaithful to him). غرب (plural of غرب): Loving wives; passionately loving and obedient wives. لغة العربية: The Arabic language.

غرَّجٍ: He ascended or mounted the ladder. غرب: He mounted upon the thing. غرب: The thing became high. غرب and غرب: He limped by reason of accident in his leg or foot, or he walked with a limping gait by reason of some accident (some say not naturally or not by reason of a chronic ailment, and others say, naturally or by reason of a chronic ailment). فطلوا فيه غربون: They began to ascend therein (15:15) or through it. غرب: The sun inclined to the west. غرب: Lame by nature, preferably by reason of an accident in leg or foot. غرب: Nor any blame on the lame (24:62).

غرَّجٍ: A ladder or series of steps or stairs. (plural غرب and غرب like غرب). غرب: A place of ascent. غرب: Lord of great ascents (70:4). غرب: is also applied to the crow because of its hopping movement.

غرَّبَ: He struck him with the stick. غربَ: Dry branch of a palm-tree (36:40).

غرَّبَ: He built or constructed a construction of wood. غربت: He raised the roof of the house. غربت: He struck such a one in the base of his neck. غربت: And in the trellises which they built (16:69). غربت: A booth or shed or thing constructed for shade mostly made of reeds and sometimes made of palm-sticks; a structure of wood built at the end of the wall, forming a shade; the trellis or wooden thing which serves for the propping of a grape-vine; the roof of a house or the like; (plural غرب).
Having fallen down upon its roofs (2:260); the throne of a king or the ceremonial chair or seat of a king.

Is thy throne like this (27:43).

He (God) reigned as king; He became established on the throne of power; He governs every thing (10:4); highest sphere.

From the highest sphere to the earth; the bier of corpse.

The bier shook with pleasure because it carried the dead body of Sa'd; or the throne of the (Gracious God) shook with pleasure because of the death of Sa'd; the nest of a bird such as is built in a tree; the angle, corner or strongest side; the head or chief of a people.

The chief of the people; the means of support of a thing.

His power or might departed or his affairs or state became weak and his power and prestige departed, or he perished; regal power, sovereignty, dominion, might or power.

also signifies the transcendent attributes of God, i.e. such attributes as are not found in any other thing as in: On that day eight engels will bear the throne of thy Lord (69:18); the protuberant part in or of the upper surface of the foot in which are the toes. (plural of which is feminine of which is act. part.).

Grape-vines trained upon trellises.

Gardens trellised (6:142).

[inf. noun: He showed, manifested, presented the thing to such a one.

He mentioned or showed or presented the thing to him or proposed or propounded it to him.

He made the army to pass by him in review; he reviewed the army.

He exposed them to the sword; he slew them with the sword.

Then He presented them to the angels or put them before the angels (2: 32).

When they were presented or brought before him... (38:32).

It happened or occurred to him. also means it appeared or became apparent to him.

I defrauded him in selling.

He said a thing which he
intended or desired but did not explain it or say it plainly or clearly; he said it indirectly;  

"عَرَضَ" signifies the speaking of a thing obliquely, indirectly, obscurely, ambiguously or equivocally. According to the early authorities "عَرَضَ" signifies, he used a phrase susceptible of different meanings by which the hearer understood a meaning different from that which he (the speaker) intended.  

Respecting that which you speak indirectly about a proposal of marriage to these women (2:236).  

(عَرَضَ) : He turned away from it, avoided, shunned or left it.  

Who avoids remembering Me (20:125).  

(عَرَضَ) : He expressed the question broadly.  

(عَرَضَ) : We shall present face to face the Hell to the disbelievers (18:101).  

Breadth, width; vastness.  

(عَرَضَ) : He went breadthwise and lengthwise; latitude; a valley; a mountain; a collection of clouds that obstructs the horizon; a great army; worldly goods; price; gain; an accident; happening; a compensation; a substitute; any goods or commodities except gold or silver; madness; insanity; a portion of the night.  

(عَرَضَ) : You seek the goods of this world (8:68).  

(عَرَضَ) : Its vastness is like the vastness of the heavens (3:134).  

(عَرَضَ) : If it had been a near gain (9:42).  

(عَرَضَ) : A thing that is set as an obstacle in the way of another thing; a thing that is set as a butt like the butt of archers.  

(عَرَضَ) : Such a one is butt to men i.e. a person whom men revile or cut jokes with.  

(عَرَضَ) : And make not Allah a target or butt for your oaths or an obstacle in the fulfilment of your oaths (2:225).  

(عَرَضَ) : This is a thing prepared for thy common use. Also means, a purpose, an object or desire.  

(عَرَضَ) : Any thing showing its breadth or side hence appearing; collection of clouds extending sideways in the horizon or a collection of clouds that comes over against one in the sky unexpectedly or comes like as does a mountain; an occurrence; a gift appearing
from a person; any thing facing one; an obstacle; the side of the cheek.

When they saw it as dense cloud coming or appearing towards their valleys, they said this is a cloud which will give us rain (46:25).

Act. part. of مُعَرَّضٍ i.e. one who turns away, shuns, leaves. مُعَرَّضٍ and مَعْرِضٌ are plurals (3:24; 6:5).

Large, much; wide or broad. دُعَاءٌ مَعَرِضٌ: Long prayer, (41:52).

عَرَفَ [aor. عَرَفَ inf. noun عَرَفُ مَعْرِفَةٍ] : He knew or it became acquainted with it; he knew it by means of any of the five senses and also by mental perception; he recognized it. Imam Raghib says that المَعْرِفَة is perceiving a thing by reflection and by consideration of the effect thereof upon the mind or sense (عَلَمُ المَعْرِفَة). According to some authorities المَعْرِفَة differs from عَلَمُ لِئِنْ inasmuch as the former concerns the thing itself which is its object, whereas the latter concerns the states or conditions or qualities thereof. The contrary of the former is مَهْلَكٌ and of the latter is جَاهِلٌ. When that came to them which they knew (2:90). عَرَفَ في وُجُوهِ الْذِينَ: Thou wilt see in the faces of .... (22:72). They recognize the favour of Allah (16:84). عَرَفَ أَمْرٌ also signifies he requited. عَرَفَ الْفَرْسُ: He clipped the mane of the horse. عَرَفَ الْأَمْرَ: He was patient in relation to the affair. عَرَفَ: He was or became submissive. عَرَفَ: He was or became sweet or pleasant in his odour. عَرَفَ الْأَمْرَ: He acquainted him with the affair. عَرَفَ بَعْضاً: He acquainted (her) with a part of it (66:4). عَرَفَ also means, rendering a thing fragrant and adorning, decorating or embellishing it. عَرَفَ أَيْمَهُ: He (God) made it known to them, or made it pleasant for them; He decorated it for them (47:7). عَرَفَ: He branded him with his misdeed.

They knew or were acquainted with each other; they vied or competed for superiority in glory, or simply they vied with one another. لَعَارَفُوا: So that you may become acquainted with each other or vie with one another for superiority in glory (49:14).

عَرَفَ أَيْمَهُ: He confessed it or acknowledged it (inf. noun عَزَّى). عَزَّى (عَارَفَ أَيْمَهُ).
He acquainted me with his name and condition. They confessed their guilt (67:12). Confession or acknowledgement. It also means goodness or a good action or quality; gentleness; a favour; beneficence or bounty; a thing liberally or freely bestowed; moderation; sincere or honest advice; good fellowship with men. And enjoin goodness (7:200).  غَزَفَ also means, common parlance or common usage.  غَزَفَ of the horse is its mane. The people came one after another. By the winds that are sent one after another; by the angels that are sent forth with goodness i.e. to spread goodness; by the beings that are sent forth gently (77:2).  غَزَفَ also means, waves of the sea; elevated sand; elevated place; (plural أَسْتُرُّ وَالْعَزْفُ وَالْأَمْوَلُ وَغَزَفَ). Occupants of the elevated places (7:49).  غَزَفَ also may signify that spiritual realization which a man has through his unsullied nature, acquiring it by the help of God, given intellect and the testimony of his inner self. thus may mean very high spiritual realization and elevated spiritual rank.  غَزَفَ (act. part.).  مَعْزُوفَ (pass. part.): Known particularly well or commonly known; lawful; according to use and custom. Being equivalent to it possesses all the meanings of the latter word.  طَاعَةٌ (مَعْزُوفَة). You enjoin goodness (3:111). (feminine of مَعْزُوفَة).  مَعْزُوفَة. Known or actual obedience (24:54).  مَعْزُوفَة. The place where the pilgrims halt on the day of  ذُلْتِ الحَجَة (2:199).

[Ref: 566]
[aor. inf. noun غُرَّأ : He came to such a one seeking his bounty; he came to such a one or upon him. غُرَّاءُ : The affair befell him; attacked him; distressed him. غُرَّاءُ الآخر : (syn. with غُرَّاءُ) : The affair betided him, befell him or distressed him.

غُرَّأ : He was or became affected with the tremor of fear. غُرَّأ بِغَضَبِ الْيَبِينَا : Some of our gods have smitten thee with evil (11:55). غُرَّة : A thing by means of which another thing is rendered fast or firm and upon which reliance is placed; the handle of a mug; the environs of a town where people pasture their cattle; a company of men by whom one benefits. غُرَّةٌ also means the best and excellent part of property. غُرَّةُ is a name of the lion. غُرَّةُ البَلَدِ : A firm handle (2:257) or the firmest thing upon which one lays hold. غُرَّةُ السَّمَالِيكِ : The support of the poor or the needy. It also means tangled trees of which the leaves do not fall in winter.

[RG. inf. noun غَرِيِّ : غَرَّى مِنْ يِبَاهِ : غَرِيِّ. غَرِيِّةٌ : The body was or became bare of flesh or was lean. غَرِيِّ مِنْ اللَّحْمِ : He or it was or became free from fault, defect, blemish etc. غَرِيِّ مِنْ الْعُبُبِ : No one can be exempted from death. غَرِيِّ مِنْ الْمَوْتِ أَحَدُ : And thou wilt not become naked (20:119). غَرَّأَ : Nakedness of bareness; a bare tract of land; wide or spacious tract of land in which there is nothing that hides or conceals; the vacant surface of a wide space of land. غَرَّأً بِالْغَرَّأَ : Would have been cast upon a bare tract of land (68:50).

[RG. inf. noun غَرِّرِ : غَرَّرِ وَرُجُّ : وَرُجُّ : Allah to Whom belong might and majesty or glory and greatness; He magnified or exalted Himself; He was disdainful or scornful; He resisted; He was invincible, not to be overcome. غَرَّرُ : The thing was or became difficult or hard; insuperable or unattainable; the thing was or became rare, scarce; he or it was or became highly esteemed or greatly valued. غَرَّرُ الْمَاءَ : The water flowed. غَرَّر also
means, he was or became weak. He overcame him or conquered him; he overcame him in argumentative contest. He has prevailed against me in dispute (38:24). He exalted or elevated him; he loved him; he aided or helped him. Thou exaltest whomsoever Thou pleasest (3:27). He rendered him mighty, powerful or strong; he strengthened him by means of another. So We strengthened (them) by the third (36:15); he rendered mighty, strong, high elevated in rank or condition or state; he rendered him honourable or illustrious; he aided or helped him. and are syn.

: Might, power or strength (as also ) especially after meanness of condition; high or elevated rank; nobility; honour; disdainfulness or pride or self-exaltation (as also ); the power of resistance (as also ); rareness, scarceness (as also ); invincibility (as also ); the act of overcoming; superior power (as also ); Copious or vehement rain.

: So that they may be a source of power for them (19:82). Self-exaltation or pride incites him. (2:207).

: They said: By Pharoah's honour (26:45). And all honour belongs to Allah (35:11).

: Mighty, strong; noble; honourable, glorious; proud; disdainful; invincible, indomitable; not to be overcome; rare, scarce; highly esteemed; greatly valued; one who overcomes everything; incomparable, unparalleled. also signifies the king. The Mighty, the Wise (62:2).

: A surname applied in ancient times to the ruler of Egypt i.e. the valley of the Nile together with Alexandria like (the Negus) applied to the king of Abyssinia, (Kaiser) to the emperor of the Romans.

: Great, mighty Book; inimitable and unequalled (41:42). also signifies severe, difficult, distressing or grievous.

: It is distressing to him that you should fall into trouble (9:128).

: They turn the honourable, the most elevated or esteemed of its people (27:35).

: More and most honourable, mighty, powerful etc.
honourable will surely drive out (63:9). An idol of the Arabs (53:20).

عَزْبَ (63:9) [aor. يَعْزُبُ and inf. noun يَعْزَبَ] He or it was or became distant or remote and absent from me; he or it was or became absent, concealed and went away or departed. Nothing is absent or hidden from His knowledge.

عَزْبَةُ [aor. يَعْزُبْهُ and inf. noun يَعْزَبَةً] The land became destitute of inhabitants.

عَزْزَ [aor. يَعْزُرُ] He prevented or turned him away from the thing. This is the primary signification from which others are derived. He disciplined, corrected or punished him, meaning he did to him that which should turn him away from evil or foul conduct; he inflicted upon him beating less than that is prescribed by the law; he beat him vehemently; he blamed, censured or reproved him; he aided, helped and assisted him, or he strengthened him against his enemy by repelling the latter and did so again and again; he treated him with reverence or respect; he abased him (cont. signification).

عَزْزَةُ [aor. يَعْزُرُ] He or it was distant or remote and absent from me; he or it was or became absent, concealed and went away or departed. Nothing is absent or hidden from His knowledge.

عَزْزَةُ [aor. يَعْزُرُ] He or it was or became distant or remote and absent from me; he or it was or became absent, concealed and went away or departed. Nothing is absent or hidden from His knowledge.

عَزَزَةً [aor. يَعْزُرُ] He or it was or became distant or remote and absent from me; he or it was or became absent, concealed and went away or departed. Nothing is absent or hidden from His knowledge.

عَزَزَةً [aor. يَعْزُرُ] He or it was or became distant or remote and absent from me; he or it was or became absent, concealed and went away or departed. Nothing is absent or hidden from His knowledge.

عَزَزَةً [aor. يَعْزُرُ] He or it was or became distant or remote and absent from me; he or it was or became absent, concealed and went away or departed. Nothing is absent or hidden from His knowledge.
He determined, resolved or decided upon doing the thing; he strove hard in the affair; he settled it firmly.

If they decide upon or are resolved upon the divorce (2:228).

And when the affair is decided upon or is determined upon (47:22).

And decide not or resolve not on the marriage-tie (2:236).

He commanded the man earnestly that he should do such a thing.

Firmness and perseverance in doing a thing upon which one's heart is set or upon which one is determined; earnestness, constancy and patience; the quality of deciding an affair.

And We did not find in him the quality to decide the affair or resolve to disobey (20:116).


He asserted his (another person's) relationship as son to such a one.

He asserted his own relationship as son to him.

A party of men; a separate party. According to Imam Raghib, the word means, a company of men who assert their relationship, one of another, either by birth or by leaguing together for mutual aid. ( and are plurals of and mean, separate or sundry parties).

From the right and from the left in different parties (70:38).

It (a thing or affair) was or became difficult, hard, intricate.

It was or became difficult for him.

The man was hard in disposition, or ill-natured.

Time became severe to us.

He demanded the debt of the debtor, it being difficult for him to pay it.

He forced him to do a thing against his wish.

He was left-handed.

They were difficult or hard towards each other or treated each other with harshness; they disagreed with each other, said of a buyer and seller or of husband and wife.

But if you
disagree with each other or meet with difficulty from each other (65:7).

And if he be in difficulty or in straitened circumstances (2:281).

We will ease his way towards difficulty (92:11).

The army of difficulty (an appellation given to the army of Tabuk).

An unlucky day. She-camel that does easily conceive.

This is a hard day (54:9).

The night came on or came on with its darkness; the darkness of the night came on; the night departed.

And by the night when it departs or when it approaches (81:18).

The clouds approached the earth. This is only said when it is in the night with darkness and lightning.

It is also said of a beast of prey when it goes about in the night seeking for prey.

He prepared the food with honey; he mixed it with honey and made it sweet and pleasant.

He fed him with honey; he made him an object of eulogy; he made him an object of love to men.

Honey. Streams of clarified or purified honey (47:16). It also means, flowers or blossoms because honey is made therefrom; a good or righteous deed.

A verb of the family of and means: It may be that; "may-be"; "perhaps". It denotes hope in the case of that which is liked and fear in the case of that which is disliked as in the verse.
while it is bad for you (2:217). It also denotes opinion or doubt or certainty.

Would you then, if you were placed in authority, create disorder in the land (47:23)? As uttered by God, it is expressive of an event of necessary occurrence. May be Allah will vouchsafe victory to you (5:53). It is generally followed by the particle أن (= that). It is used in various ways as shown in the following sentences. All meaning almost the same; the first sentence literally means, it may be that Zaid is or will be the performer of the act of standing; the second means, it may be that Zaid stands or will stand and the third signifies, it may be that Zaid is standing.

**عشرَ (aor. inf. noun عشر) :** He took one from ten; he added one to nine and made the number ten. 
**عشرهمَ :** He made them ten by adding himself to their number. 
**عشرةَ الناقة :** The she-camel became i.e. ten-month pregnant. 
**عشر آلةَ :** (aor. inf. noun عشر) He took the of the property (tenth part). 
**عشرهمَ :** He made them ten by adding himself to their number or became the tenth of them; it also means, he took the tenth of them and made them nine or they became nine. 
**عشر :** Ten; used for feminine. 
**عشر بناء :** Ten women. 
**فاتوا يعشر سورٍ :** Bring ten chapters (11:14). 
**عشرةً :** Ten. It is used for masculine. 
**عشر رجلٍ :** Ten men. 
**اطعَم عشرةٌ مساكين :** i.e. feeding ten poor persons (5:90). 
**عشرةٌ :** A tenth part joined with the preceding number it is used for feminine as i.e. fifteen women. 
**عشر :** A tenth part joined with the preceding number it is used for masculine as i.e. fifteen men. 
**عشرينَ = Twenty :** Some authorities say that means, a hundredth part; others say it means a thousandth part. 
**عشرَ :** Plural of معاشرَ. 
**عشرةً :** A tenth part of that which We have given them (34:46). 
**عشرةٌ :** (inf. noun عشرة) He mixed with them; consorted with them; held social and familiar. 

**عشرٌ :** Consort with them in
kindness (4:20). Kinsfolk or nearest relations or kin by descent from the same father or ancestor; a small sub-tribe; a small portion or smallest subdivision of a tribe, or a tribe (syn. خُمْسَةٍ): Warn thy nearest kinsmen (26:215).

A company, a great company or collective body of people, consisting of men, exclusive of women like قُوْمَ and نَّفَرَ and having no proper singular; a community; any company whose state of circumstances is one. يا مَعْشَرَ الْجَنََّةِ وَالْإِنسَانَ: O company of jinn and men (6:131).

A she-camel that has been ten months pregnant or that has been eight months pregnant. Its plural is عَشَارٌ and عَشَارٌ is applied to she-camels until some of them have brought forth and others are expected to bring forth: And when the she-camels ten month pregnant are abandoned (81:5).

An associate; a husband; a wife; a friend. وَلَيْسَ عَلَيْهِمُ الْعَشَّارِ: And evil indeed is the associate (22:14).

عَشََارَ [aor. عَشََأَ] inf. noun عَشََأَ: He turned away from him or it to another. وَمَن يَعْشَ عَنْ ذَكَرِ الرَّحْمَٰنِ: I repaired to him by night. عَشََأَ: He pastured the camels by night. عَشََأَ: He betook himself towards the fire hoping to obtain thereby guidance and good. عَشََأَ (aor. عَشََأَ): He was or became blind or he was or became weak-sighted, or he did not see by night but saw by day. عَشََأَ: Weakness of sight or sightlessness by night. عَشََأَ: The evening meal. عَشََأَ: The beginning of the darkness of night; from sunset to darkness of night. It is syn. with عَشََأَ (or from the declining of the sun from the meridian to the rising of the dawn). وَجَاءُوا أَبَاهُمْ عَشََأَ يُكَونُ: And they came to their father in the evening weeping (12:17).

عَشََأَ: The late part of evening or the evening or the afternoon (as also عَشََأَ), or time between the declining of the sun from the meridian to the rising of the dawn. Sometimes it means the night. صَلَاَةُ الْعَشََأِ: The two Prayers of the afternoon i.e. وَسَبَّبَ الْعَشََأِ وَعَشََأَ: I came to him early in the morning and late in the evening.
And glorify (Him) in the evening and in the early morning (3:42). (noun of unity): One evening or a morning thereof (79:47).

[ar. inf. noun] غُصَبَّ : He twisted a thing or wound it round. This is the primary signification; he folded it.

غُصِبَّ الفَطَّة : He bound the thigh of the she-camel.

غُصِبَ الشَّيْء : The people were drawn together by means of it and surrounded it.

غُصِبَ الْجُرْحُ بِبَيْنَهُ : He clung to the thing; he grasped the thing with his hand.

غُصِبَ : He was or became firm and compact in flesh.

غُصِبَ الرِّجَلُ بِبَيْنَهُ (unity of غَصَبِ ) : A party or company of men who league together to defend one another; a company or an assemblage of men and of horses.

غُصِبَ : And we are a strong party (12:9).

غُصِبَ : A vehement or severe or distressful day; a vehemently hot day; a cold and cloudy day in which nothing is seen of the sky (11:78).

[ar. inf. noun] غَصَبُ : He squeezed out the juice of the thing by pressing it.

غَصَبُ (حُصَبُ) : I am pressing wine (12:37).

غَصِبَ : He forced out the water of garment by squeezing it; he collected or took the produce of the earth.

غَصِبَ : He aided or succoured or assisted him; he saved or preserved him; he gave gift or did some benefit or favour to him.

أَوْلَـٰدُكَ فِي أَمْلَاكٍ يَغْصِبُ فِي نَيْنَا : Would that there were among our kings one giving to us the like of that which thou givest.

أَوْلَـٰدُكَ : They were rained upon.

فِي هِيَّةٍ يَغْصِبُونَ : In it they shall have rain (i.e. they shall aid or succour one another; they shall give gifts to one another (12:50); they shall be preserved and saved.

غَصِبَ : It or he hindered him or prevented him; he refused or withheld it.

غَصِبَ : He entered upon the time of غَصِبَ . غَصِبَ : Time; a period of time; (دُهْرً) ; an hour or a time of the day; a day as opposed to night; a night as opposed to day; the morning before or after sunrise the afternoon; evening; last part of the day when the sun becomes red.

غَصِبَ : The night and the day; the morning and the evening i.e. غَصِبَ .الْغَدَةُ وَالْعُشَى also signifies,

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rain from the clouds called مَعْصَرَةٌ. A man's near kinsfolk such as are called وَالْعَصْرُ. (plural of مَعْصَرَةٌ) : Clouds, so called because they press forth water; clouds full of rain; clouds ready to pour forth rain; winds ready to press forth the rain from the clouds (78:15).

إِنَّكَ رَجُحًا فَقَدْ لَقِيْتَ إِغْصَادًا: If thou art a wind, thou hast met with a whirlwind.

A whirlwind should visit it (2:267).

فِي أَيْوَامِ الْبُرُوجِ: A day in which the wind blows violently (14:19) i.e. يَوْمَ غَاصِفَ. 


غَاصِفَ عَاصِفَ: And then they blow violently (77:3).

جَعَّلَ الْأَرْضَ: God defended, protected him from evil.

بِهِ: In him.

غَاصِفَ الْأَرْضَ: God will protect thee from the people (5:68).
defended or preserved himself, by the grace of God; he abstained from evil by the grace of God.

Hold fast to Allah (22:79). He defended or preserved himself or he refrained or abstained. But he preserved himself from sin (12:33). (act. part.): One who protects; defending or defender. There is no defender today (11:44). In this verse may be an instance of in the sense of meaning, no person defended or no possessor of defence. Prevention or hindrance; defence or protection; rope or cord.

The tie or bond of marriage. (plural of ): Ties or bonds of marriage. And hold ye not to the matrimonial ties or bonds of disbelieving women i.e. divorce them (60:11); a defender from a state of perdition and from want. A defender of widows; inability to disobey;

[plural of ] : Their cords and their staves or sticks (20:67). (aor. inf. noun ) : He beat or struck him with the staff or stick or rod. : I bound the wound. He collected together the people for good or evil. : A staff, stick or rod. This is my staff (20:19). : He threw down his staff; or having reached his destination, he stayed and rested and thus means, he departed; collecting or gathering; community or party. It is said that the primary signification of the word is the state of combination and union. He opposed the community or separated himself from them. They have made or created a schism or dissension among the Community of Muslims. Dissension and discord occurred among the people. People are afraid of him who harms them, i.e. they should be kept in awe. : He disclosed to him what was in his mind. also means the tongue, perhaps as being likened to a staff because used in chiding. It also means the bone of the shank. (plural).

[plural of ] : He
disobeyed him or rebelled against him. And he who disobeys me (14:37). The vein did not stop bleeding. And wickedness and disobedience (49:8). And disobedience to the Messenger (58:9).

[ar. inf. noun غضد]. He seized it with his teeth and pressed it therewith. He stuck or clove to his companion. This is said to be the primary signification or he seized him with his teeth, because this also signifies cleaving.

[ar. inf. noun غضد]. He hit or hurt his غضد (upper arm between the elbow and the shoulder-blade); he aided or assisted him or he was or became his غضد i.e. aider or assistant for غضد primarily relates to the arm, then it was metaphorically applied to signify an aider or assistant. غضد: The upper arm or upper half of the arm from the elbow to the shoulder-blade (plural); غضد: We shall strengthen thy arm with thy brother or shall assist thee by thy brother (28:36); an helper, assistant or aider. غضد: Such a one is my support or stay or aider or assistant. غضد: Nor could I take as helpers those who lead people astray (18:52); the side of the armpit; a side of a road; a quarter, region or tract; the two sides of a watering trough or tank etc.

[ar. inf. noun غضد].
He prevented, withheld or debarred her from marrying wrongfully. The primary signification of عضل is the act of straitening or debarring, preventing, withholding.

He straitened him in his affair and intervened as an obstacle between him and that which he desired.

 فلا تعضلُونَ: And do not prevent them (2:233).

عَضَطَ : He lied; he embellished speech with falsehood; he uttered falsehood and calumny as also عِضَطَة: He calumniated such a one; he reviled or vilified him. عَضَطَة also means, he enchanted. عضَطَة: A lie or falsehood; a calumny; enchantment. عامِنَ وَعَضَطَة are plurals. آلَّذِينَ جعلوا القرآن عضَطَة: Those who pronounced or treated the Qur'an to be a bundle of lies or so many enchantments (15:92).

عَضَطَ: He cut the sheep or goat into parts or portions. عضَطَة: He divided the people into parts or sections. which is inf. noun from عضَطَة which is equivalent to عضَطَة signifies the act of dividing a thing into parts. عضَطَة: A limb of the body; one person of a party. عضَطَة: A piece, part or portion of a thing; a part, sect or class of people. فِي الْخَارِجِ عضَطَة مِنْ الْبَنَاتِ: In the house are several parties, sects or classes of people, the word also means a lie or falsehood as given in V 1017. آلَّذِينَ جعلوا القرآن عضَطَة: Those who have divided the Qur'an into parts (15:92).

عَطَطَ: He or it inclined or bent. عطَطَة: He inclined towards him or it. عطَطَة: He returned against him with that which he disliked. عطَطَة (said of a she-camel): She became compassionate towards her young one and yielded her milk. عطَطَة: The side of a thing; the side of a human being from the head to the lip or to the foot. جاءَ نائِي عطَطَة: He came in an easy or a pleasant state. نائِي عطَطَة: Twisting or bending his neck or turning his side disdainfully or magnifying himself or behaving proudly and turning away (22:10).

عطِلَ: The man became
destitute of property. The woman had no ornament upon her body. (aor. عطلة المزاة) The hired man was without occupation. عطل الشيء : He left the thing unattended or neglected. عطل الأبل : He left the camels without a pasture to tend them. عطلة التَّعِطِيل signifies the rendering of a place vacant, void or unoccupied, or a thing unattended or neglected, or making a man or a thing unemployed or unused, free from work.

عطلة الرُّعِيَّة: And when the camels ten months old will be left without a pasture or unattended or unemployed (81:5). The subjects were left without any governor to govern them. عطلة البُيْن: The well was left in a state that none came to it for taking water from it. عطل: He left off going to the well. عطلة بَيْن is pass. part. and feminine of عطلة: Deserted well (22:46).

عَطَأ inf. noun عطأ البَيْن: He took the thing. عطأ الشيء : He raised his hand towards it. عطأ signifies the act of raising the head and hands to take a thing. عطأة البَيْن : He gave him the thing. عطأة الشيء is the act of giving, presenting or offering. عطأة الرُّكْب: He took the thing. عطأة الأمر : He ventured upon the affair. عطأة الرجل: The man stood upon the extremities of the toes and raised his hands to take a thing. عطأة العين is the act of taking a thing with the hand; taking with the hand what is not right or just or due; contending in taking; standing upon the extremities of the toes with raising the hands to a thing; being bold, daring or courageous so as to venture upon a thing without consideration or hesitation. Indeed We have given thee abundance of good (108:2). فعطأة فعقر: And he seized (a sword) and hamstrung (her) (54:30). عطأة: A thing that is given; a gift, meaning an act of giving of such as is bountiful or generous. عطأة غير ممدود: A gift that shall not be cut off (11:109). عطأة also signifies a soldier's pay or stipend.

عظم [aor. عظم inf. noun عظامة] : He was or became great in his bone. This seems to be the primary signification of the word; then metaphorically said of any thing great, whether an
object of sense or of intelligence, a substance or an accident or it or he was or became great in estimation or rank or dignity; and it or he was or became great in comparison with other things or men.

And it or he was or became great in estimation or rank or dignity; and it or he was or became great in comparison with other things or men.

The affair became difficult and oppressive for him.

He made the thing great, big or large; he treated it or him with respect or veneration.

I did thus for the purpose of rendering honour to him or it.

And He will enlarge his reward (65:6).

And whoso respects the sacred Signs of Allah (22:33).

Bone of an animal upon which is flesh.

My bones have become feeble (19:5).

Great, big or large etc., contrary of حَقِيرٌ; great in estimation or rank or dignity; huge, enormous or vast; of great magnitude or importance; of great gravity; severe, grievous, formidable or terrible.

is superior to كَبِيرٌ because while the latter signifies great etc. in itself, the former i.e. عَظِيمٌ signifies esteemed great by others or great in comparison with other things of its kind. is cont. of حَقِيرٌ: A man great in respect of glory. : He accused him of an act of great gravity or with an enormity.

In the sight of God it was a grievous thing (24:16).

Great punishment (2:8).

The punishment of a dreadful day (6:16).

is one of the attributes of Allah i.e. Incomparably Great (2:256).

More or most great etc.

The highest rank with Allah (9:20).

[We abstained from] أَقَاطَ وَعَفَ [what was unlawful or not decorous or from things that should be sacred or inviolable, base or carnal, objects of inordinate desire. Also means, he was modest, chaste, virtuous etc. Generally in the Qur'an the verb is used without the expression of the object or objects. and signify the same; also signifies, he affected or constrained himself to abstain from what was unlawful.

And who is rich, let him abstain (4:7).

And who have no
means of marriage, should keep themselves chaste (24:34).


[27:40] (applied to a man and a jinn): Wicked or malignant; crafty or cunning; abominable, foul; abounding in evil; strong or powerful; insolent and audacious in pride and in acts of rebellion or disobedience; one who rolls his adversary in dust; sharp, vigorous and effective in an affair, exceeding the ordinary bounds therein, with craftiness or cunning and wickedness or malignity.

[5:14] And Thou efface our sins or pardon us (2:287). The primary signification of ٱلْعَفَّ  when transitive is said to be "the purposing to take" a thing. Imam Raghib says that it is as though it meant I have purposed to remove or to take away thy crime or the like.

[7:200] Ask ye of Allah the effacement or the forgiveness of sins.

[9:43] May God set right thy affairs and honour thee. ٱلْعَفَّ also means,
he gave more than what was due from him, and he relinquished his right or remitted it in part or in whole.

١٦٣: أَلَّاَنْ يُعْفِقُونَ أَوْ يُعْفُونُ الْأَلْكَاثِ: Or they remit or he in whose hand is the tie of marriage should remit (or give more) (2:238).

I have remitted the right or due as though I erased it from the account of him who owed it. غَفَّاَ: غَفَّاَ again signifies: It was or became much in quantity or many in number and also the contrary i.e. it was or became little in quantity or few in number. حَيْيَ غَفَّاَ: Until they grew in numbers or in affluence.

٨٩: فَقُصُوا الْشُّوَايْبَ وَغَفُّوَ الْلَّهُ: Clip your moustaches and let the beard become large or let it grow. غَفْبُ الْأَرْضُ: The land became covered with herbage. غَفْوُ: غَفْوُ also signifies what exceeds or remains over and above one's requirements. The portion of water that remains over and above what is required by the drinkers and is taken without constraint, or what is given spontaneously without being asked. غَفِّيَ غَفْوُ: I gave to him of the property spontaneously without being asked; it signifies the best or most excellent portion of a thing. يَسْلُّوْنَكُ: They ask thee what they should spend. Say, spend what you can spare or what is over and above your legitimate needs or requirements (2:220). غَفْوُ: غَفْوُ also signifies most lawful, most beautiful and pleasant of wealth and property, the clear portion thereof; goodness or a benefit or benefaction; a land in which there is no sign of the way, no trace of habitation or cultivation. غَفَّاَ: غَفَّاَ also means, he gave.

٠٠٤: غَفَّ: He gave to him wholly his due or right. غَفَّ (act. part.): One who pardons, turns away from the sins of others. غَفِّيَ غَفَّ: They ask thee what they should spend. Say, spend what you can spare or what is over and above your legitimate needs or requirements (2:220).


٠٠٦: يَغْفِيَ غَفِّيَ: The efacer of sins, one who forgives, often and much; very forgiving. يَغْفِيَ غَفِّيَ: يَغْفِيَ غَفِّيَ: Verily, Allah is the Efacer of sins, the Forgiving (22:61).

٠٠٧: عَقَبُ: He struck his heel, at his heels, or close after him; he succeeded him; (as also أَعْقَبُ). عَقَبُ الوَّلَدُ: He succeeded his father. غَفَّ: He
took from the man's property the like of what the latter had taken from him.

Whiteness of the hair came after blackness. of which is inf. noun signifies, doing a thing and then returning to doing it; performing an act of Prayer and then returning to doing it in the same day; waiting for another Prayer after saying one Prayer;

said of a combatant, means he returned after fleeing. also signifies turning back.

He turned back retreating and did not wait or did not look back or did not return (27:11).

He looked to the consequence, end, issue or result of the affair. (inf. noun and ) : He did a thing with the man alternately and taking his turn.

He punished him, as denoting consequence to retaliation or retribution i.e. he retaliated. And whoso punishes or retaliates with the like of that with which he has been afflicted (22:61).

It made a thing to follow as a consequence to him; he made him to take his place; he descended from his beast in order that the other might ride in his turn.

He recompensed or requited him for his obedience, It occasioned him as its consequence repentance and anxiety.

I recompensed the man good. means, I requited him ill. Hence is good recompense and is bad requital or punishment. But this is not always the case.

He died and left offspring to succeed him.

So He requited them with hypocrisy (to last) in their heart (9:77).

A substitute or anything that is given or taken in exchange for another thing; a returning; requital or recompense; consequence; end or last state.

This is the reward of the righteous. And the reward of the disbelievers is Fire (13:36).

And He (God) cared not for the consequences thereof (91:16).

is syn. with . also means children.

How evil was the end of those who treated (the Prophet) as liar (3:138).

(inf. noun from ) : Requital or punishment that is awarded as a result of some offence, crime, sin etc.
So My punishment was justified or overtook them (38:15).

The heel of a human being.

He returned by the way by which he had come; he returned quickly. He turned on his heels (8:49).

I came towards the end or last part of Ramadhan. also means sons and grandsons or children and grandchildren of a man as remain after the father; a man's offspring, his posterity.

There are no male offspring remaining to him; a thing that follows or succeeds another thing; a reply.

A byword to last among his posterity (43:29).

You turn back on your heels (3:145).

Uphill road; a difficult road or place of ascent in a mountain; a long and high mountain very difficult to ascend;

And what should make thee know what the difficult ascent or uphill road is (90:13).

An angel that follows another. Angels that follow one another.

is plural. means the angels of the night and the day, because they succeed one another by turns; the feminine form is used because of the frequency of their doing so, since in Arabic the feminine form is sometimes used to impart emphasis and frequency, as it is in the word i.e. the angels called also signifies the she-camels that stand behind those that are pressing towards the watering tank, so that when one she-camel goes away, another takes her place; also ejaculations of and repeated after Prayers. For him are angels ranged before him and after him (13:12).

also means, one who makes warring expedition repeatedly and does not stay with his family after his return; one who seeks after a thing, repeatedly striving or exerting himself; one who puts off or repels the payment of what is due from him.

No one can repel or reverse His judgement (13:42).

[inf. noun] : He tied the rope in knots; he tied the rope firmly, fast or strongly. Contr. of
ـَلَّٰهُمَّ: He concluded, confirmed or ratified the sale or bargain and the oath. 
وَأَلْبَنَىٰ عِقَدَتِهِمْ أَيْمَانَكُمْ: He imposed upon them obligations. 
عِقَدَةُ قَلَبِهِ عَلَى الْشَّيْءِ: He determined his mind firmly upon the thing. 
عِقَدَةُ: A knot; a tie; the tie, knot or bond or the obligation and the ratification of anything or marriage. 
بِيَدِهِ عِقَدَةُ الْبَكَاحِ: In whose hand is the tie of marriage (2:238); a knot in a tree; anything on which a man relies; impediment. 
وَأَخْلَلَ عِقَدَةَ مِنْ عِقَدَةٍ: And loose the knot of my tongue or remove the impediment in my speech (20:28). 
فِي عِقَدَتِهِ صَغْفُ: In his judgment is a weakness. 
عِقَدَةُ (plural): Who blow into the knots to undo them or cast evil suggestions in firm resolutions (113:5). 
عِقَدَةٌ: A contract, compact, covenant, an agreement, a treaty or engagement; responsibility, or accountability. 
أَوْفُوا بِعِقَدَتِكُمْ: Fulfill (your) agreements or compacts or covenants (5:2). 
عِقَدَةُ (plural): A doctrine; an article of faith; a religious tenet, a creed. 
مُعَقَّدٌ (plural): and غَيْتَبَاءُ are syn.).

عَقَرْ [aor. عَقَرَ] عَقَرَةُ: He wounded him or wounded him much; he hocked, houched or hamstrung him, namely the beast. 
فَعَقَرَوْهَا: They hamstrung her (11:66); he cut the legs of animal with the sword while it was standing; he stabbed or slaughtered him i.e. a camel; he slew or destroyed him. 
عَقَرَ الْكَلَّا: He ate the herbage or pasture. 
غَفْرُتُ عَقَرْ and غَفْرُتُ: She (a woman) was or became barren or did not conceive or ceased to conceive. 
عَقَرْ (aor. عَقَرَ) and عَقَرْ (aor. عَقَرَ): He was barren; he did not generate. 
غَفْرُتُ عَقَرْ (aor. عَقَرَ): It (an affair) did not produce any result. 
عَقَرَارُ: A barren woman or a woman that does not conceive or that has ceased to conceive; a barren man; a man that has no offspring born to him; a tree that does not bear fruit; a tract of land that produces no herbage. 
وَكَانَتْ أَمْوَاتٌ غَفْرَارًا: And my wife is barren (19:6). 
عَقَرَارُ: Real or immovable property. 
غَفْرَارُ: Wine.

عَقَلْ [aor. عَقِلَ] عَقَلُ [عَقَلَ] [عَقَلَ] عَقَلَ: He bounded the
camel's foreshank to his arm with the rope called عقل. He witheld or restrained him from the object of his want. عقل signifies the act of witholding or restraining. عقل: He collected poor rates from the people. عقل: He threw down such a one in wrestling by twisting his leg upon the latter's leg. عقل: The boy reached the age of puberty. عقل: He understood or knew the thing; he considered or examined it or studied it repeatedly until he knew it (syn. عقل). عقل: The mountain-goat made himself inaccessible in a mountain. عقل: The sun having become high and the shade almost disappeared. عقل: Intelligence, understanding, intellect, mind, reason or knowledge. عقل: So that you may understand (12:3).

عقم [aor. inf. noun] عقم and عقم and عقم: The woman was or became barren. عقم: His joints became dry. عقم: His disposition was or became evil. عقم: He was or became silent. عقم: God made her womb barren. عقم: Barren; (applied to a womb) barren or incapable of receiving offspring; (applied to a woman) barren or that will not bring forth offspring; (applied to a man) to whom no child is born. عجز عقم: A barren old woman (51:30).

عكف [aor. inf. noun] عكف and عكف: He kept or clove to it constantly or perseveringly; he continued intent upon it. عكف: Keeping, cleaving or sticking
to the worship of their idols (7:139). They went round it. 

\(\text{غُفَّكُنَّ} \) : He remained or became behind. 

\(\text{مَكَانُ} \) : He made him or it motionless or still or he detained, debarred or withheld him. 

\(\text{غُفَّكُنَّ} \text{ في المكان} \) : He remained in the house cleaving to it. 

Denotes a specified form of religious services in which the worshipper stays within the precincts of a mosque for a number of days which he passes in prayer and devotion; the word signifying withholding oneself from the customary exercises of freedom of action in the disposal and management of affairs. 

\(\text{غُفَّكُنَّ} \) : Keeping or cleaving constantly or persevering to a place or thing or continuing intent upon a thing; one who does so (act. part.). 

\(\text{مَكَانُ} \) : Thou hast remained a devoted worshipper of him (20:98). 

\(\text{مَكَانُ} \) and \(\text{مَكَانُ} \) are plurals (2:188; 2:126). 

\(\text{مَكَانُ} \) (pass.part.): Made still or motionless; detained, withheld or debarred. 

\(\text{مَكَانُ} \) : The offering withheld or debarred from reaching its place of offering (48:26). 

\(\text{عَلَقَ} \) [aor. \(\text{عَلَقَ} \) inf. noun \(\text{عَلَقَ} \) ] : It hung to it; it was or became suspended to it; it clung, clave or stuck fast to it. 

\(\text{عَلَقَ} \) and \(\text{عَلَقَ} \) : It concerned him or it. 

\(\text{عَلَقَ} \) and \(\text{عَلَقَ} \) : He loved her. 

\(\text{عَلَقَ} \) : He hung or suspended the thing to the thing. 

\(\text{عَلَقَ} \) : He set up a door to his house. 

\(\text{عَلَقَ} \) : Any thing suspended or hung; the strap by which the water-skin is suspended; clotted, thick blood because of its clinging together. 

\(\text{عَلَقَ} \) : Created man from a clot of blood (96:3). 

\(\text{عَلَقَ} \) : A portion or lump of clotted blood or the seminal fluid when it becomes thick, clotted blood (23:15). 

\(\text{عَلَقَ} \) (pass. part. from \(\text{عَلَقَ} \) ) : Suspended or hung. 

\(\text{عَلَقَ} \) (feminine): A woman left suspended by her husband i.e. whose husband neither equitably treats her nor releases or divorces her. 

\(\text{عَلَقَ} \) : That you leave her like a thing suspended (4:130). 

\(\text{عَلَمَ} \) [aor. \(\text{عَلَمَ} \) inf. noun \(\text{عَلَمَ} \) ] : He knew it; he became acquainted with it (syn. \(\text{عَرَفَ} \) ); he knew it intuitively and inferentially (i.e. \(\text{عَلَمَ} \) ) : He knew the affair or learned it
soundly, thoroughly or well. 

علم : He had knowledge of it; he understood it; he knew the minute particulars of it or he perceived it by means of any of the senses. According to lexicologists عالم denotes the highest quality because it is that which they allow to be an attribute of God, whereas they do not say that He is عارف. Moreover, the former is more general in signification than the latter. 

كل آناس مشربهم : Every people or tribe knew their drinking-place (2:61). 

يمكنني القيام بذلك : That I may distinguish Abdullah from Umar. 

علم الصبرين : And He may distinguish the steadfast (3:143). 

علم : He made him to possess knowledge or to know; he taught him as also عالم, but according to Imam Raghib عالم is particularly applied to quick information and علم التّعلم is particularly applied to that which is repeated much so that an impression is made thereby upon the mind of the student. 

علم (plural علم) : Knowledge; certainty and realization; sometimes it is applied to predominant opinion i.e. preponderant belief. 

Those firmly grounded in knowledge (3:8). Syn. معرفة. 

علم : He learned; he was taught. 

علم : So they learn (2:103). 

علم (act. part.): One who knows or has knowledge (علمون) and علمين : Plurals) (29:44 and 12:45). 

علم الفي : Knower of the unknown or unseen (6:74). 

علم : One who knows much. 

علم : I am a good keeper and possessed of knowledge (12:56). 

علم : Learned men of the children of Israel (26:198). 

علم and علم and علم and علم and علم spoke to God signify: The Omnipotent; He Who knows what has been and what will be; from Whom nothing is hidden; Whose Knowledge comprehends all things in the most complete manner. 

أنت علّم : Thou art the knower of the unseen (5:117). 

علم is also explained as signifying one who does according to his knowledge. 

علم (aor. inf. noun علم). He marked it علّم. 

علم : Very knowing. 

علم : Very knowing. 

 علم is added to denote intensiveness meaning a singularly learned man. This is also applied to a woman. 

علم : An impression or impress; a
footstep, track or trace; a way-mark i.e. a thing set up or erected in the way for guidance; a separation between two lands;

غلام: The limits that are set to the sacred territory; a mountain or long mountain; a banner, flag or standard (syn. ظاریة); the chief of a people or party. (plural غلامان).

سailing ships on the sea like mountains or mountain-tops (42:33). غلام also signifies a عماره. غلام ى: A mark, sign or token by which a person is known; a badge; a characteristic; an indication; a symptom.

غلام (plural). غلامان: The creation; the world. It is primarily a name for that by means of which one knows a thing. غلام is syn. with قرن. غلام: The Lord of all the worlds (1:2).

اغلم: Known, marked, appointed, fixed.


اغلم: He is tutored, a man possessed (44:15). More or most knowing.

الله اغلام: Allah is Most Knowing or is well-versed, knows best or knows full well (12:78).

اغلم: The affair was or became open, overt, manifest, public, spread. BGW: I laid it open, manifested it, revealed or made it public.

وما يعلمن: The affair became public, known, or became notorious.


غلام: A man whose affair is open or manifest.

غلام: It was or became high or elevated. غلام: He was or became eminent in generous qualities.

اغلم: The day became advanced or the sun became high as also غلم فی. استغلام: He ascended the place غلم and غلم: He mounted the beast. غلام: He overcame
him; he subdued him; he dominated him; he had the ascendency or gained mastery over him; مَعَلَّمَ: What they conquered or subdued (17:8). ﴿ۖأَلَمْ يَعْلَمُكُمْ عَلَیٰ بَعْضٍ﴾: Would have dominated some of them over the others (23:92). ﴿ۖعَلَیٰٓ َمَا أَتَتْهُمْ﴾: He behaved towards him arrogantly or proudly. ﴿ۖأَلَمْ يَعِنِّدُهُ بِالْفُسْفِفِ﴾: Do not behave proudly towards me (27:32). ﴿ۖعَلَیٰٗ﴾: I set upon him with the sword ﴿ۖعَلَیٰٗ فِیٰ ِالْأَرْضِ﴾: He exalted himself or behaved proudly or insolently in the land (28:5). ﴿ۖعَلَیٰٗ﴾: It overspread it ﴿ۖفِیٰ ِالْأَرْضِ﴾: He was or became high in dignity or nobility. ﴿ۖعَلَیٰٗ﴾: He was or became high or eminent or elevated or exalted in place, position, rank or character or dignity. ﴿ۖعَلَیٰٗ﴾: (generally followed by ﴿ۖعَنُّ﴾: He (God) is far above that which they associate with Him (10:19). ﴿ۖعَلَیٰٗ﴾: also means, he exalted himself or held himself above a thing. ﴿ۖعَلَیٰٗ﴾: He made him or it high. ﴿ۖعَلَّلَ﴾: Using the imperative form you say ﴿ۖعَلَّلَ﴾: originally meaning "Be thou elevated" and said by a man in a high place in calling a man in a low place; then by reason of frequency of usage, employed in the sense of ﴿ۖعَلَّلَ﴾: "come thou", absolutely whether the place of the person called be high or low or on the same level, so that it is originally applied to denote a particular meaning, and then used in a general meaning. ﴿ۖعَلَّلَ﴾: is plural of ﴿ۖعَلَّلَ﴾: and ﴿ۖعَلَّلَ﴾: is plural of ﴿ۖعَلَّلَ﴾: which is feminine of ﴿ۖعَلَّلَ﴾: Come to a word equal (3:65). ﴿ۖعَلَّلَ﴾: Come then, I will provide for you (33:29). ﴿ۖعَلَّلَ﴾: (syn. with ﴿ۖعَلاَكِ﴾: He had the ascendency or gained the mastery or was dominant (20:65). ﴿ۖعَلَّلَ﴾: (act. part.): High, elevated, noble, dignified. ﴿ۖعَلَّلَ﴾: A noble and dignified person. ﴿ۖعَلَّلَ﴾: (a subs. from ﴿ۖعَلَّلَ﴾: also proud. ﴿ۖعَلَّلَ﴾: A man who is elevated, exalted, noble, eminent. ﴿ۖعَلَّلَ﴾: also means, strong. ﴿ۖعَلَّلَ﴾: He was proud, haughty. ﴿ۖعَلَّلَ﴾: ﴿ۖفِیٰ ِالْأَرْضِ﴾: Verily, Pharoah was a tyrant in the land (10:84). Being act. part. from ﴿ۖعَلَّلَ meaning, as shown above, he conquered, was dominant and behaved proudly and tyrannically. ﴿ۖعَلَّلَ﴾: Exalted and Full of Wisdom. ﴿ۖعَلَّلَ﴾ is one of the epithets applied to God meaning Most High (2:256). ﴿ۖعَلَّلَ﴾
is both from عَلَى and عَلِي. The root عَلَى is used both in good and bad sense: Verily, Pharaoh behaved arrogantly in the land (28:5). But عَلِي is used in good sense and عَلَى is from this root. فَلَانُ مِنْ عَلِيَّةِ النَّاسِ (علی عَلَی) (plural of عَلِی) عَلیّةّ: Such a one is among the high or exalted people. أَعَلَى: More and most high. عَلَى: Uppermost horizon (53:8). أَعَلَى: Thy Lord, the Most High (87:2) (plural of عَلَی). عَلِی: You have the upper hand (3:140) (feminine of عَلی) (plural of عَلیاً) عَلِیّة. عَلِیّة: Art thou of the exalted ones or proud or haughty (38:76). عَلِیّونَ: Lofty Garden (88:11) (plural of عَلِیّه). عَلِیّهَةَ: Thy Lord, the Most High (87:2) (plural of عَلِیّ). عَلِیّ: On account of His guiding you (2:186). لا أَسْتَلَكُمْ عَلِیّاً: I do not ask of you any reward on account of it (6:91). It is also used in the sense of عَلِیّ. عَلِیّ: In or during the time of carelessness (28:16). عَلِیّ: When they take

is a particle and a noun. As a particle it has several uses. (1) It denotes عَلِیّ (بالد): Guidance at the fire (20:11). لا أَنَّمُ عَلِیّاً: They have a charge against me (26:15). It also denotes concomitance like عَلِیّ: He gives his money for love of Him, or notwithstanding its property's love (2:178). It also denotes transition like عَلِیّ: It is also used to assign a cause like عَلِیّ: He has ascendant over everything and is supremely exalted (13:10).
measure from the people (83:3). It is also used in the sense of "بَ" as in بِنْامِ اللَّهِ إِرَّكُوا عَلَى اسْمِ اللَّهِ i.e. with the name of Allah. It is also used to denote an emendation and a digression. It is also redundant. It is also a noun, having the meaning of فوقُ. غَلِيظَ زِيَدًا: Cleave thou or keep thou to Zaid.

عَمَّدَ [aor. يَعَمَّدُ inf. noun عَمَّد (and عَمَّدَة)] : He supported or stayed the roof by placing beneath it columns, pillars or props.

عَمِدَةً : He struck him an iron weapon as is called عَمِدَةً. The disease grieved him. عَمَّدَةً المُرْضُ : He intended the thing; he did it intentionally or deliberately, signifying the contrary of خطأ; he directed himself towards it; aimed at it; sought it; he took himself to it. عَفَّلَتْهُ عَمَّدَةً : I did it intentionally. مَعْلَمَتُ فُلُونَكَمْ (act. part. of مَعْلَمَتَ). عَمِدَةً : Who kills a believer intentionally (4:94). When used as syn. with عَمَّدَة : It means, a stay, a support, or a prop (its plural is عَمَّدَةٌ and عَمَّدَةٌ), a thing upon which one relies, reclines or supports himself.

عَمَّدَةً : Support of the affair. يَعَمَّدُ عَمَّدَةً : Without supports or pillars you can see (13:3). عَمَّدَةً : Lofty buildings; pillars and columns, tent-poles or tents. إِرَمُ ذَاتِ العُمَّادَ : Iram of lofty buildings or tents (89:8). طَوْبُ العُمَّادَ : A man whose abode is a place known for its visitors. فَلَانُ ذَيَّغَ العُمَّادَ : Such a person is of exalted nobility i.e. has a high pole of the tent of nobility.

عَمَرَ [aor. يَعَمِّرُ inf. noun عَمَرُ] : The place became inhabited by its people. عَمِّرَ الْمَكَانَ بَأَهْلِهِ عَمَرُ : He lived or continued to dwell in the house; he kept to it. عَمِّرَ الْبَيْتَ : He kept the building in a good state. عَمِّرَ الْبَيْتَ (aor. يَعَمِّرُ and يَعَمِّرُ inf. noun عَمِّرُ) : He built the house; he made the house to be peopled or inhabited; he kept the house in a flourishing or in a state of good repair. عَمَرَةُ : God prolonged his life. عَمَرَةُ رَبِّي : He served or worshipped his Lord; he prayed and fasted. عَمَرَةُ : He instituted what was good. أَعْمَرَةُ : He visited him or it; he
repaired or betook himself to him or it; he aimed at it; he performed Umra (عَمْرَةُ). They populated it (30:10). 
ومَّن عَمْرَةَ أن تَزَيدَ. (2:159). Visiting a place, worshipping and praying to God; Lesser Pilgrimage in which some of the rites of حج are left out. 
: Is also a man's going to his newly married wife in the abode of her family and when he takes her to his own family, the act is called عَمْرَةُ. He made him to inhabit the place, people, colonize or cultivate it. 
And He made you inhabit it or settled you therein or prolonged your lives therein (11:62) (iq. عَمْرَةُ). Allah prolonged or lengthened his life. 
: And whom We grant long life (36:69). (pass. part. from عَمْرَةُ). One whose life is prolonged (35:12). 
: He acknowledged the existence of God. I pray to God to prolong thy life. 
: Life i.e. the age to which the life extends. It denoted less than عَمْرَةُ which is frequently used as an attribute of God but عَمْرَةُ is seldom used as such. 
: May God prolong thy life. (as also عَمْرَةُ). I have indeed lived among you a life-time (10:17). In a form of swearing عَمْرَةُ only is used. In a case of this kind when ل is prefixed to it, it is in the noun. 
: By thy life, I will assuredly do such a thing. عَمْرَةُ: Means life; religion. 
: By thy life, these too in their mad intoxication ... (15:73). عَمْرَةُ: Habitation and cultivation; the act or art of building a house; a building; a structure; an edifice; a great tribe syn. with "عَمْرَةُ المَسْجِدِ الْحَرَامِ. حَيَّ عَمْرَةٌ فَتْحِي ۲۰۰۰ نَفْسًا" And building or maintenance of the Sacred Mosque (9:19). i.q. مَعْمُورٌ: Inhabited, well-kept; frequently visited. مَكَانُ عَمْرَةَ: And by the frequented House (52:5). مَكَانُ عَمْرَةَ: An inhabited place (both act. part.).
The way was or became distant, far-extending and long.

The well was or became deep.

(apply to a road): Distant, remote, far-extending; long.

Coming from every distant track (22:28).

Depth.

[plural.]

He worked or wrought; he laboured or toiled; he served; he did, acted, performed, generally with intention or with a sort of difficulty.

He did according to what was in the Book of Allah.

He laboured to destroy him.

The lightning was continual.

He laboured or strove to collect the alms, or he worked for collecting it.

He acted as the administrator and the Amir for the towns.

Who does good (16:98).

Work, labour, service, a deed or action done with intention or a sort of difficulty; striving, labouring or toiling in work; holding on or continuing in work; an office of administration; an employment; a province under a governor.

Of Satan's work (5:91).

I.e. one who does a work. This use is allowed when an intensified sense is intended.

He is indeed a man of unrighteous act (11:47).

(18:104).

One who works or acts; working, acting, doing etc.

Work of a worker (3:196); an administrator of public affairs, particularly the governor of a province or collector of poor-rates or manager of affairs of a government.

And those who are employed in connection therewith (9:60).

Let the workers work (37:62).

Is also plural but with intensive sense.

(feminine of غَمِّلَةَ)

Toiling, weary (88:4).

It was or became common; he or it was or became tall or long; he became a paternal uncle.

His head was wound with a turban.

He was made a chief or lord.

A paternal uncle; also a numerous company of
men; tall palm-trees of full tallness and abundance and density.

feminine. And the daughters of thy paternal uncle. (33:51) (plural of:

And the daughters of thy aunts (24:62).

plural.

And the daughters of thy paternal uncle.

[33:51]: And the daughters of thy aunts.

(24:62): The houses of your paternal uncles.

[24:62]: And the daughters of thy paternal uncle.

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(24:62): The houses of your paternal uncles.

[24:62]: And the daughters of thy paternal uncle.

(24:62): The houses of your paternal uncles.
dumb and blind (2:19). 

\[\text{أَرَضَّ غَمْيَانَاءَ.} \]

A place in which one cannot be directed to the right course. 

\[\text{غَمْيَانَاءُ:} \]

is also the plural of صَّبَّ اَ وَ غَمْيَانَاءَ. 

\[\text{أَعْمَى:} \]

Deaf and blind (25:74).

As a preposition 

\[\text{غَيْبَةُ عَنْ كَذَا} \]

denotes transition. 

\[\text{فَمَنْ يَتَغَيْبُ عَنْ مَلِكَتِ إِبْرَاهِيمَ:} \]

Who turns away from the religion of Abraham (2:131). It also denotes a compensation. 

\[\text{لَاتَجْرُى نَفْسَ عَنْ نَفْسِ:} \]

When a soul shall not give anything as a satisfaction for a soul (2:49). It denotes superiority. 

\[\text{فَإِنَّمَا يَبْلُغُ عَنْ نَفْسِهِ:} \]

But because of a promise he had made (9:114). It is syn. with بَعْدَ. 

\[\text{عَمَّا قَلَبَ أَيْضًا حَدَرَى نَدْمَيْنَ:} \]

After a little while they will assuredly become repentant (23:41). It denotes the meaning of فَيْنِي. ..... It is syn. with بَعْدَ. 

\[\text{فَمَا يَنْبِلُ عَنْ أَهْلِهِ.بً:} \]

He accepts repentance from His servants (42:26). It is also syn. with بَعْدَ. 

\[\text{فَهَلَّ يَنْبِلُ عَنْ أَهْلِهِ.بً:} \]

He does not speak with desire (to gratify himself) (53:4). It is also used as a particle of the kind called مَصَوْرَىٰ and also as a noun in the sense of جَانِبَةٌ or جَانِبَ. 

\[\text{عُنْثَ:} \]

The vine-tree produced grapes. 

\[\text{عُنْثُ:} \]

Grapes; the grape-vine; wine. 

\[\text{وَعُنْثًا وَقَفْضَةٌ:} \]

And grapes and vegetables (80:29). 

\[\text{عُنْثَةٌ (ضِرْعُ) (عَنْثَةٌ):} \]

Grape; the grape-vine; wine. 

\[\text{عَنْثَةٌ:} \]

And grapes and vegetables (2:267). 

\[\text{عَنْثَةٌ:} \]

He caused him to fall into trouble, hardship or distress which was hard to bear; he treated him (i.e. a beast) with roughness, such as it could not
bear; he broke it (i.e. a bone) after it had been set and joined; he or it destroyed or ruined him.

If Allah had so willed. He would have put you to hardship or would have destroyed you (2:221).

Grievous to him is that you should fall into trouble or hardship (9:128).

At or near the House (8:36); with, present with or in the presence of a person or persons.

They have their reward with their Lord (2:275). When he saw it set before him or in his presence, at, near, nigh, or about a time (27:41).

I came to you at the time of the rising of the sun; at, on or upon, denoting occasion; it denotes possession.

He who possessed the knowledge of the Book said (27:41). It admits before it من of the book.

He imitated him; he opposed him or separated himself from him.

Every ungrateful enemy or rejector of truth (50:25).

He was or became long or long and
thick in the neck. ُعَنْقُ الكَلَّبُ : He put the collar on the neck of the dog. ُعَنْقَة : He took him by the neck and squeezed his throat or face. ُعَنْقُ الزُّوْرُ : The corn became tall and put forth its ears. and ُعَنْقُ : The neck; first part of a thing. ُعَنْقُهُمْ : They are inclining to thee. ُعَنْقُهُمُ الْيَّكَ : A company or a numerous company of men. جاء الْقُوْمُ وَعَنَّا : The people came in parties. ُعَنَّا : A portion of good. فيُعَناَّهُمْ : In their necks (36:9). also means, heads or chiefs. مَعَالِِّلَةٌ إلى ُعَنْقُهُمْ : Chained to thy neck (17:30). : So that their necks or their chiefs will bow or become humbled before it (26:5).

ُعَنْكِيؤْثُ : The spider (29:42).

[ar. ُعَنَّا inf. noun ُعَنَّا وَعَنَّوْ etc.]. He was or became lowly, humble or submissive and obedient. ُعَنَّا لَهُ : He was or became lowly, submissive and obedient to him. ُعَنَّبَ الْوَجْهَةَ لِلْحَيِّ الْقَبْوُمِ : All faces shall humble themselves for the Living, Self-Subsisting (God), or the great men shall become humbled, or shall suffer fatigue and shall toil (20:112). ُعَنَّ : He became a captive. بِهِ : Events befell him. ُعَنَّاءُ الْأَلْمَرُ : The affair distressed him. ُعَنَّ : The blood flowed.

[ar. ُعَهْدُ inf. noun ُعَهْدُ إِلَيْهِ]. ُعَهْدُ إِلَيْهِ : He enjoined, charged, bade or commanded him. ُعَهْدُت إِلَيْهِ بِالْأَلْمَرٍ : I enjoined him to do the thing. ُعَهْدَت إِلَيْهِمْ : We commanded Abraham (2:126). ُعَهْدُ : He obliged him to do it; he imposed a condition or conditions upon him; he made a compact, contract, covenant with him or a promise to him. ُعَهْدُ ُعَهْدُ : He fulfilled his promise. ُعَهْدُ الْحُرُوفُ : He was mindful of that which should be inviolable or sacred. ُعَهْدُ اللَّهُ : He said that God is One. ُعَهْدُ : He met him or with him or it. ُعَهْدُ الْأَلْمَرٍ : He knew the affair. ُعَهْدُ السُّيِّىَ : He guarded the thing and was mindful of it. ُعَهْدُ عَاهَدَةُ : He made a contract, a covenant, an agreement, a treaty or engagement with him (inf. noun مَعَاهَدَةَ من ُعَاهَدَةُ اللَّهُ). ُعَهْدُ : Who made a covenant with Allah (9:75). ُعَهْدُ : An injunction, a charge, a command, a bidding; a compact, a covenant, a contract, an agreement, a treaty or a
promise; an oath; (عَهْدٍ عَلَىٰ عَهْدٍ اللَّهِ لأَفْعَلَنَّ كَذَا) I have taken an oath to God that I shall do this; a writ; defence of those persons or things that should be protected and held sacred or are entitled to reverence, respect or honour; fulfilment of a promise; the assertion of the unity of God; (عَهْدًا عَلَيْكُمْ عَهْدًا) Who has made a covenant with the Gracious God to assert His unity (19:88); time, a first rain. (فَأَطَالَ عَلَيْكُمْ عَهْدَ) Did the appointed time appear too long to you? (20:87). This was during the time of my youth. (كَيْفَ يَكُونُ لِلْمُشْرِكِينَ عَهْدًا) How can there be a treaty for the idolaters? (9:7). God's covenant will have to be answered for (33:16).

عَهْدٌ[aor. inf. noun عَهْدٍ] عَهْدٌ بِالْمَكَانِ: He remained, stayed or dwelt in the place. عَهْدٌ فِي الْعَمَلِ: He strove, exerted himself in the work. عَهْدٌ: Wool; coloured wool (101:6).

عُجْجَ[aor. inf. noun عُجْجَةٍ, and عُجْجَةٍ inf noun عُجْجَة] عُجْجَةٍ: It was or became crooked, curved, bent, winding, distorted or uneven. عُجْجَةَ الْقُوَّةِ: The wood was or became crooked, curved or bent. عُجْجَةُ الْأَمْرِ: The affair was or became difficult or arduous. عُجْجٌ: Crookedness or curvity; unevenness; corruption or deviation from rectitude; evilness of natural disposition. يَعْتَفْنِهَا عُجْجًا: They seek to make it crooked (14:4).

عَادَ[aor. inf. noun عَادَةٍ and عَادَةٍ, and عَادَةٍ inf noun عَادَة] عَادَةٍ: He or it returned to it or he returned to it after he had turned away from it. عَادَ إِلَيْهَا كَذَا: He or it came to such a thing or state or condition at first or for the first time or originally and also a second time or again. The verb is trans. by means of عَلَىٰ and عِلْمًا as well as يَعُودُوُنَّ لَمَّا قَالُوُا: You shall assuredly return to our religion (7:89). عَادَةً: They go back on what they have said (58:4). عَادَ، وَمَنْ عَادَ: And he who reverted to it (2:276). عَادَةٍ: meaning he repeated or did a second time. بَدَا لَمْ يَعْوَدُ، عَادَ، وَمَنْ عَادَ: He did for the first time or he began, then repeated or did for the second time. عَادَةٍ: He visited the sickman time after time. عَادَةً: He rejected the beggar or turned him back. عَادَةٍ: The time destroyed them.
He returned it or restored it to its place; he replaced it.

He repeated the speech.

He said the Prayer a second time.

He returned it or restored it to a former state, hence he renewed it; he reproduced it.

He (God) originates the creation, then He reproduces it (10:5).

He does not say anything original nor by way of repetition.

Also means, he rendered or made to be or became.

One who returns or reverts to what he has done or said (plural).

You will revert to disbelief (44:16).

Return, a place to which a person or thing returns; a place of destination or an ultimate state or condition.

He (God) will surely bring thee back to (thy) place of return (28:86); the pilgrimage, a place of waiting for a dead man.

He sought his protection or preservation or sought protection by him or refuge in him; he relied upon him for protection from such a thing.

I seek refuge with the Gracious God (19:19).

I said to him i.e. I commended him to the protection of God or I said to him, I commend thee to the protection of Allah.

I commit her or commend her to Thy protection or crave Thy protection for her, or I pray for Thy protection for her (3:37).

So seek the protection of Allah (7:201).

He was or became blind in one eye; one of his eyes sank in the socket or dried up.

His eye sank in its socket or dried up.

The pudendum or pudenda of a man and of a woman; part or parts of a person which it is indecent to expose; any thing of which one is ashamed when it appears; (plural) Hidden parts of women (24:32) in which it is improper for the to appear.

Three times of privacy for you.
(24:59); any place of concealment (مُكْمَّن) proper for veiling or covering; a gap or opening or a breach or any gap or opening or breach in the frontier of a hostile country from which one fears slaughter. Sometimes it is applied as an epithet to an indeterminate substantive, and in this case it is applied to a singular and to a plural, without variation, and to a masc. and a feminine like an inf. noun.  

أَنْ يُؤْتِنَا غُرَّةٌ: Our houses are open, exposed or defenceless (33:14). The epithet being here singular, and the substantive to which it is applied, plural. 

الْعُوْرَةُ: Clefts or fissures of mountains.

غَيَّرَ: He or it hindered, prevented or withheld him, turned him back or away; retarded him; or diverted him by occupying him otherwise from such a thing.  

غَيَّرَ: act. part. from غَيِّرَ. He who prevents.  

مَعْوَقٌ (plural) : Casualties or impediments, obstacles of fortunes. 

غَالَ [aor. inf. noun غَالٍ] عَلَىٰ: He deviated from the right course or he acted unjustly in his judgement.  

أَنْ يَغَالُوا: That you may not act unjustly or be inclined unjustly to one wife ...... (4:4) or that you may not have a numerous family, (see also under 1065); that you may not become poor and in want.  

غَالَ: He acted unfaithfully or he was unfaithful i.e. غَالَ اِبْنَانِي: The balance was or became defective and declined from the right course.  

غَالَ اِبْنَانِي: He fed, nourished or supported his family.  

غَالَ اِبْنَانِي: Begin thou with those whom thou supports thy family.  

غَالَ اِبْنَانِي: The man had a large family or household; he was or became poor.  

غَالَ اِبْنَانِي: The affair of the people became hard, severe or distressing.  

غَالَ اِبْنَانِي: The thing oppressed or distressed such a one.

غَامَ [aor. inf. noun غَامَ] عَلَىٰ: He swam in the water (syn. غَامَ) ; according to some, غَامَ signifies the coursing along in water with immersion of oneself, and the latter the coursing along upon water without immersion of oneself.  

غَامَ (or غَامَ) : Syn with : A year. For difference between غَامَ and غَامَ, see
under aor. and see also under ٌرَحَلَ or ٌرَحْلَ - Dual (31:15).

[ aor. ٌعَوَّنَ inf. noun ٌعَوَّنَ The woman was or became of middle age. ٌعَوَّنَ: A woman, a beast or anything of middle age (2:69). ٌعَوَّنَ: Of middle age; full grown. ٌعَوَّنَ: The severest battle; land watered by rain. ٌعَوَّنَ: He aided, helped, assisted him. ٌعَوَّنَ: They aided, assisted, helped each other. ٌعَوَّنَ: Help one another or each other in righteousness and piety (5:3). ٌعَوَّنَ: He helped, assisted or aided him. ٌعَوَّنَ: My Lord, help me and do not help or aid against me. ٌعَوَّنَ: Other people have helped him with it (25:5). ٌعَوَّنَ: He sought, desired, demanded or begged of him aid, assistance or help. ٌعَوَّنَ: Seek help of or from God (7:129). ٌعَوَّنَ: He from whom help is sought. ٌعَوَّنَ: Allah Whose help is sought (12:19).

[ aor. ٌغَيْبَ and aor. ٌغَيْبَ and aor. ٌغَيْبَ and aor. ٌغَيْبَ inf. noun ٌغَيْبَ and aor. ٌغَيْبَ: He lacked power, strength or ability to perform or accomplish his affair; was unable to execute it thoroughly, or found not the right way to do it; ٌغَيْبَ: He found not the right way to express himself. ٌغَيْبَ: He was ignorant of the affair. ٌغَيْبَ: He was or became disabled or incapacitated; he was or became tired, fatigued or wearied. ٌغَيْبَ: It fatigued, tired or wearied him; it incapacitated or disabled him. ٌغَيْبَ: He (God) was not wearied by their creation (46:34). ٌغَيْبَ: His camel became tired or jaded and lagged behind him.

[ aor. ٌغَعَبَ inf. noun ٌغَعَبَ: the thing was or became faulty, defective. ٌغَعَبَ: He made it or rendered it defective, faulty or unsound. ٌغَعَبَ: I desired to make it defective or damage it (18:80). ٌغَعَبَ: Defect, imperfection, blemish, unsoundness, fault.

[ aor. ٌغَارَ inf. noun ٌغَارَ: He went away into the land; ٌغَارَ: He came and went moving to and fro, or he (a horse
or camel) went away hither and thither. \(\text{غارة} \) : The ode became current. \(\text{غارة} \) : He found fault with him or he accused him of vice or fault or imputed to him vice. \(\text{غارة} \) : A disgrace; a shame; a vice or fault; anything that occasions blame or reproach. \(\text{عيب} \) : A caravan; a caravan of asses or any beasts upon which provision of corn is brought, whether camels or asses or mules. \(\text{أينها العيب} \) : O ye men of the carvan (12:71).

\(\text{عاش} \) [aor. inf. noun \(\text{عابض} \) and \(\text{عابض} \) and \(\text{عابض} \) and \(\text{عابض} \) and \(\text{عابض} \) ] : He lived; he passed life in a particular state or manner; he became possessed of life. \(\text{عاش فلان عابض} \) : Such a one lived a pleasant life. \(\text{عابض} \) : That whereby one lives, subsistence or livelihood; means or the place of subsistence and the time wherein one seeks sustenance. \(\text{اليوم عابضا} \) : The day is the time for seeking sustenance or livelihood (78:12). \(\text{الارض يعابض} \) : The earth is the place for earning subsistence. \(\text{عابض} \) (plural). \(\text{جعلنا لكم فيها عابض} \) : We provided for you therein the means of subsistence (7:11). \(\text{عابض} \) (plural \(\text{عابض} \) and \(\text{عابض} \) and \(\text{عابض} \) and \(\text{عابض} \) and \(\text{عابض} \) ) : That whereby one lives or means of subsistence, life; the state wherein one lives. \(\text{فسنا بينهم} \) : Strait life (20:125). \(\text{عابض} \) : We have distributed among them their livelihood or means of livelihood (43:33).

\(\text{غال} \) [aor. inf. noun \(\text{عابين} \) and \(\text{عابين} \) and \(\text{عابين} \) and \(\text{عابين} \) ] : The thing was or became wanted by him and was unattainable to him. \(\text{غال في مسبيه} \) : He was proud and haughty in his gait. \(\text{غال في الأرض} \) : He journeyed in the land, seeking sustenance. \(\text{غال الرجل} \) : The family of the man became numerous. \(\text{غال} \) (inf. noun \(\text{عابين} \) and \(\text{عابين} \) and \(\text{عابين} \) and \(\text{عابين} \) ) : He was or became poor and in want. \(\text{أنا تعوزوا} \) : Want, poverty. \(\text{وإن حكم عابين} \) : And if you fear poverty (9:28). \(\text{عابين} \) : My feeding or nourishing thee has continued long. \(\text{غال} \) : Poor, needy, in want and being syn. with \(\text{معبٌ} \) also means, of large family or having a numerous family or household. \(\text{وّحذك غالا} \) : He (God) found thee poor or having a large family (93:9). \(\text{غال} \) : The man had a large family.
[aor. inf. noun] عَيْنٌ: He smote the man with his evil eye.
[inf. noun] عَيْنَةٌ: He became a scout for the people.
[inf. noun] عَيْنَةُ الْقُوْمِ: He brought news for the people.
[inf. noun] عَيْنَةُ الْقُوْمِ: The water flowed.
[inf. noun] عَيْنٍ دَلْفِكَ عَلَى عَيْنٍ: He did it purposely or seriously one's protection and honour.

عَيْنٌ: The eye, the organ of sight.

عَيْنٌ: He was large and wide in the black of the eye i.e. he had wide black eyes.

عَيْنٌ: The eye, the organ of sight.

عَيْنٌ: And cool (thy) eye (19:27).

عَيْنٌ: I saw him the first thing.

عَيْنٌ: Thou art entitled to be honoured and protected by me above my eye, as they say اَنْتُ عَلَى عَيْنٍ when honouring a person.

عَيْنٍ: So that thou may be reared up under My protection (20:40).

عَيْنٌ also means, view, look. عَيْنٌ also means, the eye of the needle; the eye or bud of a tree; sprouting herbage; a spy; an evil look or eye.

عَيْنٌ: An evil eye smote such a one; a lord or chief, a great and noble person (plural عَيْمَايْيَانِ).

عَيْمَايْيَانِ: Lords, chiefs, noble, eminent and high-born persons.

عَيْمَايْيَانِ also signifies brothers from same father and mother.

عَيْنٌ also means, the choicest or best of a thing; property; ready cash; a present, gift; gold; the Sun.

عَيْنٌ: The sun rose.

عَيْنٌ also signifies knowledge or sure or certain knowledge = عَيْنٌ الْيَقِينِ; might; health and safety; thirst; form; the point or direction towards which one directs oneself, particularly in prayer; a scale of a balance etc. It also signifies: A human being; the people of a house.

عَيْنٌ: There is no one in the house (singular and plural); a discoverer or revealer of news.

عَيْنٌ (plural): And build thou the Ark before Our eyes, under Our protection; with the help of the people of Our House (11:38).

عَيْنٌ: Bring him in the view or before the eyes of the people (21:62); the place whence issues water, its source or spring; a fountain; a running spring; abundance of water of a well; a drop of water.

عَيْنٌ and عَيْنٍ (plurals), عَيْنٌ: From a boiling spring (88:6). عَيْنٌ: Amid gardens and fountains (15:46).

عَيْمَايْيَانِ: A man wide in the eye or having large and
wide black eyes (عَيْنٌ عَبَّانَة́ feminine and meaning beautiful and having wide and large eyes). عَبَّانَة́ is plural of عَيْنٍ عَبَّانَة́: Thus عَيْنٍ عَبَّانَة́ is plural both of عَيْنٍ وَجْزِيَّة (ayan) and حُورَ عَبَّانَة́. عَيْنٌ: Fair maidens with wide, beautiful eyes (56:23). عَيْنٌ also means, a wild cow; sheep or goat having wide, black eyes; a good or beautiful saying or word. مَاءٌ عَبَّانَةٌ and مَاءٌ مَعْيِنٍ: Water of which one has reached the springs or sources by digging; water that is apparent, seen by the eye, running upon the surface; spring of running water. مَاءٌ مَعْيِنٍ: With flowing or running water (67:31). مَاءٌ مَعْيِنٍ: Of meadows and running water or springs (23:51).
19

بَابُ الْغَيْنِ

غَنِ

Ghain

Numerical Value = 1000
[aor. inf. noun يغدر ] : He or it remained, lost or continued; stayed or remained behind. (act. part.): One who remains or stays behind; (plural): Remaining behind; those who remain behind.

كانت من الغابرين : She was of those who stayed behind (7:84).

يغدر means, he or it passed away; he bore rancour, malevolence, malice or spite, or hid hatred or enmity in his heart. (or) The wound healed externally while it was festering or in a withering state internally. يغدر : It was future, thus also means, future time.

[80:41].

يغدر means, he cheated, deceived or made him to suffer loss in selling or overcame him in selling and buying.

في الشيء, غدنات : He was or became deficient in his opinion or judgement.

نومن التغدن : Mutual loss and gain; overcoming each other.

الغدنات : The people deceived or overcame each other in selling and buying.

اليوم التغدن : The day of mutual loss and gain (64:10); the day when truth will overcome falsehood; the day of the manifestation of loss; the day when comparing their action with one another, men will know the deficiency or defect in their deeds.

[23:42].

الغدنات : The low, the vile, the refuse and scum of mankind.

[23:42].

[23:42].

[23:42].

[23:42].
God (inf. noun مغادرة) : He left him or it, or he left him or it remaining. 
لا يغادر صغيرًا : Does not leave behind or leave out or omit something small (18:50).

[inf. noun غداء] : He left him or it, or he left him or it remaining.
Does not leave behind or leave out or omit something small (18:50).

أوغدة (inf. noun غدة) : The spring or fountain abounded with water.
أوїغدة المطر : The rain was or became copious.
أوїغدة المكان وغدة : There was abundance of rain or dew in the place.
أوїغدة الأرض : The land abounded with herbage or with the produce of the earth.
أوїغدة : Abundant or copious applied to water.
أوїغدة : Abundant water (72:17).
أوїغدة : O God, water us very abundantly.

أوغدة [aor. inf. noun غدة and غدة] : He went away in the early part of the morning, the period between the prayer of day break and sunrise i.e.
أوїغدة علیه : He came to him in the morning.
أوїغدة is the contr. of رواح غدة الراوحة : A journey in the first part of the day.
أوїغدة من أهلك : And when thou didst go early in the morning (3:122). غدة by reason of frequency of use has also come to mean, he went away or departed.
أوїغدة أنس : Depart thou, O Anas.
أوїغدة غدة : He ate the morning meal.
أوїغدة : The morrow (originally غدة). The original form غدة is used only in poetry.
أوїغدة : The morning-meal that is eaten between daybreak and sunrise i.e. the meal of غدة or of the غدة, the meal which is cont.of غدة: breakfast, غدة نا: Bring us our morning meal (18:63). غدة also means, the pasture of camels in the first part of the day.

وَمَا النَّاسِ إلاَّ كَالْدَبَرِ وَأَهْلُهُ : And mankind are like dwellings, the occupants thereof being in them during the day in which they have alighted in them, and tomorrow they are vacant.
مَا قَدَمْتُ لغدة : What it sends for the morrow (59:19). غدة (originally غدة, its plural is غادات) : Early part of the morning, or simply morning and forenoon.
يَبَغْدُونَ رَبِّهِم بِغَدَاة وَعَمَّيْنِ : They call on their Lord morning and evening (18:29). غدة is plural of غدة meaning, the early part of the morning; the first part of the day.
يَبَغْدُونَ : In the mornings and the evenings (24:37).
يَبَغْدُونَ : The morning-meal that is eaten between daybreak and sunrise i.e. the meal of غدة or of the غدة, the meal which is cont.of غدة: breakfast, غدة نا: Bring us our morning meal (18:63). غدة also means, the pasture of camels in the first part of the day.
[aor. غروب inf. noun غروب] : He or it went or departed; he retired or became removed from men.

(الغرب غرب) غروب (inf. noun غروب) : The man became distant.

إذا غروب غروب : When it sets (18:18).

of one signifying a colour cannot proceed, nor can the corroborative of any word. According to some, relating to mountain, means streaks having black rocks. A stranger; one far away from his native country; a man not of one’s own kindred; applied to language, it means, strange; extraordinary or unusual. An expression or word that is strange or obscure opposed to.

أَعْرَفُ or أَعْرَفَ inf. noun أَعْرَفُ أَلْمَأْهُ بَيْدِهُ or أَعْرَفْ أَلْمَأْهُ إِنَّمَا أَعْرَفُ أَلْمَأْهُ بَيْدِهُ : He took the water with his hand. أَعْرفَ مّتِهْ : The quantity of water that is taken with the hand as much thereof as fills the hand; handful of water (plural أَعْرفَاتْ). إِنَّمَا أَعْرفُ أَلْمَأْهُ بَيْدِهُ : Except him who takes a handful of water with his hand (2:250). أَعْرَفَةٌ : A chamber in the upper or uppermost storey; a lofty mansion (أَعْرَفَات and أَعْرفَات plural). أَعْرَفَاتْ : Lofty mansions are for them (39: 21). أَعْرَفُ أَلْمَأْهُ إِنَّمَا أَعْرفُ أَلْمَأْهُ بَيْدِهُ : They will be secure in the highest places (34:38). أَعْرَفَةٌ : The highest of the places of Paradise; one of the names of Paradise.
They will be rewarded a high place (in Paradise) (25:76).

غرفة also means, a lock of hair.

غرق [aor. يغرق inf. noun غرق] : He or it sank or was drowned; he was or became without want or need. أغرق في الماء : He drowned him or sank him or it in water. أغرق الناس : The people multiplied against him and overcame him. أغرق الكأس : He filled the wine-cup. أغرق في القوس : He drew the bow to the full, signifies the sending of the arrow far by vehement drawing of the bow. أغرق النيل : He drowned the bow with the arrows to the utmost extent. أغرق في النيل : He exceeds the usual bounds or exerted himself to the utmost in the thing. أغرق: By the beings that exert themselves vigorously in drawing out (79:2). Here غرق is put in the place of the proper inf. noun which is غرقا. أغرقنا إلى مرتفع. أغرقنا على مرتفع. أغرقنا (plural of أغرق) and مغرقين (plural of مغرق which is pass. part. from غرق) : We drowned the people of Pharaoh (2: 51). إذا غرق واشتدت الخوفة : When drowning overtook him (10:91). مغرقون: Those who are drowned (11: 38;11:44).

غرم [aor. يقرم inf. noun غرم and غرام and مغرم and مغرامة and مغرأمة] : He paid or discharged a thing that had become obligatory upon him; he took upon himself to pay that which was not obligatory upon him; he betook upon himself to pay a fine. غرم في بوراجته غرم : He paid or discharged the debt. غرم في بوراجته غرم (act. part.): A debtor. غارمين (plural): Those in debt (9:60). غرم : A debtor (also a creditor). مغرم and غرام and مغرأمة and غرامة and مغرأمة : A thing that must be paid or discharged; a fine or mulct; a debt; a damage or loss that befalls a man in his property. من يخبر ما يحقق مغرمًا : Those who regard that which they spend (for God) as a fine (9:98) (pass. part.): Shackled or burdened with debt; a captive of love; رجل مغرم بالحب : A man captive of love. مغرم بالسهم : Eagerly desirous of, fond of, attached to, a thing. مغرمون (plural): We are burdened with debt; we are ruined (56: 67). غرام : A thing from which one is unable to free oneself; lasting evil; persistent perdition; punishment or torment; the most vehement punishment,
hardship, difficulty, an affliction or a calamity or misfortune that befalls a man; eager desire for a thing; fondness or attachment to it; love that torments the heart.

The punishment thereof is a lasting torment (25:66).

The fat adhered to his heart and covered it. He became attached or fond of such a thing; he was eagerly desirous of it; adhered, clung or clave to it, loved it. He made him to become attached or fond of it; he made him to be eagerly desirous of it or to adhere or cling to it or love it; he incited, urged or instigated him to do it.

I incited, urged or instigated the dog against the object of the chase. He set him upon them or over them; he made him to have mastery, dominion or authority over them.

We shall surely give thee authority over them (33:61).

I excited discord, disturbance, discord, strife, or did mischief, among them. We occasioned or cast enmity among them (as though we made it to cleave to them) (5:15).

She spun the cotton and the flax and the wool. He talked and acted in an amatory and enticing manner with a woman. He talked and acted in an enticing and amatory manner with her.

Applied to cotton, flax, wool etc. i.q. i.e. Spun or rather spun thread or yarn of any kind; the web of the spider. Breaks her yarn into pieces (16:93).

More practised in weaving than a spider. More frequent in visiting or more recurrent than the fever.

He willed or desired it; he sought it; he aimed at it, intended it, meant it. I knew what is desired from this speech.

He betook himself to wage war against the enemy, or he went to fight with
and plunder the enemy in his country.  : He warred or fought.  غَزاَّ : He went to him.  غزىَّة : A single expedition.  غزىَّة plural.  : A warrior غَزىَّة and غزىَّة are plurals.  أو كانوا غزىَّة : Or go to war or were warriors (3:157).

غَسَّقَ [aor. inf. noun غسقٌ and غَسَقَ and غَسَقَ and غَسَقَ and غَسَقَ : The night became dark or intensely dark. غسقُ الليل : The moon lost its height and became black and dark. غسقُ الفم (inf. noun غسقُ و غسقُ and غسقُ و غسقُ) : His eye became dark or shed tears. غسقُ العين : The eye overflowed with water. غسقُ السماء (inf. noun غسقٌ and غَسَقَ) : The sky rained or let fall a little rain. غَسَقَ : The beginning of the darkness of night, or the darkness of the night, or the darkness of the beginning of the night, or when شفق (redness in the horizon after sunset) disappears. غسقُ الليل : Darkness of the night (17:79). غسقٌ (and غسق) : Ichor; the washings of wounds; intensely cold that burns by reason of its coldness; cold and stinking. حَيْبِمٌ و غسقٌ : Boiling fluid and intensely cold and stinking drink (38:58)

غَسَّقَ (act. part): The night when its darkness becomes intense, or the beginning of the night, or when شفق disappears; the night is so called because it is colder than the day. غبسٌ signifies also 'the cold', the moon; the accident in the night; غابسٌ also signifies 'flowing'; من شَمْر غابسٍ إذا وقَب : From the evil of the night when its darkness spreads and becomes intense; when the moon is eclipsed; when the day enters upon the night. غابسٌ also means, a dark-coloured serpent (113:4).

غَسَّلَ [aor. inf. noun غسلٌ and غَسَلَ and غَسَلَ and غَسَلَ and غَسَلَ : He washed the thing and removed its dirt, filth etc. by making water to pass over it. غسل الله خيطتكم غسلة : He washed him and caused him pain. غسل المرأة : He compressed the woman. فاغسلوا وَجرَوهُمَ : So wash your faces. غسل للجمعة : He washed himself or his whole person. غُسِّلَ بالطيب : He washed himself for Friday Prayer. غسل بالطيب : He sprinkled himself with perfume. غسلالله صلى الله عليه وسلم غسلَ : Unless you have bathed (4:44). غسل الشيء : He washed the thing fully and
completely. : A washing place; tank etc., water with which to wash oneself. 

This is a washing-place or water which is cool (38:43). : Foul ichor; foul puss; blood mixed with water; filth; refuse; (69:37).

: A washing place; tank etc., water with which to wash oneself. This is a washing-place or water which is cool (38:43). : Foul ichor; foul puss; blood mixed with water; filth; refuse; (69:37).

: It covered or overwhelmed him or it. And when waves cover or engulf them (31:33); it came upon as a thing that covered him or it. The night was or became dark. By the night, when it covers or becomes dark (92:2). 

Foul ichor; foul puss; blood mixed with water; filth; refuse; (69:37).

It covered or overwhelmed him or it. And when waves cover or engulf them (31:33); it came upon as a thing that covered him or it. The night was or became dark. By the night, when it covers or becomes dark (92:2). He came to him; he did it. and : He compressed her. When he covers her (7:190) He whipped him. He swooned i.e. he became senseless. Like one who is fainting or swooning (33:20). One who is fainting i.e. senseless. He covered the thing. So there covered them that which covered (53:55). and : He made it to cover it or to be a cover over it; he made him or it to cover it. When He made the slumber to cover you or fall upon you (8:12). He (God) causes the night to cover the day (7:55). He covered himself with his garment in order that he might not see nor hear. They cover themselves with their garments (11:6). A covering (2:8).

A cover or covering; scabbard of the sword; overwhelming misfortune or misfortune that covers; a calamity; Has there come to thee the news of the overwhelming calamity (88:2); a certain disease of the belly; resurrection; means, the servants of such a one, his visitors, guests, seekers of favours, friends. (plural of ). And over them are coverings (7:42).

: He took from him the thing wrongfully, unjustly or by force. He violated her; he had sexual intercourse with her against her will. He compelled such a one by force to do the thing. Who seized every boat by force (18:80).
(act. part): One who takes things by force or unjustly and wrongfully.

[act. part]: His throat became choked or obstructed by food. He was or became choked with wrath. The sitting-place became choked by its people. He became grieved or disquieted in mind. A thing lying across in the throat so as to cause a choking or obstruction thereof; a thing by which one is choked; choking wrath or rage; grief or disquietude of mind. The chokings of death; agonies of death; the death-rattles. And a food that chokes (73:14).

[act. part]: He cut off the branch; he drew the branch towards him. He took the thing. He turned away such a one from the object of his want. A branch from the stem of a tree.

[act. part]: He lowered his eye or eyes, or he contracted his eye or eyes and looked to the ground; he blinked; he contracted his eyelids; he looked languishingly. Say to the believing men that they restrain their eyes. And say to the believing women that they restrain their eyes (24:31;32). He lowered his voice. They lower their voices (49:4). And lower thy voice (31:20). He detracted from his reputation. I have not deprived thee or defrauded thee of any taking. He broke the branch but did not break it thoroughly. Also means, it was or became fresh, juicy, soppy.

[act. part]: He was angry with him and wanted to take revenge from him. Allah will be wroth with him (4:94). Is a passion accompanied by an eagerness to take revenge, while is
accompanied by despair of obtaining it. : He was angry with another person for his sake. : He was angry for the sake of God. : He was angry for nothing. : Anger, wrath. Syn with غضب. For difference between غضب and غضب see under غضب. (pass. part.): An object of anger (1:7). : Indignant and grieved. The difference, according to some authorities, between غضب and غضب is that whereas the first means anger with anything reparable and the latter means pain on account of anything irreparable. : He made him angry, the latter also making him angry; he broke off from him or quitted him in anger or enmity. (act. part.). : Punishment and wrath (7:72). (act. part.): Angry, wrathful, or quickly and soon angry.

[ar. inf. noun.]: The night became dark. : The might became dark. : He (God) has made its night dark. (79:30). : He entered upon the darkness of the night.

[ar. inf. noun.]: He or it covered or concealed the thing and came upon or over it. : The water rose high. : A cover or covering i.e. a thing by or with which a thing or person is covered; metaphorically used, it means ignorance. : Under a cover so as not to heed My warning (18:102).

[ar. inf. noun.]: He covered, veiled, concealed or hid the thing. : He covered or concealed the white hair with dye. : He put the goods into the bag and covered and protected them. (inf. noun and مغفرة): He (God) covered up his sin, forgave or pardoned it. : He rectified or reformed the affair. (inf. and مغفرة) on the part of God signify the protection and preservation of a man from the punishment of his sin. : So He forgave him (28:17). : He (God) will forgive you your sins (3:32).
and: He begged of God pardon; he sought of God the covering or forgiveness for his sins or protection from the punishment of his sins, by word and deed. (4:111).  
غفر لذنبكم (63)  
غفر (12:30)  
غفر (30:6)  
غفر: are epithets applied to God, the last two are intensive, the first meaning covering and forgiving of the sins and crimes, and the last two meaning forgiving much and very often. إن الله غفور ورحيم: Verily, God is Most Forgiving and Merciful (2:174).  
أنت لغفور لمن تائب: I am Very Forgiving to those who repent (20:83).  
غفرناك: We implore Thy forgiveness (2:286).  
غفر: Forgiveness from their Lord (3:137).  
غفر: Helmet, غفرة: Cloth worn beneath the veil to keep it clean.  
غافل: [aor. inf. noun غافل: He was or became unmindful, forgetful, neglectful of it or inadvertent to it. sometimes it is used as meaning he neglected it intentionally, leaving it and turning away.  
غافل: He concealed the thing.  
لم تغفلون عن أسلحتكم: That you be neglectful of your arms (4:103).  
اغفل: He made him to be unmindful, neglectful of it; he lighted on him, he (the latter) being unmindful غافل: i.e. unmindful; he asked him respecting a thing in the time of his occupation, not waiting for the time of his freedom therefrom.  
غافل: Whose heart We have made heedless of Our remembrance (18:29).  
غافل: (act. part.): Unmindful, neglectful, forgetful; sometimes intentionally neglecting.  
لا تحسسن الله غافلا: Do not think that Allah is unmindful or unaware ...... (14:43). (plural غافل) and غافلون 6:132 and (12:4).  
غافلة: Headlessness, neglect, inadvertance; fogetfulness; sometime intentional neglect; the want of requisite knowledge or cognizance of a thing; negligence occurring from littleness of consideration and of vigilance.
In a state of unmindfulness, want of requisite knowledge (19:40).

In consequence of unmindfulness.

(feminine of غفلات and غفلات plural): Unaware (of what the mischief-mongers do) believing woman (24:24).

[plural]: Unaware (of what the mischief-mongers do) believing woman (24:24).

[plural]: Unaware (of what the mischief-mongers do) believing woman (24:24).

The water ran amid the trees.

His eyes deviated from the right direction. (inf. nouns غفلة and غفلة). He took the thing and hid it amid his foot; he stole and was unfaithful in respect of a thing privily. (inf. noun غفلة). He acted unfaithfully or he acted unfaithfully in relation to the spoil or booty. And it is not possible for a Prophet to act dishonestly with respect to spoil or booty (3:162).

He put upon the neck of such a one the غفلة i.e. ring or collar of iron for the neck or pinion or manacle for the hand; fetter. Seize him and fetter him (69:31).

His hand was withheld from expenditure. (inf. noun غفلة). Their hands shall be tied or prevented from spending (5:65).

Do not keep thy hand chained to thy neck; do not withhold thy hand from spending (17:30).

A ring or collar of iron which is put upon the neck; a shackle for the neck or for the hand i.e. a ring or collar for the neck or a pinion or manacle for the hand.

It is inseparable from you and the punishment of it will stick to you, a fatiguing and difficult task; used metonymically, it denotes a wife, thirst or vehement thirst; burning of the inside from thirst, from anger and vexation. (plural) shackles, fetters, iron collars, fatiguing and difficult tasks, manacles etc.

Chains and iron collars (76:5).

His bosom was or became affected with rancour, malevolence, malice or spite and with dishonesty or insincerity. Rancour, malevolence, malice or spite, dishonesty or insincerity. In their breasts (15:48).
[aor. غَلْطَ inf. noun غْلَبَ and غَلْبَ and غْلَبَةَ etc.]: He or it overcame, conquered, subdued, overpowered, mastered or surpassed him or it; he or it gained the mastery or ascendancy, prevailed or predominated over him or it or became superior in power or force or influence to him or it. غَلْبَةٌ: He forced him against his will. غَلْبَةٌ: The affair defeated or baffled him. غَلْبَةٌ: Generosity was or became the predominant quality of such a one. غَلْبَةٌ بالْحَزَّافِ: He exceeded him in fear. غَلْبَةٌ فِئةٌ كَبِيرَةٌ: Triumphed over or overcame a large party (2:250). غَلْبَةٌ عَلَى أَمَرْهُمْ (23:107): who won their point; who prevailed in their affair (18:22). غَلْبَةٌ: The act of overcoming, conquering, subduing; victory, conquest, ascendancy, mastery, prevalence, predominance, superiority or superior power, force or influence; success in a contest; the act of gaining or taking by force. منَ بَعْدَ غَلْبِهِمْ: After their being conquered (30:4). غَلِبَ (act. part.): Winner; conqueror. رَجُلٌ غَلِبَ: A man who overcomes, conquers, masters, surpasses. فَلا غَلِبَ لَكُمْ: No one can conquer you (3:161). غَلِبَتْ (أَوْ فِي). غَلِبَ عَلَى غَلِبَ: Most probably. آلَ غَلِبَاتٍ: More and most overcoming, conquering. Its feminine is غَلِبَةٌ غَلِبَٰبَةٌ غَلِبَةٌ: A most overcoming or mighty tribe. غَلِبَةٌ: A walled garden or garden of tangled and luxuriant or abundant, dense trees or of compact, dense trees. غَلِبَتْ: Thickly or densely planted gardens (80:31). غَلِبَمُ: The lion. غَلِبُمُ (pass. part.): One conquered, subdued, overcome. أَيْنَ غَلِبُمُ: I am conquered, vanquished (54:11).

[coat. غَلَطَ and غَلَطَ inf. noun غَلَطَ and غَلَطَةَ and غَلَطَةَ and غَلَطَةَ and غَلَطَةَ]. غَلَطَ: It was or became thick, gross, big, coarse as also إِسْتَغْلَطَ الزَّوُرُ. إِسْتَغْلَطَ: The seed-produce became thick, strong or well-grown and thick (cont. to رَقَذ): إِسْتَغْلَطَ فَاسْتَوَى. إِسْتَغْلَطَ: Then it becomes thick and stands firm (48:30): إِسْتَغْلَطَ السُّبُلُ. غَلَطَ: The ear of corn produced grain. When said of a colour, the word means, it was dense or deep. Also he was or became characterized by غَلَطَةٌ i.e. rough; coarse, rude; hard; evil.
in disposition; ill-natured. Said of an affair, the word means, it became hard or difficult and غليظ said of a crime, meaning it was gross or great.

Possessing all the meanings of the root: Thick, gross, coarse etc., when applied to a colour dense or deep; applied to a man, it means, characterized by غليظ i.e. thickness, grossness, bigness and coarseness; rudeness, roughness, hardness; evilness in disposition, ill-nature.

A man in whom is rudeness, hardness, coarseness or roughness.

They should find hardness in you (9:123).

Hard-hearted; ill-natured; evil in disposition (3:160); When used about an affair, غليظ means, hard and difficult; when used about punishment, it means vehement or severe or extremely painful. غلاب غليظ (11:59); When used about compact or covenant, it means, strong, confirmed or ratified. مبنا غليظ (4:22); when used about water, it means bitter. غلاظ is plural.


غلف: He covered the thing; he put it into a غلف i.e. a receptacle used as a repository; a covering. The غلف of a sword is its scabbard or sheath; a case.

غلف: The pericardium.

غلف: Enclosed in a غلف: Applied to a man, it means, uncircumcised; one whose foreskin which is like a covering is not removed; applied to a heart, it means as though it were covered with a غلف i.e. covered from hearing and accepting the truth.

غلف: Also means, a heart which is a store-house of knowledge. غلف (plural of غلف).

غلف: Our hearts are wrapped in covers; our hearts are store-houses of knowledge (2:89).

غلق: He went far into the land. غلق: He closed, shut the door; he bolted or locked it. غلق the doors (12:24).

علم: He was or became vehemently affected with lust or carnal desire or became overcome thereby. The wine was or
became strong in its influence upon the head.

The waves were in a state of commotion.

A young man, youth, boy, or male child or one from the time of his birth until he attains to the period of šayṭān i.e. young manhood.

Exceeding of the prescribed limit.

When they met a young boy (18:75).

(plural of غَلَامٍ) : Young boys or youths (52:25).

[aror. inf. noun  غَلَأ في الأمر] : He exceeded the proper limit in the affair.

[aror. inf. noun  غَلَى etc.] : The cooking-pot boiled.

[aror. inf. noun  غَمُّ] : He covered, veiled or concealed it.

[aror. inf. noun  غَمَّة] : He delivered him from grief or distress (21:89).

[aror. inf. noun  غَمَّة] : We caused the clouds to be a shade over you (2:58).
It overflowed. The water rose above him and submerged him. His breast became filled with hatred and enmity against me. The water was or became abundant. His breast became filled with hatred and enmity against me. The water was or became abundant. The man was ignorant or inexperienced in affair. He fainted or swooned. Water that rises above the stature of a man; also signifies difficulty, trouble, distress or rigour and pressure of a thing; a state of perseverance in vain and false affairs (23:64; 51:12). The fiery depths of Hell. The rigours of war. The rigours, agonies of death (7:94).

He felt him (namely a ram) to know how fat he was. He pressed or squeezed with his hand. He made a sign to him with the eye. He slandered the man. They made signs to one another with their eyes, eye-brows, hands, indicating something blamable or faulty. They winked to one another (83:31).

The speech was not plain or perspicuous, was obscure or abstruse. He went away into the land and disappeared. He closed his eyes. He connived at it. He demanded a lowering of the price of the commodity on account of its badness. Except that you connive at it (unless you have the price lowered) (2:268).

He obtained, got, acquired a thing without difficulty, trouble or inconvenience; He or they got or took spoil or a thing as spoil. And know that whatever you take as spoils
Sheep and goats (and both together). It has no singular from which it is derived, the singular being `æøßøÜº`: Sheep and goats. The dual ÆøßøÜº is used as meaning two flocks or herds of sheep or of goats or of both together. The plurals are ÆøßøÜº and ÆøßøÜº, sometimes used to mean flocks or herds of sheep or goats: And of the oxen and the sheep and goats (6:147).

Spoil, booty or plunder; the acquisition of a thing without difficulty or inconvenience. The plural of ÆøßøÜº is ÆøßøÜº and that of ÚøÇ»ßøÜº is ÚøÇø^ÞôÜö: God has promised you great spoils (48:21). For difference between ÆøßøÜº and Êøn»o. See under Êø^ðø (1187).

[æøßôoø] aor. inf. noun Æøßôoø: The man married. Æøßôoø: He lived in the place. Æøßôoø: He dwelt long in such a place satisfied therewith so as to be in no need of any other. Æøßôoø: As if they had never dwelt therein (11:69). Æøßôoø: He lived. Syn. Æøßôoø: As if nothing was in existence yesterday or the day before (10:25). Æøßôoø and Æøßôoø: He was or became free from want; he was in a state of content or sufficiency; he was rich or wealthy. Æøßôoø being the contr. of Æøßôoø and syn. with Æøßôoø: He was satisfied or content with the thing so as to be in no need of another thing. Æøßôoø: He rendered him free from want or possessed of wealth or rich; he enriched him. Æøßôoø: Allah will enrich you (9:28). Æøßôoø: It will not benefit or profit. Æøßôoø: Nor profit or protect from the flame (77:32). Æøßôoø: This does not suffice, satisfy thee or stand thee in good stead or serve thee and avail thee or profit thee. Æøßôoø: My wealth has been of no avail to me (69:29). Æøßôoø: concern that will make him indifferent to others (80:38). Æøßôoø: Put thou away from me or remove far from me: I cannot be of any avail or remove any thing from you decreed to come from God (12:68). Æøßôoø: He was indifferent to him. Æøßôoø: Who is indifferent; who is free from any need (80:6). Æøßôoø: He was indifferent, independent, free from want.
غَويٌّ (غَيِّ) : Free from want; in a state of sufficiency or content; rich; wealthy. If he is free from want or is rich (4:136).

أَغْنَىٰ (أَغْنَىٰ) : One of the attributes of God meaning the Independent of all; Self-Sufficient (22:65).

مُعْنَىٰونَ (مُعْنَىٰونَ) : Plural of مُعْنَىٰ which is act. part. from مُعْنَىٰ : A man or persons sufficing or satisfying, availing or useful or beneficial. فَهْلَ اَنَّمَمَ مُعْنَىٰونَ عَنَا : Can you not avail us aught ...... (14:22).

غَوىٌ [aor. inf. noun غَوَايَةٌ and غَيِّ] : He erred; he deviated from the right path; he acted ignorantly; he failed in his object and was disappointed; he was lost; he perished; his life became unpleasant.

وَ غَصِيَ اَمْرُ رَبِّهِ غَوىٌ : Adam did not observe the commandment of his Lord, so his life became miserable or unpleasant (20:122).

مَا ضَلْ ضَاجِيَّكُمْ وَ مَاغُوىٌ : Your companion has neither erred, nor has he gone astray (53:3).

أَغْوَاٰ (tранsitive verb) : He caused him to err or to deviate from the right course; he caused him to be disappointed or to fail in attaining his desire; he seduced or misled him or led him astray; he caused him to be lost or to perish; he declared him to be astray or lost; he destroyed him; he punished him for erring; he called upon him to do a thing as a result of which he deviated from the right course and was lost or perished.

إِن كَانَ اللَّهُ يُبْرِئُ اَنْ يُفَوِّيَكُمْ : Since Thou declared or adjudged me to be lost (7:17). If Allah intends to punish you for your going astray and to destroy you (11:35).

غَيُّ (أَغْيَّ) : Error; deviation from the right course; state of perdition; punishment for going astray; the recompense of error or deviation from the right course etc.

يَلْقَوْنُ غَيَّاً : They will meet with destruction (19:60).

قَوْمُ الْرَّيْبَةِ مِنْ أَغْيَّ : Right has become distinct from error or wrong (2:257).

جَاءَ (act. part.), inf. nouns are أَغْيَّ and أَغْيَىٰ. غَويٌّ and غُويٌّ (plurals): Those who have gone astray (26:92). إِبْنُ أَغْيَّ : The son of fornication or adultery.

غَاتٍ [aor. inf. noun غَوَاتٌ and غَاتَةٌ] : He helped, aided or succoured him; He (God) removed from him trouble. غَاتَةٌ المُطْرِرُ : The rain gave us relief.

فَهْلَ يُغَاتُ النَّاسُ : In which people shall be
They shall be helped with water like molten lead (18:30). He sought, implored, demanded or desired his aid, succour or help (28:16). When you implored the assistance of your Lord (8:10).

A cry for aid, help or succour.

They shall be helped with water like molten lead (18:30).

He sought, implored, demanded or desired his aid, succour or help (28:16).

When you implored the assistance of your Lord (8:10).

All sorts of builders and divers (38:38).

All sorts of builders and divers (38:38).

Who dived in the sea for his sake (21:83).

Wherein there will be no intoxication (37:48).

Any low and depressed land; interior of the mouth; signifies the sockets of the eyes; a large army; a large body of...
men. When the two were in the cave (9:40).

أغْرَ: Place of refuge or caves (9:57). غَرْبَ: The bottom or lowest part of anything. غَرَّ: He is a sea whereof the bottom cannot be fathomed.

فَلَانُ بَعْيَدُ غَرْر: Such a one is deep and excellent in judgement, one who examines deeply; low and depressed land; applied to water, it signifies going away or sinking into the earth.

أَوَّلَيْنِ مَأْوَاهُ غَرْر: Or its water will become sunk into the earth (18:42).

أَغْرَ عَلَى الْعَدُو: He made a sudden raid upon the enemy.

أَغْرَ أَلِى قُومٍ وَهُمُّ: He came to the people to help them.

أَغْرَ الْفَرْسُ: The horse ran vehemently and was quick in sudden attack.

غَيْبَ: A horse swift or vehement in running (feminine غَيْبَة). غَيْبَة: Horses making a sudden attack upon the enemy; horses urging themselves against a people. غَيْبَاتُ (plural) (100:4).

أَغْرَ: He went far into the country.

أَغْرَ غَيْبَ: He made his eyes to sink.

أَغْرَ عَلَى الْعَدُو: He made a sudden raid upon the enemy.

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أَغْرَ: He went far into the country.

أَغْرَ غَيْبَ: He made his eyes to sink.
concealed in it. 

غَابَةٌ: Whatever is absent or hidden from one; anything unseen, invisible or hidden; anything unperceivable or beyond the reach of mental perception or undiscoverable unless by means of Divine revelation; a mystery or secret, such as an event of futurity. 

عالم الغَابَةِ: The Knower of the Unseen (9:105).

رَجَحَ: They fear their Lord in secret (21:50).

الرَّجَحُ: He said conjecturally without evidence and without proof.

يَفْدِفُونَ: Guessing at random (18:23).

الرَّجَحُ: They are uttering conjectures (34:54).

غَابَةٌ: I am not or was not unfaithful to him in his absence (12:53).

أَلْبَاسٌ: Doubt or a doubting; a place such that one knows not what is behind it; a low or depressed place in the ground.

غَابَةٌ: I heard a voice from behind a place that I saw not.

وَزارَ الغَابَةِ (plural). 

عالم الغَابَةِ: The Knower of the Secrets (5:147).

غَابَةٌ: A low or depressed piece of land; the part of anything that veils or conceals; the bottom of a well; a covert or place of concealment of birds; a grave.

فِي غَابَةٍ: In the bottom of a deep well (12:11).

غَابَةٌ (act. part.): Absent, distant or remote; hidden, concealed; beyond the range or reach of mental perception. 

غَابَةٌ (feminine of غَابَةٌ). 

غَابَةٌ (plurals). 

غَابَةٌ: And there is nothing hidden in the heaven (27:76).

غَابَةٌ (and غَابَةٌ): He spoke evil of him, or did so in his absence i.e. backbit him, (the latter being the primary signification) not always but generally with truth; he carped at him behind his back by saying what would grieve him or was in him of evil; he expressed or signified an evil opinion of him by making signs with the side of the mouth or with the eye, head or otherwise.

لَا غَابَةٍ بَعْضُكُمْ بَعْضًا: Nor backbite one another (49:13).
He benefited his people.

God watered them with rain and bestowed upon them abundance of the produce of the earth.

He was jealous of his wife with regard to such a one.

His wife was jealous of him with regard to such a woman.

He changed the thing; he changed it in order or otherwise for the worse.

Allah does not change the condition of a people.

He exchanged the thing for another thing. It became altered or changed; it became changed for the worse; it became exchanged for another thing.

The taste of which changes not or changes not for the worse.

Is not the one to change i.e. would not change a favour.

We will do righteous works other than we used to do.

Without reckoning.

Without any disease.

The water decreased or diminished or became deficient or disappeared in the earth.

The price decreased, diminished or became deficient.

The generous have decreased or have perished.

He has made the water scanty.

And Prophet came to us who appeared in the darkness of night and we did not equal another than him with another than the other i.e. with him; exclusively of; not. We will do righteous works other than we used to do.

Of water not altered in taste or colour.

Not created.

Not transgressing the proper limits.

There is no God but Allah. It is often used with a preposition.

Without reckoning.

Without any disease.
He restrained or stopped his tears. And what the wombs diminish (13:9). And the water was made to subside or decrease (11:45).

And: He angered or enraged him. That He may make the disbelievers burn with rage or enrage them (48:30). The heat became vehement or raged. They will hear its raging (25:13).

Anger; wrath; rage, syn. But it has a more intensive signification than غضب; the former is latent anger and the latter is apparent or the former is that which affects a person who has not power to exercise it and the latter that which affects a person who has power to exercise it. This is why غضب is never used about God while غضب has been used in the Qur'an about God (4:94). Die of your rage, or perish in your rage (3:120). Who suppress their anger (3:135). Angering or enraging or one who does so. And they have enraged us (26:56).
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باب الفاء

Fā

Numerical Value = 80
denotes order.  Zaid stood and after him Amr.

And the Satan caused them both to slip from it and ejected them from that ...... (2:37). It denotes sequence in a case in which there is an uninterrupted connection between two events.

Zaid married and in uninterrupted connection with his doing so a child was born to him.

I entered Basrah and then following it Baghdad. It is sometimes used in the sense of i.e. "then".

Then We made the clot into a shapeless lump, then We fashioned bones, then We clotted the bones with flesh (23:15). It is used sometimes in the sense of i.e. "and".

I sat amidst the learned and the holy men. It is when what precedes it is a cause of what follows. He beat him and consequently he wept. And Moses struck him with his fist and consequently killed him (28:16).

Sometimes ف is suppressed in the case of necessity. من يفعل: He who does good deed, Allah will reward him.

If he leave much wealth, the will shall be for the parents (2:181). It is also prefixed as a corroborative to an oath.

i.e. Now by Thy Lord: Now by Thy might (38:83).

[anor. inf. noun فاد: He or it hit, struck, smote or hurt his i.e. heart, or smote him, namely an animal of the chase, in his heart. Said of a disease and of fear, it means, it affected his heart.

He roasted the flesh-meat in the fire. The heart; syn. قلب. Most scholars make a distinction between قلب: the latter of which is said to have a more special signification than the former; and the former is said to be (the pericardium) the غشاء or the middle thereof or the interior thereof.

We may strengthen thy heart therewith (25:33); the mind or intellect.

i.e. the mind did not deem improbable what he saw (53:12). i.e. sharpness or acuteness of the mind. His mind or

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intellect or courage fled. The eyes and the hearts (16:79). (see 1242).

[plural].

The eyes and the hearts (16:79). (see 1242).

I split his head with the sword. I split or cracked the bowl. I struck him with the stick. I split and I both signify the act of striking and the act of splitting. A party, a distinct body or a company of men; syn. or or or or or or or or (plural or (plural)). One company or body of men fighting in the cause of God. (plural)

See also under .

He did not cease doing such a thing. These verbs are used only in negative phrases, in this sense, but sometimes the particle of negation is suppressed, it being, however, meant to be understood as in meaning, : Thou will not cease remembering Joseph (12:86). It is of the category of .

I extinguished the fire.

If I had opened the door. If I opened the gate of heaven (54:12). If I opened the doors. This verb with is used to denote multiplicity of the object and for intensification. If I opened the gates of heaven will not be opened to them (7:41). If I opened the door. If I opened the conduit (in order that the water might run and irrigate the seed-produce). He made an opening between his legs. He took, won or conquered the country by force. He made clear or explained what was dubious or confused. He informed him of it or acquainted him with it. Of what Allah has unfolded to you or disclosed to you (2:77): He disclosed his secret to him. God helped, aided him on such a one. He judged between them. O our Lord, decide or judge between us (7:90).
sought that the door may be opened.  

He sought, desired or asked aid or victory against his enemy, or he sought judgement.  

If you sought a judgement, then judgement has indeed come to you (8:20).  

They desired or sought victory over the disbelievers (2:90).  

When the help of Allah and victory will come (110:2).  

The day of the conquest (of Mecca); the day of Resurrection (32:30).  

Aid against the enemy; means of subsistence with which God gives aid; the first of any rain.  

The commencement or first part of a thing.  

The opening Chapter of the Book i.e. the Holy Qur'an.  

(singular is مفتاح and مفتاح (مفتاح مفتاح): Keys.  

also means a conduit of water.  

: I have been given the keys of words.  

: And with Him are the keys or treasures of the unseen (6:60)  

is also the plural of مفتاح which means a place to which things are kept or laid up i.e. مفتاح and a treasure (act. part.).  

: The Best of judges (7:90).  

: An opener; a conqueror; a judge. It has an intensive signification. It is an epithet applied to God meaning the Opener of the gates of His mercy or sustenance for His servants; the Judge (34:27). [feminine pass. part. from مفتاح.  

: With their gates thrown open to them (38:51).  

: The thing remitted or became allayed or still after vehemence.  

: He flagged or became remiss or languid in his work or labour.  

: The heat remitted or abated after vehemence.  

: His body became lax in the joints and weak.  

Languor or remissness; weakness or feebleness; an interval of time between two things or between two Prophets during which there is a cessation of Prophetic function or reaction.  

After a cessation of Messengers or interval between Prophets (5:20).
fi'tal

[aor. inf. noun fi'tal: He twisted it as one twists a rope or wick.

fi'tal: A man firm in respect of make.

fi'tal: He turned him from the object of his want. fi'tal: A twisted rope; a small thread in the cleft of a date-stone; fine thread or dirt formed between two fingers or the palms of two hands when they are rubbed together; hence a thing of no worth or significance. fi'tal: I donot or cannot avail him a whit. fi'tal: They will not be harmed a whit (4:50).

[bv. inf. noun and fi'tan: He burned it. fi'tan: On the day when they shall be burned with the Fire (51:14). This is said to be the primary signification of the verb. fi'tan: The goldsmith melted the gold in the crucible to distinguish the bad from the good and to test its genuineness. According to Imam Raghib, fi'tan means to cause a man to enter fire by way of trial and in like manner into a state of punishment or affliction; it is also used as meaning to slay another. fi'tan: Those who burned, slew or caused the believers to fall into hardship (85:11). fi'tan: He persecuted him or caused him to fall into hardship or affliction and put him into trial or affliction to test or try his mettle. fi'tan: You put yourselves into distress, hardship and iniquity. And they will not be tested, tried or persecuted (29:3). fi'tan: He led astray such a one. fi'tan: He prevented him from holding his views. fi'tan: He made him turn from or quit the position in which he was; he made him turn from the right course. fi'tan: They were indeed near to making thee to turn from that which We had revealed to thee, or would have caused thee great hardship on account of what We have revealed to thee (17:74). fi'tan: He intended or desired to commit fornication with women. fi'tan: She captivated his heart. fi'tan: Wealth attracted men to it. fi'tan: He fell into trial or affliction (intransitive). fi'tan: It tempted or seduced him. fi'tan: He was made to decline from the right course in his religion. fi'tan: We have tried thy people
We tested thee in various ways or by various trials (20:41).

A burning with fire; the melting of gold or silver in order to test its genuineness; a trial; distress, hardship or affliction whereby one is tried or tested; punishment; slaughter, discord, dissonance, dissension among a people; misleading or causing to err; temptation or seduction or a cause thereof; madness, insanity or diabolical possession; error or deviation from the right way; infidelity or disbelief; chastisement; excuse, plea or answer.

We are but a trial (2:103).

Beware of affliction or punishment (8:26).

Then they will have no excuse or answer (6:24); persecution; Persecution is worse than killing (2:192).

None of you has the power to mislead any one against Him (37:163).

None afflicted with insanity or diabolical possession. Which of you is afflicted with madness (68:7).

He was or became youthful or in the prime of life.

He explained to him the decision of the law respecting the case; he advised him or gave his opinion to him regarding the affair.

Explain to me the meaning of my dream (12:44).

Advise me regarding my affair (27:33)

I sought of the lawyer the decision of the law respecting the question.

They ask thee for decision of the law or seek thy instructions (4:177).

And do not ask about them (18:23).

An explanation or notification or pronouncement of the decision of the law in some dubious or difficult matter.

A young man; one in the prime of life.

We heard a young man (21:61); a servant or slave;

He said to his servant or young companion (18:63); a generous man.

The night and the day.

Seeking verdict of a jurist or a lawyer.
When the young men took refuge in the cave (18:11).

female slave or female servant. And do not compel your female slaves or maids (24:34).

He had the feet or the knees wide apart. He parted his legs widely.

He clave the ground or earth with the plough.

A wide road between two mountains.

By every distant track (22:28).

We have made therein wide pathways (21:32).

He clave the thing, cut or divided it lengthwise. This is the primary signification. He clave and opened. He cut a subterranean channel for water.

He opened a way or passage for water to flow forth (as also with intensive signification to denote muchness or frequency of the action or its application to many objects).

Until thou cause a spring to gush forth for us from the earth (17:91).

And We have caused springs to gush forth therein (36:35).

God made manifest the dawn.

Streams will flow or gush forth from it (2:75) and means the same.

The water flowed.

And there gushed forth from it (2:61).

Till the rising of the dawn (97:6); day-break; the light of morning; the time of the and the Prayer of the time of.

He or it declined or deviated from the truth as also; he erred in answering; he lied, he committed a foul deed such as swearing a false oath or lying; he departed from the way of truth; he acted immorally; he neglected the command of God; he disobeyed, syn.

He disobeyed him; he opposed him; he disbelieved (as also) syn. He disbelieved in it; kābū ʿāmāma. That he may continue to do evil deeds in front of him (75:6).
did an action inducing doubt; he committed adultery or fornication. 

فَحَشَّةُ الْمَرَأَةُ: The woman committed adultery; he pursued a rash course and went away, not caring whither. 

فَحَشَّةُ: Their state of affairs became bad. 

فَحَشَّةُ: He became dim in his sight. 

فَحَشَّةُ مِنْ مَرَضِهِ: He became free from his disease. 

(Dec. part.): One deviating from the right course; a liar; a sinner or immoral man; transgressor; disbeliever; disobedient; fornicator or adulterer; enchanter.

فَحَشَّةُ: A false oath.

فَحَشَّةُ: They will not give birth but to a sinner (71:28).

فَحَشَّةُ (plurals): Shall We treat the righteous like the wicked (38:29)? They are the ones that disbelieved and were wicked (80:43).

فَحُشَّةٌ: Evil, wicked, immorality etc. 

فَحُشَّةٌ: Its way of evil and of good (91:9).

فَحَجَّ: [aor. inf. noun فَحَجَّةَ. فَحَجَّ: He opened the door. 

فَحَجُّ: He parted his legs wide. 

فَحُجَّةٌ: An opening or intervening space; a wide and depressed tract of land; the part between the two sides of the solid-hoof; the court yard of a house.

فَحُجَّةٌ: And they are in a wide, depressed space (18:18).

فَحُشَّةٌ: [aor. inf. noun فَحُشَّةٌ. فَحُشَّةٌ: It (a thing or anything) was or became excessive, immoderate or exorbitant. 

فَحُشَّةُ الْأَمْرُ: The affair was or became foul, evil, gross, lewd, obscene, or it became excessively so, (as also فَحُشَّةَ الْمَرَأَةِ). 

فَحُشَّةٍ: The woman became ugly and old. 

فَحُشَّةٍ: He vied with him or strove to surpass him in foul or obscene speech etc. 

فَحُشَّةٍ: An excess or enormity or anything exceeding the bounds of rectitude; a thing excessively and enormously foul, evil, immoral, lewd or obscene; a sin or crime which is excessively foul; adultery or fornication. 

فَحُشَّةٍ: When they commit a foul deed (3:136). 

فَحُشَّةٍ (plural): Besides all the meanings of فَحُشَّةٍ it particularly signifies niggardliness, tenacious or avarice in the payment of the poor-rate, or abstaining altogether from paying it. 

فَحُشَّةٍ: Forbids indecency etc. (16:91).
Fāhār [aor. inf. noun ḍāhīr and Fāhār and Fāhār etc.]: He glorified in or boasted of certain qualities; he recounted the particulars of the ancestral nobility or eminence or his own glorious deeds and qualities, or he arrogated to himself greatness and nobility (and ḍāhār (inf. noun Fāhār): He manified himself by boasting.  ḍāhār (aor inf noun Fāhār): He disdained or scorned. (inf. noun ṭāfāhār): They vied with one another in i.e. in boasting etc. ṭāfāhār (inf. noun): A source of boasting among yourselves (57:21). (as also Fāhār) act. part.: One who glories and boasts. Fāhār: One who glories and boasts much and frequently. ṭāfāhār: A thing of excellent qualities. : Lo, he is exultant, boastful (11:11). also means a she-camel great in the udder, having little milk; also a palm-tree great in the trunk, thick in the branches. Fāhār: Baked pottery or baked clay or baked vessels of clay (55:15).

Fādī' [aor. inf. noun Fādī and Fādī and Fādī]: He ransomed him from captivity. Fādī'ī: I purchased or ransomed him with my property. Fādī'ī: And We ransomed him with a great sacrifice (37:108). (inf. nouns are Fādī: He ransomed the man; he set him free and took his ransom. Fādī'ū): You ransomed them (2:86). Fādī'ā: He ransomed himself therewith. Fādī: They would readily ransom themselves therewith (3:92).

Fār: And if a dead person were to be ransomed, certainly I would ransom him with what minds would not be willing to relinquish. Fār (or Fādī): May my father be your sacrifice. Also Fādī and Fādī and Fādī and Fādī and all signify the same. Fār: Or by taking ransom (47:5). Fādī: No ransom shall be accepted from you (57:16).

Fār [aor. inf. noun Fār and Fār and Fār and Fār]: He fled or he turned away or aside to elude and fled from a thing that he feared. Fār: On the day when a man will flee from ...... Fār: If you flee from death (33:17).
Fleeing away. Fleeing away will be of no avail to you (33:17). A time and a place of fleeing. Whither to flee (75:11): A place of fleeing.

[anor. inf. noun] فَرَّتُ the water was or became sweet or very sweet. فَرَّتُ (anor. inf. noun) : He committed adultery or fornication, syn. فَجَرْتُ: he became weak in his intellect after having possessed ample intelligence. فَرَّتُ (applied to water): Sweet or most sweet or that subdues thirst by its excessive sweetness.

We gave you sweet water to drink (77:28).

[anor. and anor. inf. noun] فَرَّتُ جَلَّةُ the (receptacle made of palm-leaves for dates) and then scattered its contents entirely. فَرَّتُ القَرْمُ: The people became scattered. فَرَّتُ فَرَّتُ: Faeces (16:67); faeces while remaining in the stomach of a ruminant animal; anything that is scattered from a bag or other receptacle for travelling provisions etc.

He ripped the thing so as to form a gap or breach. فَرَّتُ الثُّكَلَةِ: He opened the door. فَرَّتُ الأَبَابِ: When the heaven is rent asunder or opened up (77:10). (or فَرَّتُ اللَّهُ عَزَّوَ اللهُ فَرَّتُ: May God remove thy grief. فَرَّتُ فَرَّتُ: Private parts; part or parts of the person which it is indecent to expose; pudendum or pudenda or the external portion of the organs of generation; gap; opening; split, cleft and hence a flaw, a defect. فَرَّتُ الطُّرَيقَ: means, middle of the road. فَرَّتُ فَرَّتُ: And who guarded her chastity or private parts (21:92). فَرَّتُ فَرَّتُ plural (23:6).

He rejoiced; was joyful, glad or happy. فَرَحَ: He was happy or glad by reason of it. فَرَحُواُ: They rejoice therein (30:37): He was or became well pleased or content; he rejoiced above measure; he exulted greatly and behaved insolently and ungratefully.

Exult not and behave not insolently (28:77). (فَرَحُ: Rejoicing, glad or happy; content or satisfied; one who exults...
and rejoices above measure and behaves insolently. He is exultant and boastful (11:11) and فرَدُّينَ are plurals (9:50;28:77).

[ar. inf. noun فرَدُّ : He or it was or became single, sole, or one and no more. فرَدُّ و فرَدُّ بالَآمرِ : He was or became alone; independent of others; without anyone to share with him in the affair. فرَدُّ : Single; sole; only; one and no more; a single person or thing. also signifies one side of a jaw. فرَدُّ : He will come to Us all alone (19:81). It also means, such as has no equal or like; unequalled; the half of a pair or couple; such as is alone by himself or by itself; solitary or separate i.e. فرَدَةٍ and فرَدَةٌ are plurals. فرَدَةٌ : I counted the dirhems one by one. فرَدَةٍ : You come to Us one by one (6:95).

[ar. inf. noun فَرَشُ : He spread the thing. فَرَشُ كأَنَّهُ : He spread for such a one a carpet. فَرَشُ الْجَرِّ : He spread the house with carpets etc. فَرَشُ النَّبَاتِ : The man lied. فَرَشُ الْجَرِّ وَالْأَرْضُ : The vegetation spread on the earth. فَرَشُ الْجَرِّ وَالْأَرْضُ : And the earth We have spread out (51:49). فَرَشُ : A thing spread on the ground for one to sit or lie upon; a bed upon which one sleeps; a man's wife; a woman's husband; a female slave's master or owner. فَرَشُ الْجَرِّ وَالْأَرْضُ : The child is for the husband or for the master of the bed who is the husband, or the owner of the woman, or for the bed and for the adulterer shall be stones; the nest of a bird; a house. فَرَشُ الْجَرِّ وَالْأَرْضُ : (plural). فَرَشُ الْجَرِّ وَالْأَرْضُ : Reclining on couches, beds (or carpets) (55:55). فَرَشُ مُرَفَّعَةً : Exalted couches or noble spouses (56:35). فَرَشُ : Moths and the like that fly into the flame of a lamp; butterflies; young locusts when their wings grow and they spread them forth. فَرَشُ also signifies a high-witted man. فَرَشُ : Scattered moths (101:5). فَرَشُ : What is spread of household furniture such as carpets, mattresses and the like; seed-produce when it spreads itself.
upon the ground; a place abounding in plants or herbage; a wide or spacious tract of land.

From the sky to the earth; shrubs or small trees and small fire-wood; young camels, bulls or cows and sheep or goats such as are fit for nothing but slaughter i.e. that which are thrown down for slaughter. In this sense it has no singular or it is used both as singular and plural.

Some for burden and some for slaughter (6:143).

[ar. inf. noun : He made a mark or a notch or a cut or an incision in it : He made a thing i.e. statute or ordinance obligatory or incumbent by a known decree.

This is a Surah which We have revealed and made obligatory (24:2); he assigned or appointed a particular time for doing a thing, or he determined a thing as to time or otherwise.

And whoever determines the performance of Pilgrimage therein (2:198). also means, he decreed or adjudged a thing as for instance, expenses etc.

Then half of what you have settled or adjudged as expenses (2:238). He appointed or assigned to him a definite portion (because that which is apportioned is cut off from the thing from which it is apportioned which is the primary signification of the verb).

You have appointed or apportioned or settled for them a dowry (2:238) and : He made a thing i.e. statute or ordinance obligatory or incumbent by a known decree or instituted a thing as a statute or a command or prohibition for him.

He (God) has made the teaching of the Qur'an obligatory upon thee (28:86). : Apportioned; appointed; determined or defined or limited as to time or otherwise.

A fixed portion (4:119). (plural ) : An obligatory statute or ordinance of God. This is an ordinance from Allah (4:12); a portion or share made obligatory upon a man or anything apportioned or appointed or fixed and particularly a primarily apportioned inheritance.

You have appointed for them a fixed portion as
dowry (2:238). Old, aged or advanced in age, applied to a cow; extremely old and weak; large and fat, big or bulky, applied to a man; old and ancient, applied to a thing. 

Neither old nor young (2:69). Great malice or rancour. 

[aor. inf. noun فَرَّط] He preceded or had priority or precedence of him (as also aor. فَرَّط منة). It proceeded from him without reflection. 

He hastened to do him an evil action, or he acted hastily or unjustly towards him; he did to him what was evil; he annoyed him. 

He may commit excess against us (20:46). He made to precede or get precedence of him; he quitted it and sent it before; he left him and went before him; he quitted it and left it; فَرَّط عنها: He abstained or desisted from it. 

He failed of doing what he ought, or was remiss with respect to it. 

We have left out nothing in the Book (6:39) 

We neglected or was remiss in respect of Allah or failed in my duty toward God (39:57). 

He exceeded the due or legitimate bounds or just limits or acted extravagantly in the affair; فَرَّط عنه: He acted insolently or presumptuously towards him; he loaded him (the camel) with what he was unable to bear. 

He hastened or made him to hasten. فَرَّط: He praised him immoderately. 

Sent before; made to hasten; neglected or left or forgotten. 

They shall be left there and forgotten (16:63). 

A swift horse or one that outstrips or precedes other horses. 

A neglected affair; an affair in which legitimate bounds are exceeded; neglected and despised. 

His case exceeded all legitimate bounds (18:29); wrongdoing; injustice; transgression (coming, plural). 

[aor. inf. noun فَرَّط] He or it surpassed in height or tallness. 

He was or became superior to the people in eminence, nobility or beauty. 

He ascended the
mountain. : He descended into the valley.  

قَرَعَ رَأْسَهُ : I smote his head.  

قَرَعَ بَيْنَهُمْ : He effected reconciliation between them by intervening as a barrier between them; he interposed or made a separation between them.  

قَرَعَ شَعْرُهُ (inf. noun قَرَعَ) : His hair became abundant.  

قَرَعَ أَفْضَانَ السُّجَرُ : The branches of the tree became abundant.  

قَرَعَ : The uppermost part of anything; (قَرَعَ plural) hence a branch of a tree or plant or anything; a branch or subdivision or derivative; a thing that is built or founded upon another.  

قَرَعَهَا فِي السَّمَاءِ : Its branches reach into heaven (14:25).  

قَرَعَ القُوْمَ : Hair of the woman.  

قَرَعَ القُوْمَ : Noble or eminent man of the people; a valley branching off; a channel in which water runs to the i.e. valley.

قَرَعَ [aor. and قَرَعَ and قَرَعَ and قَرَعَ and قَرَعَ inf. noun قَرَعَ and قَرَعَ (or قَرَعَ مِنَ العَمَل) : He was or became free from business or occupation; he became unoccupied or at leisure.  

قَرَعَ لَهُ إِلَيْهِ : He made him or it his exclusive object to which he directed kindly.  

إِذَا قَرَعَ : When thou art free (94:8).  

قَرَعَ : We shall direct our attention to you or apply ourselves exclusively to you O ye two big groups (55:32).  

قَرَعَ الْرُّجَلُ (inf. noun قَرَعَ) : The man died.  

قَرَعَ ذَمَهُ : His blood went unavenged.  

قَرَعَ عَلَيْهِ الْمَاءُ : He poured the water over it.  

قَرَعَ دَمَهُ : O our Lord, pour forth steadfastness upon us (2:251).  

قَرَعَ وَلَيَتْنَا مَرَّةً صَبِّرًا : Empty, devoid or unoccupied (syn. إِنَّا قَرَعَ).  

قَرَعَ : Empty vessel; free from business, care, anxiety; at leisure.  

قَرَعَ : The heart or mind of the mother of Moses became devoid of patience or devoid of anything except the remembrance of Moses, or free from anxiety or disquietude (28:11).  

قَرَعَ [aor. and قَرَعَ and قَرَعَ inf. noun قَرَعَ and قَرَعَ (or قَرَعَ مِنَ الْعَمَل) and قَرَعَ (or قَرَعَ) and قَرَعَ] : He made a separation or a division or a distinction or difference between the two things, relating alike to objects of sight and objects of mental perception and to persons and material things; some writers however state that the two verbs are syn. but the latter has an intensive signification. It is also said that قَرَعَ is for
rectification and for vitiation. فرقاً يُكْمَ البحرَ: When We divided the sea for you (2:51). فراقَ له عن النَّسيء: He made the thing distinct or plain to him. فراقَ لِهِ هذا الأمر: The affair became distinct, apparent or manifest to me. وفرقانَا فرقَةٌ: And We made the Qur'an distinct and rendered it free from defect and explained the ordinances therein; We have divided or revealed it into several parts or portions. فرقاً يُفَيِّقُ كُلُّ أمر حكِيمٌ: Wherein is made distinct every firm decree or is decided (44:5). فراق عليه: He feared, or was frightened. فراق عليه: He feared for him. فراق: They are a timorous people (9:56). فراق: He separated it into several or many parts or portions; disunited it, dispersed or dissipated it or did so much. فراق الأمر: He disorganized, disordered or unsettled the affair. فرقَةٌ بين المُرَءَ وزوجِه: They made dissension and disunion between man and his wife (2:103). فراقانِ بين أحدِ منْهم: We make no difference or distinction between any of them (2:137). فرقانُ بين المؤمنين: In order to cause a division among believers (9:107). فراق انتماً: He separated himself from him. فراق انتماً: He separated himself from his wife. أو فارقُوهُنَّ: Or you separate yourselves from them (65:3). فراق: This is the parting of ways or point of separation between me and thee (18:79). فراق: It was or became separated into several parts or disunited; it became dispersed or dissipated. فراق: And they did not become separated or divided (42:15). فراقات: A distinction or difference between two things; the line or division in the hair of the head. فراقات: Those that distinguish between right and wrong. فراقات: A piece or portion that is split from a thing; a great flock or herd of sheep or goats etc.; a set of boys. فراقات: They are a bad set of boys; a mountain. فراقات: And every part looked like a huge mountain (26:64). A party, section, portion, division, sect or distinct body of class
of men. 

A party or a body of men, few or many. It is also used in the sense of a single man.


Different or diverse lords (12:40).


Anything that makes a distinction between truth and falsehood or right and wrong; proof, evidence or demonstration; dawn; aid or victory; the cleaving of the sea; boys.

He(God) will grant you a distinction (8:30).

signifies the Qur'an, because it distinguishes between right and wrong:

And He has sent down the Distinction or Discrimination i.e. the Holy Qur'an (3:4).

The word also signifies The Book of the Law revealed to Moses (2:54).

One who makes a distinction between cases; one who fears much. It is an appellation given to 'Umar, the Second Khalifa of the Holy Prophet because he was gifted in a very large measure with the capacity to decide cases rightly; or because he feared God much.

He rejoiced above measure; he exulted greatly and behaved insolently and ungratefully.

Exulting or rejoicing above measure; those who rejoice above measure and exult greatly and behave insolently. 

is also syn. with .

He was or became skilful or skilled; he was or became brisk, lively, active; he was or became beautiful, pretty, elegant. (act. part. and plural).

You hew down houses in the mountains with great skill or exultingly (26:150). 

Being syn. with .

He forged or fabricated a lie against him.

He measured and manufactured a leather water bag.

He slit or cut the thing.

He was or became confounded or perplexed and unable to see his right course; he looked and
knew not what he should do. I wondered.

Slit or cut; a thing forged or fabricated or rather unknown or unheard of. He affects what is wonderful. Thou hast done a thing hitherto unknown or a thing deemed strange or a thing of great magnitude or gravity (19:28); also applied to a man meaning a forger or fabricator of lies.

Who so forges or devises or fabricates a lie against Allah (3:95). (Pass. part.): Fabricated, forged or invented or falsely devised. A forged lie (34: 44). A forger, fabricator or liar.

Thou art but a liar (16:102). and are plurals (11:51 and 7:153). (plural of): Forged or fabricated. Chapters like it fabricated or forged (11: 14).

He became separated. He turned away from him. His heart heaved by reason of fear. He became excited with ardour or eagerness. He frightened, disturbed, removed or unsettled such a one from his place and made his courage fly away. He deceived him and overcame him. It (fear) excited him to lightness and unsteadiness; it unsettled him; incited or excited him to be promptly obedient and submissive to him and to that which he desired of him; he expelled him and disturbed or unsettled him so as to excite him to lightness and unsteadiness; he or it deceived him so as to cast him into destruction; he slew him.

And entice whomsoever of them thou canst (17:65). He desired to frighten or scare them away from the land (17:104).

He feared, was afraid, frightened or terrified. He feared him. According to Imam Raghib, signifies a "shrinking and an aversion" that comes upon a man, "from a thing causing fear or fright" and is a kind of (q.v.) and one should not say
Fरेू\ like as one says \हेू \ मेाोहे or, as Mubarred says in the "Kamil", its primary signification is the 'fearing' or 'being in fear' or 'afraid' or 'frightened' or 'terrified'. Then by a metonymical application, it signifies a people going forth quickly to repel an enemy that has come upon them suddenly, and this meaning has become proper. 

Fरेू\ also signifies the seeking or demanding of aid or succour. 

Fरेू\ इिे.: He sought his aid or succour. 

Fरेू\ मेाोहे.: He had recourse to him or it for refuge or protection. 

Fरेू\ इिे.: He became roused from his sleep. 

Fरेू\ मेाोहे.: He was afraid of them (38:23). 

Fरेू\ इिे.: Fear or fright; a fearful event. 

Fरेू\ मेाोहे.: They will be secure from terror that day (27:90). 

Fरेू\ इिे.: He made a fearful event to befall him. 

Fरेू\ मेाोहे.: He removed fear or fright from him. 

Fरेू\ मेाोहे.: Fear or fright was removed from him. 

Fरेू\ मेाोहे.: Until when fear shall be removed from their hearts (34:24). 

Fसङ\ [aor. inf. noun and (सङ\ द्वारा): He made room or ample room for him. (सङ\मेाोहे): Make room in your assemblies (58:12). 

Fसङ\ [aor. and and aor. inf. noun and (सङ\ द्वारा): It or he was or became bad, evil, corrupt, unsound, wicked, depraved; devoid of virtue or efficacy; in a corrupted, impaired state; in a state of disorder, destruction, waste or ruin; it became altered for the worse; it became null, void or of no account; it came to naught or perished. 

Fसङ\ इिे.: If there had been in them other gods besides Allah, then surely both would have gone to ruin (21:23). 

Fसङ\ इिे.: The earth would have become filled with disorder (2:252). 

Fसङ\ is transitive: He or it made, rendered bad, evil, corrupt, unsound, wicked; deprived of virtue, efficacy; it corrupted, impaired, injured, infected; it destroyed, ruined, disturbed, disorganized (contr. of (सङ\मेाोहे): He wasted the property. 

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despoil it (27:35). He acted dishonestly to him or did evil to him. He created, caused disorder or dissension between the people. Who will cause disorder or disturbance in it (2:31) (act. part. from) One who acts dishonestly, causes disorder or a wicked or evil man. Allah knows the mischief-maker from the reformer (2:221) and are plurals of مُفسِدُونَ and مُفسِدُ (2:13; 3:64). Badness, corruptness, wickedness or dishonesty; the state of being devoid of virtue or efficacy; a corrupted, vitiated state; a state of disorder, disturbance or of destruction, waste or ruin (contr. of صلاح). A great disorder (8:74); drought, barrenness, dearness or scarcity of good. Corruption or scarcity of good or spiritual barrenness has appeared on land and sea (30:42).

فسَرَ [aor. فَسَرَ and يَفْسَرُ inf. noun فَسَرُ and يَفْسَرُ inf. noun فَسَرَ or فَسَرَ] : He discovered, detected, developed or disclosed a thing that was concealed or obscured; he rendered it apparent, plain or clear; explained, expounded or interpreted it. تفسير : Detection, disclosing; making apparent, plain or clear; explanation, expounding or interpreting. According to some تفسير and تأويل signify the same or تفسير signifies the discovering, revealing or disclosing or explaining what is meant by a dubious expression; and تأويل signifies the reducing one of two senses or interpretations, which an expression bears or admits to that which suits the apparent meaning or it signifies the turning of a verse of the Holy Qur'an from its apparent meaning to a meaning which it bears or admits when the latter is agreeable with the Holy Qur'an and the Sunnah, for instance in the phrase نَخْرُحُ الْحَيُّ مِنَ الْمَيْتِ if the meaning be (thus explained) "He produces the bird from the egg", this is تفسير and if the meaning be explained as "He produces the believer from the disbelievers" or "the knowing from the ignorant", This is تأويل and signifies the expounding or interpreting of the narratives that occur collected without discrimination in the Holy Qur'an and making known of the significations of the
strange words or expressions and explaining the occasions on which the verses were revealed; and signifies the explaining of the meaning of that which is susceptible of several interpretations: And an excellent explanation (25:34).

[ər. inf. noun and inf. noun and inf. noun and inf. noun: said to signify primarily; It went forth from another thing in a bad or corrupt manner; he went forth from or departed from or quitted the right way or the way of truth and the limits of the law or the bounds of obedience; he forsook, relinquished or neglected the command of God; he disobeyed; he transgressed; or acted unrighteously, sinfully or immorally. : He departed from the command of his Lord or from obeying the command of God. : And those who are disobedient, or who act unrighteously or are sinful (32:21). : And they transgressed therein (17:17) (2:27 and 3:83). and are plurals of which is act. part. : Transgressor; sinful; disobedient. : Like one who is disobedient (32:19). : Sin, transgression; departure from the way of truth; : Surely, this is disobedience or sin or transgression (6:122). : So it shall be disobedience on your part (2:283).

[ər. inf. noun: He was or became cowardly and weak or weak-hearted and flagging, remiss or languid and timorous in the time of fight or hardship. : When you became lax and cowardly (3:153). : And dispute not lest you falter (8:47). : Weak or weak-hearted; cowardly; flagging, remiss, or languid or lax. : A cowardly man or a weak man. : The water flowed. : The man took a wife from them.

[ər. inf. noun: He separated; he divided; he partitioned; he got separated; he went forth from. : When Talut went forth (2:250). : I made a division between the people. (inf. noun):
The woman weaned her suckling.  

Verily, thy Lord will decide or judge between them (32:26).  

The deciding of litigation.  

Distinct or plain speech; decisive judgement or such as decides or distinguishes between what is true and what is false or such as decides the judgement or judicial sentence, or the evidence or proof that is obligatory upon the claimant or plaintiff, and the oath that is obligatory upon him against whom the claim or plaint is urged (38:21).  

A division or portion.  

Wall of enclosure in front of a town.  

The sentence of God's deciding between mankind or His word about the final judgement (42:22).  

The Day of decision; the Day when truth will be made distinct or separated from falsehood (37:22).  

A true saying that distinguishes truth from falsehood (86:14); a decisive word.  

The army went forth from the town.  

The vine put forth small grapes resembling lentils.  

One who separates, distinguishes what is good from what is bad; one who decides.  

He is the Best of judges (6:58).  

The weaning of a child from the mother or from the woman who suckles it (2:234).  

This is the time of his weaning.  

A piece of the flesh of the thing or of the limbs or the body; a man's nearest kinsfolk.  

They came all of them or all together.  

He separated or divided one thing from another.  

He explained or made the speech distinct, clear, plain, manifest or perspicuous.  

He made the thing to consist of distinct portions or sections.  

He cut the sheep into parts.  

also means, he cut a piece of cloth for a garment.  

We have explained the Signs (6:127).  

The cut of a garment; to dissect or analyze a speech or to explain it distinctly or in detail or to make it distinct, clear, plain, manifest or perspicuous.  

A detailed exposition of every thing (12:112).  

We have explained it in detail fully and clearly (17:13).
from: Made plain, clear, distinct or explained in detail.
(imesta): He has revealed to you the Book, clearly explained (6:115).
(feminine): Made clear or distinct etc.
(plural of (fimmista): Signs made clear or clear Signs (7:134).

[ [aor. inf. noun [fimmistä] [fimmista]: He broke it without separating; he cracked it. [fimmistä]: He cut the thing. [fimmistä]: It broke without becoming separated; it cracked; it opened so as to form a gap. [fimmistä]: Which will not break (2:257).

[ [aor. inf. noun [fimmistä]: He broke it or broke it asunder. [fimmistä]: He broke the seal and opened the letter. He destroyed the virginity. [fimmistä]: He distributed the property among the people. [fimmistä]: He poured out the water. [fimmistä]: It broke (said of a seal); it became separated, dispersed, scattered or broken up. [fimmistä]: The assembly broke up. [fimmistä]: They would have dispersed from around thee (3:160). [fimmistä]: Silver or wrought silver. [fimmistä]: Of gold and silver (3:15).

[ [aor. inf. noun [fimmistä]: He exposed his faults, vices or evil actions; he disgraced him or put him to shame, [fimmistä]: The day break appeared or shone forth. [fimmistä]: And do not disgrace me or put me to shame (15:69).

[ [aor. and [aor. inf. noun [fimmista] [fimmista]: It remained; it had somewhat remained after a larger quantity or number had been given. [fimmista]: Somewhat remained (syn. [fimmista]; it exceeded or was superfluous or over and above a certain measure (زيد syn.). [fimmista]: He or it excelled him or it. [fimmista]: He overcame him; surpassed him; or gained ascendancy over him in excellence or good quantity. [fimmista] (aor. [fimmista]: He became possessed of excellence or excellent qualities. [fimmista] (syn. contr. of [fimmista]): An excess, a superfluous quantum of any thing; superabundance; superiority or excellence over another; a free gift, the giving of which is not obligatory on the giver; a favour or grace or bounty. [fimmista]:

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The excess of water should not be denied that the herbage thereby be denied (Hadith).

This is God's grace or favour (5:55).

He (God) will grant His grace to everyone possessed of excellence (11:4).

Let not those who possess plenty of wealth not swear (24:23). The word فضل is generally, though not always spoken of such favours as pertain to worldly thing while رحمة is generally spoken of such acts of God's kindness or mercy as relate to religious or spiritual matters.

فضل is, as stated above, the excess above moderateness in respect of a property or quantity or of an acquisition and this is of two kinds such as is commended as the فضل of knowledge or science, and such as is discommended as the فضل of anger at that whereas it is not necessary; but فضل is more used in relation to that which is commended and the plural فضول is generally spoken of such acts of God's kindness or mercy as relate to religious or spiritual matters.

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other (4: 22). He was or became alone with his wife in private; he went in to his wife or became in contact with her skin to skin; he compressed his wife.

I acquainted him with the secret.

قَفَّرَ [aor. and inf. noun] : It came forth; it clave the flesh and came forth. قَفَّرَةَ : He cleft, split, rent or cracked it; قَفَّرَ : Cleft, fissure i.e. flaw, fault, disorder; اللّهُ الَّذِي قَفَّرَ : He (God) created it or produced it or brought it for the first time, it not having existed before; He originated it; He commenced or began it. Ibn Abbas says that he did not know the meaning of Qāfār as-Samawāt until two Arabs of the desert came to him disputing respecting the mastery of a well, and one of them said: فَقَرَ: He made the dough into bread or baked it, without leavening it; he kneaded the dough and made it into bread or baked it immediately; he prepared the dough hastily so as to prevent its becoming mature. 

الَّذِي قَفَّرَ : But Him Who has created me (43:28). Who created or originated the heavens and the earth (6:80). Doest thou see any flaw (67:4)? The nature in which Allah has created mankind (30:31). The Maker, Originator, Creator of the heavens and the earth (6:15). Creation i.e. to cause a thing to exist; to produce or bring it into existence for the first time; to originate it; the natural constitution with which a child is created i.e. خلقة. The Holy Prophet is reported to have said "كُلُّ مَوْلُودٍ يُولَدُ عَلَى الْقَفَّرَةَ": Every child is born in a state of conformity with true nature (Hadith); nature; or natural, native, innate, or original disposition; hence the religion of Islam or simply religion, also سنة i.e. the way, course, mode or manner of conduct or acting pursued and prescribed to be followed by the Holy Prophet; according to some, the covenant received or accepted from Adam and his posterity (7:173;30:31).

فَقَرَ : It became split, cleft, slit, rent or cracked. إذاَ السَّمَاءُ قَفَّرَتْ : When the heaven is cleft asunder (82:2).

[act. part. from [aor. inf. noun فَعَلْ] فَعَلَ: He was or became such as is termed فَعَلْ: Applied to a man, rough; coarse; rude; unkind; churlish; uncivil; surly; hard to deal with; ill-natured; evil in disposition; hard or severe; and the like so as to be unduly feared; rough or coarse in speech; the water of the stomach of a camel which is pressed or squeezed out and drunk on an occasion of want of water in the waterless deserts because it is a coarse or bitter beverage; the urine of horses which is drunk on an occasion of thirst. : And if thou hadst been rough (3:160).

[aor. inf. noun فَعَلْ فَعَلَ and [aor. inf. noun فَعَلْ] فَعَلَ: He was or became such as is termed فَعَلْ: Applied to a man, rough; coarse; rude; unkind; churlish; uncivil; surly; hard to deal with; ill-natured; evil in disposition; hard or severe; and the like so as to be unduly feared; rough or coarse in speech; the water of the stomach of a camel which is pressed or squeezed out and drunk on an occasion of want of water in the waterless deserts because it is a coarse or bitter beverage; the urine of horses which is drunk on an occasion of thirst. : And if thou hadst been rough (3:160).

[act. part. from [aor. inf. noun فَعَلْ] فَعَلَ: He did it. : Doing of a thing. فَعَلَ: (act. part) Doing and a doer. : A deal or action. فَعَلَ: And thou didst do thy deed which thou didst (26:20). : A deal or action. فَعَلَ: I am going to do this (18:24). : The thing that was (decreed to be) done (8:43). : The thing that was (decreed to be) done (8:43).
redeemed (17:6).

[...] He found it not, lost it, saw it not; it was or became absent from him or he had it not, he lacked or wanted it (syn. عدمة); but according to Imam Raghib has a more special signification than الوجود, this latter being the contrary of عدمة whereas فقد though often used as meaning the being nonexistent, properly signifies the thing being absent from the range of perception by sense so that its place is not known. 

ما تفقدت: What is it that you have lost (12:72). 

يبحث عنه: He sought it or after it or did so leisurely or repeatedly, or sought for it (it being absent from him), or he sought or sought leisurely or repeatedly to obtain knowledge of it, having lost it; he investigated it.

ما تبحث عنه: I have not sought after him or it since I lost him or it.

يعمَد: He reviews the birds (27:21). 

فقدون: Not found, lost, nonexistent. 

فقدت: A woman who has lost her husband or child or has died or one who marries after the death of her husband.

[...] He dug a well to draw forth the water. يفقر signifies the boring or perforating of beads for the purpose of stringing. يفقر: I perforated or bored the beads. يفقر also signifies the act of cleaving, slitting or rending. يفقر: He made an incision in the nose of the camel. يفقد also signifies: He stigmatized a man. يفقر: He broke the vertebrate of his back. يفقد: The calamity broke the vertebrate of his back. يفقر: He became poor and needy. يفقر: He had a complaint of his vertebrate. الفقر: Poverty, want or need. (contrary of غني) or the state of a man when he has only what suffices for his household; signifies also anxiety; or disquietude or trouble of mind. يفقر: Satan promises you or threatens you with poverty (2:269). يفقر: A man the vertebrate of whose back is broken or who has a complaint of the vertebrate of his back arising from fracture or from disease; poor or needy or having only that much what
suffices for his household; destitute. The difference between a مَسْكِينٌ and a فَقِيرٌ according to some is that the former means one who possesses what is barely sufficient for his needs and the latter one who is quite destitute. وَمَنْ كَانَ فَقِيرًا : And whoso is poor (4:7). فَقَارَةٌ (plural): The poor (2:274). فَقَآرَةٌ : An act that breaks the vertebrae of the back; a back-breaking calamity. عُلِّمَ : He did to him that would break his back. فَقَآرَةٌ: A back-breaking calamity will befall him (75:26).

[al-faq`î (`al-faq` & al-faq`) `al-faq`î & al-faq`î] (said of the colour of a thing): It was intensely yellow; its yellowness was free from admixture; (said of a skin or of red skin): It was beautiful and clear in colour; (said of a body): He grew up or became a young man; (said of a man): He died from heat. فَقَآرَةٌ (said of a man): He became red. فَقَآرَةٌ : Intensely yellow; red or intensely red or, red free from an admixture of whiteness; purely red; فَقَآرَةٌ is applied to white and to any other colour as signifying, free from admixture (2:70).


[al-faq`î] & [al-faq`î & al-faq`î]: He separated a thing from another thing and any two things knit together or intricately intermixed; he separated one part of it from another part thereof. فَكَّكَ الْعَدْدَةَ وَالْحَمْرَمَ : He broke open or loosened the bond or the seal. فَكَّكَ الْرَّهْبِ : He dislocated the bone. فَكَّكَ الْعَذَمَ : He redeemed the pledge. فَكَّكَ الْآمِرِ: He set free or liberated the

فکر [aor. رغبة] فکرہ (98:2). Would not desist ...

فکر [آور. inf. noun فکر] فکرہ and فکرہ فکرہ في الأمر: He thought upon the matter, considered it or examined it mentally; he considered it in order to obtain a clear knowledge of it; he employed his mind on it. فکر و قدر: He reflected and calculated (74:19).

فکر: They ponder over the creation of the heavens and the earth (3:192). (فکر plural): Thought, consideration, employment of the mind upon a thing.

فکر [آور. inf. noun فکر] فکرہ and فکرہ فکرہ: He was or became cheerful, happy or free from straitness. Jocose or given to jesting and to laughing, or one who talked to his companions and made them laugh. فکر (act. part.): Eating or an eater of i.e. fruit; cheerful, happy or free from straitness; Jocose or given to jesting and to laughing or one who talks to his companions and makes them laugh; exulting or rejoicing above measure; exulting greatly and behaving insolently and ungratefully; wondering; فکرہ: He is one who delights in speaking evil of the people or in doing so in their absence. (فکر plural). فکرہ: They returned exulting (83:32). (is also act. part.): Cheerful, happy or free from straitness; jocose, given to jesting and laughing or one who talks to his companion and makes them laugh; enjoying ease and plenty. (فکر and فکرہ are both plurals). Wherein they took delight or enjoyed plenty (44:28).

فکر: Happy in their occupation (36:56). فکرہ is also act. part. of فکر. فکر: Fruit of any kind; sweetmeat (syn. فکرہ فکرہ فکرہ (90:14). He became released from his promise. فکر: He continued to do so or did not cease to do so. فکر فکرہ: Would not desist ......... (98:2).

فکر فکرہ: Every kind of fruit in peace (44:56). (فکرہ plural). وفکرہ وفکرہ فکر: And all kinds of fruits such as they will desire
:(77:43).  : He ate fruit; he took fruit with his hand; he helped himself to it; he abstained from fruit; he amused himself with talk; he affected jesting or joking.  : They spoke evil of such a one, or did so in his absence, defamed him and did thus with jesting one with another.  : He enjoyed it and particularly he enjoyed the eating of it.  : He wondered at it; he repented, grieved, lamented or regretted.  : Then you would keep lamenting (56:66).

[ ] : He clave, split, slit or cut.  : verily, iron is cut with iron.  : He ploughed, tilled or cultivated the land.  : He prospered; he was successful; he attained or acquired that which he desired or sought or what was good or felicity or that whereby he became in a happy and good state; he was or became fortunate, happy or in a happy and good state; he was or became in a state of safety; he continued in a good or prosperous state and in the enjoyment of ease, comfort or the blessings of life.  : He continued in life by means of the thing.  : Success or prosperity does come to the believers; the believers succeed or prosper (23:2).  (act. part.) and  (plurals) possessing all the meaning of  : Prosperity; success; the attainment of that which one desires or seeks or of that whereby one becomes in a happy and good state; security or safety; permanence in a good or prosperous state and in the enjoyment of ease, comfort and blessings of life; the continuance of good; or simply permanence.  : There is no lastingness for this world.

[ ] : He split it, clave it or divided it lengthwise.  : By Him Who clave the grain and created man or the soul (a saying of Ali).  : He (God) made the dawn to break.  : He went far into the land.  : It became split, cleft; it clave asunder; it became divided lengthwise.  : The dawn broke.  : The daybreak or dawn; the
light of dawn; the plain appearing of the truth after its having been dubious; a depressed place between two hills or elevated grounds; Hell; the whole creation; a cleft of fissure in a mountain; what remains of milk in the bottom of the bowl. 

فُتَّاقَةً: ٍ nóiَتَبِهَا فَتَّاقَةً (act. part.). ٍ فَتَّاقَةٌ: The Breaker of the dawn (6:97). ٍ فَتَّاقَةً: means, creator, cleaving or the cleaver of the dry grain. 

إنَّ: ٍ إنَّ الْيَكَأْ فَتَّاقَةً كُبْرَى١٢٤٠١٣١١٢٧٩٠٦٩٧١٤٨٢٨٨٤٩٧٦٤٨٨٨ فَتَّاقَةٌ: Verily, weeping is cleaving my liver. 

فَتَّاقَةٌ: Verily, it is Allah Who causes the grain and the date-stones to cleave asunder or sprout (6:96). ٍ فَتَّاقَةٌ: The middle of the head or the parting place of the hair. 

فلْكَ [aor. inf. noun] فَلْكِ: The girl became round in the breast or her breast became round. ٍ فَلْكِ: The man persisted in the affair. ٍ فَلْكِ: The place of the revolving of the stars; the vault of heaven; firmament; celestial sphere. ٍ فَلْكِ: The north celestial pole; فَلْكِ also signifies: The circuit or main part of anything; orbit; waves of the sea in a state of commotion; a hill or mound of sand, having round it a wide expanse of land; pieces of land or of sand having a circular form and elevated what is around them. ٍ كُلُّ: فَلْكِ: فَلْكِ يَسْخَوْنَ : All of them float in an orbit (36:41). ٍ فَلْكِ: A ship or ships (singular and plural, masculine and feminine). ٍ وَتَضَخَّمُ: إِذْ أَنْبَأْ إِلَيْيَ فَلْكَ : And he was making the Ark (11:39). ٍ وَتَرَى فَلْكَ: فَلْكَ المَسْحُوْنَ : When he fled to the laden ship (37:141). ٍ فَلْكَ: And you see the ships (35:13).

فَلَانٍ is a substitute for the proper name of a human being, each without ٍ أَنْ لَمْ: فَلَانَةٌ فَلَانةُ: I had not taken such a one for a friend (25:29).

فَِنْ: [aor. inf. noun] فَِنْ: فَِنْ: He drove away the camels. ٍ فَِنْ: He made the people to consist of different sorts, not of one tribe. ٍ فَِنْ: He diversified the narrative. ٍ فَِنْ: He varied his opinion, not keeping steadily to one opinion. ٍ فَِنْ: A state of confusion or disorder. ٍ فَِنْ: A sort or species or category or variety of a thing, a state or condition (syn. خَالٍ); a way or a
mode or manner; adornment; a wonderful thing or affair.  

A branch of tree (syn.  

Having varieties (or sorts of species) of trees (55:49); full of varieties.  

also signifies: He sought various things.

I have enjoyed of the various sorts of fortune, every pleasant, soft, sort thereof.

[aor. inf. noun  

: He lied; he uttered a falsehood; he erred in extreme old age in speech, judgement or opinion; he became weak in judgement by reason of extreme old age or he became unsound in mind in that state.  

: He became weak in intellect or doted;  

also signifies, he was or became impotent; and unthankful for the favour of God.  

: He pronounced his judgement to be weak, or he pronounced him to be impotent or lacking in ability.  

: Weak in judgement or unsound in mind by reason of extreme old age or disease.  

: Even though you take me to be a dotard or weak in judgement (12:95).

or  

[aor. inf. noun  

: It came to an end and passed away; vanished away; became spent or exhausted; failed entirely; ceased, perished or came to naught; was or became transitory, evanescent or non-existent (  

, syn.  

and contr. of  

), syn.  

: The man was or became extremely aged, or old and infirm (syn.  

); he became on the verge of death by reason of extreme old age and infirmity.  

( act. part. noun of  

): Passing away or coming to an end; an old man extremely aged or old and infirm, so called because of his nearness to passing away or perishing; an old man whose faculties have entirely failed.  

: All that is on it will pass away (55:27).

[aor. inf. noun  

: He understood it; he knew it with the mind; he apprehended its meaning (syn.  

and  

and  

).  

: He understood what he
said. **فَهِيمٌ**: He was or became i.e. having much understanding. **فَهِيمَةٌ**: I made him to understand or know a thing. **فَهِيمٌ قَلِيمٌ**: We made Solomon understand it or gave him the right understanding of the matter (21:80). **فَهِيمٌ قَلِيمٌ قَهَامٌ** and **قَهَامَةٌ قَلِيمٌ قَهَامٌ** is doubly intensive.

**فَاتٌ** [aor. inf. noun فَاتُ and فَاتُ] originally signifying **فَاتُ** i.e. the time of doing or performing it passed, elapsed or escaped, neglected by it without his doing or performing it. **فَاتُ النَّصِيَةُ**: The time of doing the thing passed without his doing it, or the thing became beyond his reach or escaped him so that he was unable to attain it or do it. **فَاتَ فَاتُ كَانَ فَاتٌ** كَانَ: Such a one preceded him or had precedence of him in such a thing. **فَاتُ النَّصِيَةُ فَاتُ كَانَ فَاتُ**: He passed the thing, went beyond it. **فَاتُ فَاتُ كَانَ فَاتُ**: And if any of your wives goes away (60:12). **فَاتَ فَاتُ كَانَ فَاتُ** You might not grieve for what escaped you (3:154). **فَاتُ**: To pass away; escape; fail to reach; get beforehand with; leave behind. **فَاتُ بِدَم**: Beyond the reach of his hand. **فَاتُ بِدَمْ كَانَ فَاتَ فَاتُ بِدَمْ** كَانَ: I hear a sound but I see no deed. They say **فَاتُ مَاتِي** (great or wide distance) as **فَاتُ فَاتُ مَاتِي** or **فَاتُ فَاتُ مَاتِي** i.e. dark night. **فَاتُ فَاتُ مَاتِي**: There shall be no escape **فَاتُ فَاتُ مَاتِي** Incongruity or discordance, fault, flaw, defect, imperfection. **فَاتُ فَاتُ مَاتِي** They were dissimilar in respect of excellence. **فَاتُ فَاتُ مَاتِي** Thou seest not in the creation of the Gracious God any incongruity (67:4). **فَاتُ فَاتُ مَاتِي** Sudden death. **فَاتُ مَاتِي**: He died a sudden death.

**فَاحٌ** [aor. inf. noun فَاحَ and فَاحَ] The odour of musk spread or the musk diffused its odour. **فَاحَ الْمُسْكُ** The day became cool. **فَاحَ الْمُسْكُ** A company, party or group of men, a company of the followers or dependents of chiefs; a great crowd of men, a multitude of things. **فَاحَ الْمُسْكُ** Whenever a host (of disbelievers) is cast into it (67:9). **فَاحَ الْمُسْكُ** plural (110:3).

**فَارِحٌ** [aor. inf. noun فَارِحَ and فَارِحَ] The water gushed forth and flowed. **فَارِحُ الْقَبْدُ** The kettle boiled or estuated. **فَارِحُ الْقَبْدُ** His soul (or stomach) heaved or became agitated by a
tendency to vomit. فَأَرَى السَّكِّرَةُ: His anger became round. فَأَرَى السَّكِّرَةُ: The vein became excited and flowed forth with blood. فَأَرَى السَّكِّرَةُ: The odour of the musk spread. فَأَرَى السَّكِّرَةُ (said of men assembled in market place): They bustled or were in a state of commotion. فَأَرَى السَّكِّرَةُ: The fountains (of the earth) gushed forth فَأَرَى السَّكِّرَةُ (11:41). فَأَرَى السَّكِّرَةُ: The burning or heat or boiling or intenseness or vehemence of heat; a time or rather the present time in which there is no delaying. فَأَرَى السَّكِّرَةُ: Such a one came for his object and then returned immediately. فَأَرَى السَّكِّرَةُ: They came in a headlong manner. فَأَرَى السَّكِّرَةُ: I did it instantly. فَأَرَى السَّكِّرَةُ: They come upon you immediately (3:126). فَأَرَى السَّكِّرَةُ [aor. فَأَرَى inf. noun فَأَرَى and مَفَارِضَةُ and مَفَارِضَةُ: He attained, gained or acquired good or what he desired or sought. فَأَرَى فَأَرَى فَأَرَى فَأَرَى فَأَرَى فَأَرَى فَأَرَى: He succeeded in the affair. فَأَرَى فَأَرَى فَأَرَى فَأَرَى فَأَرَى: He gained or attained it. فَأَرَى فَأَرَى فَأَرَى فَأَرَى فَأَرَى فَأَرَى: He became secure or safe from what he disliked. فَأَرَى فَأَرَى فَأَرَى: Glad tidings is for one who gains reward and escapes punishment. فَأَرَى فَأَرَى فَأَرَى فَأَرَى فَأَرَى فَأَرَى: Gain, success, victory, good fortune, escape, rescue. فَأَرَى فَأَرَى فَأَرَى: That is a great triumph (4:14). فَأَرَى: Successful; victorious; he who gains or attains good or what he desires. (plural). فَأَرَى فَأَرَى فَأَرَى فَأَرَى فَأَرَى: It is they who shall triumph (9:20). فَأَرَى فَأَرَى فَأَرَى فَأَرَى فَأَرَى: Success, victory, triumph; a waterless desert. فَأَرَى فَأَرَى فَأَرَى فَأَرَى فَأَرَى: Verily, for the righteous is victory or triumph (78:32). فَأَرَى فَأَرَى فَأَرَى فَأَرَى فَأَرَى فَأَرَى: A place of safety, security or escape. فَأَرَى فَأَرَى فَأَرَى: Indeed he has attained his goal (3:186). فَأَرَى فَأَرَى فَأَرَى: Do thou by no means reckon them to be in a place of security from punishment (3:189); a cause or means of prosperity or success or of the attainment of that which one seeks or desires; a place of destruction or perdition; a waterless desert. فَأَرَى فَأَرَى فَأَرَى [syn. فَأَرَى: He committed to him the affair. فَأَرَى: He had equal right with, entered into partnership with him on equal terms. مَفَارِضَةُ: Being co-partners or co-partners in
anything. : I entrust my affair to Allah (40:45).

fa'āq [aor. inf. noun fa'āq and fa'āq] : He was above him or was superior to him in eminence or dignity or nobility; he excelled or surpassed him in rank or nobility; he overcame him in argument.

faqīr : He mounted or ascended the thing; he broke the thing. faqīr : He gave up his ghost. faqīr : She (a camel) had in her udder the milk what had collected between two milkings. faqīr (contr. of faqīr) : Primarily signifying the location that is above or over. Jā'ā ilā al-dīn an-tūbūk faqīr al-dīn kāfūra : I will place those who follow thee above those (or make them superior to them or make them overcome them) who disbelieve in station (3:56).

faqīr : The roof fell down upon them from above them (16:27).

faqīr : When they came to you from above you and from below you i.e. from the upperside of the valley and from the lower side of it (33:11).

faqīr : He overcame or overpowered him. faqīr : This is superior to that or exceeds it in smallness or largeness. faqīr : Smaller than that or larger than that. faqīr : Ten exceeds nine. faqīr : A gnat or even smaller (2:27). faqīr : But if there are women exceeding two (4:12). faqīr : He recovered from his disease. faqīr : When he recovered (7:144).

faqīr : The milk collected in the udder of the she-camel between two milkings. faqīr or faqīr : The time between two milkings; the time between two suckings, the faqīr of the she-camel is the returning of the milk into the udder after milking; the time between the opening of one's hand and the grasping the udder of the camel with it or when the milker grasps the udder and then lets it go in milking. faqīr : He did not stay with him but as the time between two milkings.

faqīr : The period of the visiting of a sick person is the space of time between the two milkings of the she-camel. faqīr : There shall be no postponement, delay and resting; any waiting or resting; any pausing as much as the time between two milkings or two suckings or any returning or...
retreating (38:16). He divided the spoils of Khyber in the space of the rest between two milkings i.e. very quickly.

Bread; wheat; any grain used for bread. فَوَّةُ: I made bread or the bread. فَوَّةٌ: Garlic; grey peas; wheat or other corn to make bread; a great gobbet of food. فَوْمَهَا: Its wheat (2:62).

قَأَةٌ: He uttered it or pronounced it. قَأَهُ: The man opened his mouth with such a thing. مَا فَهَّتْ بَكْمَةٍ: I opened not my mouth with a word.

فَوْةٌ (aor. فَوَّةَ and يَفْعَّهُ inf. noun فَوَّةٌ). فَأَهَّلَ: He uttered it or pronounced it. فَأَهَّلْتُ بَكْهَا: The man opened his mouth with such a thing. فَأَهَّلْتُ بَكْمَةَ: I opened not my mouth with a word.

بُكْرَةٌ: He (a man) had what is termed فَوَّةٌ which means width of the mouth and largeness thereof. فَأَهَّلٌ and فَأَهْلَتْ and وَفَأَهْلَتْ and فَأُهِلَ (plur. مَهْلَاتِ) all signify the same i.e. the mouth. مَهْلَة: He died upon his face. لَبَسَ فَأَهَّلَ: So that it may reach his mouth (13:15).

لَتَكُونُ فَأَوْهَكُم: You uttered with your mouths (24:16).

فيّ is a particle used in a variety of senses. It denotes (1) "inclusion" or "in-being" either in relation to place or time. في الدار: Zaid is in the house (meaning in, within and in the midst of it). في مَعَاكَ: In the midst of diverting occupation, happy (36:56); (2) When relating to time, it may be rendered "in or during". فإنَّنا بِعَمَّالِدَاتِ: In or during certain numbered days (2:204); (3) It may be rendered as "of" or "concerning" or "in respect of". كَتَبْ كَتِبَهُ بِعَلَمِ اللَّهِ: He wrote a book of or concerning the science of lexicology. اَتَّجَهْنَا لِلِّهِ: Do you argue with us concerning or in respect of Allah (2:140); (4) It also denotes "concomitance"; in this case it is syn. with مع meaning "with" or "among". قال ادْخُلُوا فِي أَمَمِ: He shall say, enter ye with peoples (7:39); (5) It also denotes the assigning of a cause. فَكَيْلُ أَنْ أَمْرَةَ أَذْهَبْتُ الْمَانِدَ فِي هَيْرَةٍ حُسُنَتِهَا: A woman entered the Fire because of a she-cat which she confined without food (a tradition in Muslim). فَدَّلْنَا الْذِّي لَمْ يَتَسَيَّنَ فِيهِ: And this is he about or because of whom you blamed me (12:33); (6) It is used in the sense of أَوْلَاهُمْ فِي جَزَاعَ النَّعْلِ: I will assuredly crucify you upon the trunks of the palm-trees (20:72); (7) It is also syn.
with: θευδάως ἀνδρών ἐν Αἰβών. ἐκ τῶν ἰδίων: But they thrust their hands into their mouths (14:10); (8) It is also syn. with: θευδάως ἀνδρών ἐν Αἰβών. ἐκ τῶν ἰδίων: Among (or of) nine Signs (27:13). He is of or among the purest in race of his people; (9) It also denotes comparison: θευδάως ἀνδρών ἐν Αἰβών. ἐκ τῶν ἰδίων: My knowledge is but a drop as compared with the sea of his knowledge. θευδάως ἀνδρών ἐν Αἰβών. ἐκ τῶν ἰδίων: But the enjoyment of the present life, in comparison with that which is to come, is but little (9:38); (10) It is also used for corroboration: θευδάως ἀνδρών ἐν Αἰβών. ἐκ τῶν ἰδίων: And he said, embark ye therein (11:42); (11) It is also used for compensation; (12) It is also syn with: "леίστε ἐν Σωτῆρ; " It is nought, or not of any account or weight.

[ar. inf. noun θευδάως and θευδάως]. He returned, particularly, he returned to a good state or condition. He returned from his anger (to the state of peaceableness). θευδάως ἀνδρών ἐν Αἰβών. ἐκ τῶν ἰδίων: Until it returns to the command of Allah (49:10). θευδάως ἀνδρών ἐν Αἰβών. ἐκ τῶν ἰδίων: (said of the shade): It shifted or removed or rather it returned from the side of the west to the side of the east. θευδάως ἀνδρών ἐν Αἰβών. ἐκ τῶν ἰδίων: The shade became changed in their manner. θευδάως ἀνδρών ἐν Αἰβών. ἐκ τῶν ἰδίων: Its shadows shift (16:49). θευδάως ἀνδρών ἐν Αἰβών. ἐκ τῶν ἰδίων: The tree had much shade. θευδάως ἀνδρών ἐν Αἰβών. ἐκ τῶν ἰδίων: The iron became blunt after its being sharp. θευδάως ἀνδρών ἐν Αἰβών. ἐκ τῶν ἰδίων: I made it to return. θευδάως ἀνδρών ἐν Αἰβών. ἐκ τῶν ἰδίων: God restored or gave to them the spoils. θευδάως ἀνδρών ἐν Αἰβών. ἐκ τῶν ἰδίων: And whatever Allah has given to His Prophet (59:7). θευδάως ἀνδρών ἐν Αἰβών. ἐκ τῶν ἰδίων: Afternoon shade; shade after the declining of the sun from the meridian; spoil, booty or plunder, thus called because it returns from one party to another; such booty as is attained without difficulty; such of the possessions of disbelievers as accrue to Muslims without war or such as are obtained from them after the laying down of arms; a flock of birds. θευδάως ἀνδρών ἐν Αἰβών. ἐκ τῶν ἰδίων and θευδάως both mean spoil, booty or plunder and the acquisition of a thing without difficulty or trouble or inconvenience. According to some signifies "What is obtained from disbelievers by force during war and of this a fifth is to be taken and applied in the manner prescribed in the Qur'an (8:42), and what remains after the fifth is for those who
have obtained it; and ٰؤٰ٣ٰٞ١١٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢٠٢
friend.

élëphänt. : How thy Lord dealt with the People or Owners of the Elephant (105:2); It signifies heavy (or dull) and low, ignoble or mean. : 

A man weak in judgement.
21

باب القاف

ق

Qaf

Numerical Value = 100
[aor. inf. noun ٍ] : He or it was or became bad, evil, abominable, foul, unseemly, ugly, hideous (contr. of ٍ). ٍ: God removed him or may God remove him from good, prosperity, success etc; God drove him away or may God drive him away like a dog or pig; may God make or cause the removal from good, or prosperity, from him or betide him. ٍ: He broke the egg. ٍ: He explained to him the badness or foulness of his deed or declared his deed to be bad. ٍ: Bad, evil, abominable. ٍ (plural): Removed from or deprived of good, prosperity, success; driven from good like a dog; rendered foul, bad, abominable (28:43).

[plural]: A grave, tomb, sepulchre or place of burial, of a human being. ٍ: He made him to be buried; he made for him a grave in order to bury him; he assigned to him a grave; he ordered that he should be buried; ٍ: He (God) causes him to die and assigns a grave to him (80:22); he permitted that he should be buried. ٍ: He gave the people their deed so that thy might bury him or he ordered him to dig a grave. ٍ: A grave, tomb, sepulchre or place of burial, of a human being. (plural). ٍ: Nor stand by his grave (9:84). ٍ: When the graves are laid open (82:5). ٍ: A cemetery, a graveyard or burial place (plural). ٍ: Till you reach the graves (102:3).

[aor. inf. noun ٍ] and ٍ: He took fire from him or took fire from the main mass thereof. ٍ: He lighted the fire. ٍ: He sought fire from him. ٍ: He acquired knowledge from him. ٍ: He brought fire to him. ٍ: He acquired, learned or sought knowledge from him or took or sought fire from him. (Syn. ٍ: He caught fever from another. ٍ: We may take light from your light (57:14). ٍ: Fire or a live coal, a firebrand (plural) taken from the main mass.
is also explained as signifying a live coal or piece of fire (ثُمَّ أَلْتِهِ يَدًا) which one takes upon the end of a stick. I bring you a firebrand therefrom (20:11).

قَبْصَةٌ (qubīṣa) inf. noun قَبْصٌ (qubṣa): He took the thing with his hand; he grasped it, gripped it, clutched it, laid hold upon it; he seized it with the whole of his hand or contracted his fingers upon it. He took or received the goods from him. He took it or received it.

قَبْصَةٌ: The measure of a man's fist from side to side; the measure of a man's fist with the thumb erect; a handful; an act of taking with the hand. I took a handful from the footprints of the Messenger (20:97). This is the quantity that my hand grasps. And the whole earth will be but His handful, meaning in His possession alone at His free and absolute disposal (39:68).

قَبْصَةٌ: He took his soul. He contracted. And Allah straitens (2:246). Fatima is a part of me what distresses her distresses me. It made him close-fisted. Wealth makes him close-fisted or niggardly and poverty makes him open-handed.

قَبْصَةٌ: He took or received the goods from him. He took it or received it. He took it or received it. The bird collected or contracted its wings or it was quick in flight. And then contract them or draw them in (67:20). They drew in their hands or contract them i.e. refrain from spending or keep their hands closed (9:67). We drew it in towards Us, an easy drawing in (25:47).

قَبْصَةٌ: He straitened it; he made it scanty. And Allah straitens (2:246). It distressed him or grieved him. He straitened it; he made it scanty. Fatima is a part of me what distresses her distresses me. It made him close-fisted. Wealth makes him close-fisted or niggardly and poverty makes him open-handed.

قَبْصَةٌ: Then a security may be taken into possession (i.e. possessed) (2:284).
قبل

[inf. noun and قُبِلَ] قُبِلَ : He took or accepted or received the thing.  
[inf. noun قُبِلَ الكَلاَمَ] : He corroborated or testified to the truth of the speech or accepted it as such.  
[inf. noun قُبِلَ التَّوْبَة] : He (God) accepts repentance (9:104).  
Nor any ransom shall be accepted from it (2:124).  
قبل المَكَانُ : He came to or approached the place facing it.  
قبلتُ : He kissed him or it.  
قبلتُ : He took, accepted or received it.  
قبلتُ : God heard or accepted his prayers.  
قبلتُ : And Thou accept my prayer (14:41).  
He resembled his father.  
قبلتُ : Good fortune or good luck appeared or became manifest in him.  
قبلتُ : He faced the thing or turned his face towards it.  
قبلتُ : He went to meet him; he encountered him.  
قبلتُ : He saw it before him; or he saw or knew it before-hand; he looked forward to it; he anticipated it.  
قبلتُ : He encountered him with what he hated.  
قبلتُ : (act. part.): coming or one who comes.  
Coming towards their valleys (46:25).  
قبلتُ : His wife came (51:30).  
قبلتُ : I came or advanced towards thee.  
قبلتُ : He advanced or approached towards him; he presented a favourable aspect to him.  
قبلتُ : And they turned towards them; they advanced towards them (12:72).  
قبلتُ : They came towards him hastening (37:95).  
قبلتُ : He set about or commenced doing a thing.  
قبلتُ : He regained health.  
قبلتُ : Side; direction; towards.  
قبلتُ : The Ka'aba diversion or the direction to which Muslims face when saying
their Prayers. 

وَأَنْهَعَلَّكُمْ قِبَلَةً|

فَقَالَوُلُؤُكُ قِبَلَةً قِبَلَةً

(2:145) also means; 

i.e. facing each other.

And make your houses facing one another (10:88). 

قَلْلٌ: So We will turn thee to the Qibla (2:145)

قَلْلٌ: Before. (contr. of 

قَلْلٌ)

قَلْلٌ: Before or after that (30:5).

قَلْلٌ: The front or fore part; the first part.

قَلْلٌ: The first part of the time.

قَلْلٌ: Aim or object.

قَلْلٌ: The anterior pudendum of a man or woman. 

إِنْ: If it is torn from the front (12:27).

قَلْلٌ: Favourable reception; acceptance; approbation; love and approbation and inclination of mind; goodliness, beauty, grace or comeliness.

قَلْلٌ: With a gracious acceptance (3:38).

قَلْلٌ: Bail; obedience; wife; a party of three and more; kind, species, class, race.

قَلْلٌ: He sees you, he and his tribe (7:28).

قَلْلٌ: From its direction.

قَلْلٌ: I saw him clearly before me and face to face.

قَلْلٌ: Thou bring Allah and the angels before us face to face (17:93). 

قَلْلٌ: Of which the plural is قَبَائِلَ means, a body of men from one father and mother (tribe) while قَلْلٌ signifies a body of men from several ancestors.

قَلْلٌ: And We have made you into tribes and sub-tribes (49:14). 

قَلْلٌ: Also means a mass of stone or rock at the mouth of a well.

قَلْلٌ: They confronted or faced one another (15:48).

قَلْلٌ: On thrones facing one another (15:48). 

قَلْلٌ: He was opposite to him.

قَفَرَ [aor. and inf. noun. قَفَرْ and قَفَرَ inf. noun. قَفَرْ and قَفَرَ inf. noun. قَفَرْ and قَفَرَ inf. noun. قَفَرْ]

قَفَرَ: The fire smoked.

قَفَرَ: It (substance) was barely sufficient.

قَفَرَ: He was niggardly towards his household.

قَفَرَ: Who are not niggardly (25:68).

قَفَرَ: His means of subsistence were straitened to him.

قَفَرَ: He became poor, needy, or his property became small though some of it yet remained with him.

قَفَرَ: He stuck to the thing.

قَفَرَ: God made his subsistence scanty and strait.

قَفَرَ (act. part. from 

قَفَرَ). One whose means of subsistence are scanty, poor, indigent. 

وَعَلَى

قَفَرَ: And the poor man according to his means (2:237).
and a niggardly person or one who is parsimonious or niggardly towards his household.

And man is niggardly (17:101). Dust or dust of an army; dust-colour overspread with blackness; blackness and darkness.

Darkness shall not cover their faces (10:27).

Darkness shall cover them (80:42).

He slew, killed or slaughtered him by any means.

And David slew Jalut (2:252).

He slew in retaliation of his brother having been killed by him; he attempted or sought to kill him.

Do you seek to slay a man (because he says) ...... (40:29); he made up his mind to kill him.

And they slay or attempt or seek to slay or make up their minds to slay the Prophets unjustly (2:62); he boycotted him or severed all connections with him.

also means, he killed his carnal desires;

He killed or lessened or weakened the strength of wine by mixing water with it; he mixed water with wine;

He lessened the intensity of hunger and cold.

He humbled him completely; he rendered him like unto one killed physically, morally or spiritually.

God cursed him.

Cursed be the Fellows of the Trench (85:5).

The word is also used by way of commendation or approbation.

He acquired complete and full knowledge of the thing so as to 'kill' all possibility of doubt.

They did not kill him for certain; their knowledge that they had killed him was not complete and comprehensive (4:158).

He killed a large number of the people i.e. many of them. It is the intensive form of .

Killed most of your sons; slaughtered them or killed them mercilessly (7:142).

Cut into pieces; slaughtered mercilessly (33:62).

He fought against him, waged war against him; he opposed him and quarreled with him.

They fight in the cause of Allah (4:77).

What is the matter with you that you do not wage war against (4:76).

May God
curse him, remove him from His mercy, make war against him. Allah curse them! How they are turned away (9:30). The word like قَتَالُ is also used by way of commendation and approbation. And if you are fought against, we will certainly help you (59:12). The people fought amongst themselves killing one another. And if Allah had so willed, they would not have fought amongst themselves (2:254). Killing by any means, knowingly or unknowingly; attempt to kill; making up the mind to kill; boycotting or cutting off all connections; killing one's desires; weakening the strength or intensity of a thing such as alcohol or hunger etc; humbling a person completely; rendering a person like unto one killed either physically, morally or spiritually; acquiring full and complete and certain knowledge about a thing; cursing a person. Persecution is worse than killing (2:192). And their attempting or seeking to kill the Prophets unjustly (3:182). Fighting or waging war. Fighting is ordained for you (2:217). (plural of قَتَالُ in the sense of قَتِّيُ - one killed, slain or murdered): Retaliation in the matter of the slain is prescribed for you (2:179).


قَحَمَ: [aor. inf. noun قَحَمَ في الأمر ] قَحَمَ في الأمر : He entered into the affair without consideration or plunged into or rushed heedlessly or headlong into it. قَحَمَ: He approached it. قَحَمَ الْيَدِ: The horse threw down the rider on his face. قَحَمَ: He threw himself into the affair fiercely and heedlessly and with great power and effort. قَحَمَ فَلَانِ: He looked down upon him and treated him with contempt. قَحَمَ: The star set. قَحَمَ: He suddenly attacked or overthrew or pulled down the alighting place. قَحَمَ: Why he hath not attempted or attempted to scale the ascent courageously.
[aor. inf. noun] قَدَّمَ: He cut it lengthwise; he cut, slit, split, rent it or cut it entirely. قَدَّمَ (قَدَّمَةُ): He slit the writing-reed and nibbled it or cut off its point crosswise. قَدَّمَت: And she tore his shirt (12: 26). قَدَّمَ (singular قَدَّم): Pieces of a thing; parties, divisions, sects or distinct bodies or classes of men holding particular tenets or body of tenets creeds, opinions. قَدَّمَ: The people became divided in their states or conditions and their desires or erroneous opinions. قَدَّمَ (plural قَدَّم): We are sects holding different views (72:12). قَدَّمَ: Is a noun of a particle. It is a noun syn. with بَعْدُ. It is also a verbal noun syn. with مَأْثَرُ. A dirhem suffices said. As a practice it denotes (1) expectation; قَدَّمَ: It is expected that the absent will come. It is used in the sense of "already". قَدَّمَ: Such a one has already died; (2) It denotes the nearness of the past to the present; قَدَّمَ: The time of the Prayer has just come. When we have been expelled from our homes (2:247); (3) It denotes rareness or paucity. قَدَّمَ: The habitual liar sometimes speaks truth; (4) It denotes the affirmation of truth or certainty. قَدَّمَ: And certainly he prospers who purifies it (91:10).

[scalar; a dirhem] قَدَّمَ: A thing or worm that cankers and corrodes; fire produced by rubbing the fire-sticks; rebuke, abuse, curse, satire, imprecation.

قَدَّحَ [aor. inf. noun] قَدَّحَ: The worm or worms effected a cankering or corrosion in the wood or in the teeth. قَدَّحَ: He impaired, injured or impugned his honour or blamed or censured him. قَدَّحَ: He found fault with his parentage or pedigree. قَدَّحَ: He extracted from the eye the corrupt fluid. قَدَّحَ: He struck or produced fire (with aor.) from flint. قَدَّحَ: He endeavoured to produce fire with the كَمْتاٰ: And striking sparks of fire (100:3). قَدَّحَ: This host is rushing headlong (38:60).
قدَّرَ [aor. and inf. noun and قدَّرَ and قدَّرَ and وقدَّرَ and وقدَّرَ and وقدَّرَ وقدَّرَ وقدَّر... etc.]: He measured or decreed the thing; computed or determined its quantity, measure, size, bulk, proportion, extent, amount, sum, limit or number.

غَيْرِ: For a purpose that was decreed (54:13).

فَجَّرْنَا فِيّمَا قَادَرْنَا: Thus did We measure, and how excellently do We measure (77:24).

إِنَّ غَيْرَ عَلَيْكُمْ فَبَلَغْنَا لَهُ: If the new moon is hidden from you, then compute the number of the days of it.

قَدَّرَ الْحَسَنَ بِالْحَسَنِ: He measured the thing by the thing. God distributed, divided, or apportioned as though by measure the means of subsistence.

قَدَّرَ عَلَيْهِ الْمَسْئُولُ: He rendered the thing strict or distressing to him.

فَطَنَ أَنْ لَنْ تُقَدِّرْ عَلَيْهِ: He thought that We would never cause him distress (21:88).

قَدَّرَ اللَّهُ عَلَيْهِ الْزُّرَقْ: God straitened or rendered scanty means of subsistence for him.

قَدَّرَ عَلَيْهِ جَبَلَّةَ: He was niggardly in expenditure towards his household.

وَمَعَ قَدَّرَ عَلَيْهِ زَرْقَةَ: And whose means of subsistence are straitened (syn. قَدَّرَ عَلَيْهِ الْبُرُّ) (65:8) (فيرَزَقَ).

قَدَّرُ اللَّهُ عَلَيْهِ الْحَقُّ قَدَرَهُ: They have not estimated God with the estimation due to Him; they have not honoured God with the honour due to Him or have not assigned to God the attributes due to Him; they have not known what God is in reality (6:92).

قَدَّرَ وَلَيْدَرُونَ عَلَى شَيْءٍ: They have not power over any thing (2:265).

قَدَّرُ عَلَيْهِ الشَّيْءُ: I had power or ability to do, effect, accomplish, achieve, attain or compass the thing; I was able to do it or prevail against it.

فَطَنَ أَنْ لَنْ تُقَدِّرْ عَلَيْهِ: He thought that we will have no power over him (21:88).

قَدَّرُ الْأَمْرُ: He thought upon the thing or affair and considered its end, issue or result and measured and compared one part of it with another.

قَدَّرَ الْقُدُرُ: He cooked the contents of the cooking pot.

قَدْرُ: The quantity, quantum, measure, magnitude, size, standard, proportion, extent, space, amount, sum, or number attained of a thing; measure or ability.
valleys flow according to their measure or magnitude (13:18).

The rich man according to his means (2:237).

This is the like of this in quantity; is commensurate with or proportionate to this. He took as much as his due. They are as many as a hundred. He exceeded his proper limit, bound or measure. It came according to measure; it suited or matched. Then thou camest up according to measure or standard O Moses! (20:41). قدر also means, estimation, value, worth, rank, greatness, majesty; honourableness.

And they have not made a just estimate of God (6:92).  قدر: Decree, ordinance or destiny.  ليته القدر:  The Night of Destiny, decree. (97:3).  قدر: A cooking-pot or vessel (plural قدر).  راسب: Cooking vessels fixed in their places (34:14) and مقدّرة: The command of Allah is an ordained decree. (pass. part.): ordained (33:39).  قدر (inf. noun and syn. with قدر) meaning measure, quantum.  كل شيء عدد يقدر: Everything has a proper measure with Him (13:9).  قدرت عليه: I had power or ability to do the thing or to prevail against him or it.  أخذ: Like the seizing of One Mighty and Omnipotent (54:43).  إن عليه مقدّرون: We have complete power over them.  قدره has more intensive meaning than قدر (inf noun iøإذ).  قادرون (Act. part. from قدر and مقدّرون plural) (23:19 and 75:5): Decreeing, appointing, ordaining; possessing power or ability.  قيل له القدر: Say, He has power (6:66).  قادر و مقدّر و قدير و مقدّر are also used synonymously.  قدير: Who does what he wills according to what wisdom requires. إن الله عليه مقدر: Allah is All-knowing, Powerful (16:71).  قدر ال شيء: He made the thing by measure or according to a measure, or proportioned it.  قدر: He meditated, considered or exercised thought in arranging and preparing; he intended a thing; he determined upon it; He (God) decreed, appointed, ordained, destined, predestined. خلقه: He (God) creates him and proportions him (80:20) or
predetermines a thing; 

He meant such a thing to be supplied or understood;  

He (God) made therein its foods (41:11). And He has made for it mansions (10:6). He named or called him; he empowered him. 

He reflected and calculated (74:19). 

We decreed to be of those who stayed behind (27:58). 

قَدْسَ: It was or became holy, pure; He (God) is holy. He went far away into the land. (inf. noun تُقَدَّسُ) He declared Him (namely God) to be far removed, or free from every impurity or imperfection, or from every thing derogatory from His glory; (2) he declared Him to be far removed from evil; he purified him or it; (3) He (God) blessed him. بَيْتُ الْقَدْسُ: He went to i.e. Jerusalem. قَدْسُ: He purified himself for God. كَفَّارَةُ الْجَهَنْمِ: He prayed for a blessing for him. 

We extol Thy holiness; we declare Thee to be far removed from every impurity or imperfection (2:31). قَدْسُ: He or it was or became purified; he purified himself; he was far removed from every imperfection or impurity. قَدْسُ: The Spirit of holiness, or meaning holiness or purity (2:254). Q̱ḏs̱ also signifies blessing. ّمُقَدَّسَةُ: Holy Land (5:22) pass. part. from (female) مَقَدَّسَةُ: Sacred; blessed. ّمُقَدَّسَةُ: In the sacred valley (20:13). It also means hallowed, sanctified; coruscated; purified. Q̱ḏs̱ applied to God (as also أَلْمَقَدَّسُ) signifies the All-holy, All-pure or All-perfect; Who is far removed from every conceivable imperfection or impurity; greatly blessed. It is nearly synonymous with أَلْمَقَدَّسُ but has intensified sense (62:2). 

قَدْمَ: He preceded the people; he went before them; he took precedence of them; he headed them; he led them so as to serve as an example or object of imitation. قَدْمَ
قدَمَ (اقْدُمُ) : He came to or arrived at the town.
قدَمَ عَلَى الأَمْرِ : He advanced boldly to undertake the affair.
وَقَدْ نَانَا إِلَى مَا غَيْبُوا : And We shall turn to the works they did (25:24).
قدَمَ قُوْمَهُ يَوْمَ الْقِيَامَةِ : He will lead his people or go before them on the day of Resurrection (11:99).
قدَمَ : He did good or evil previously or beforehand.
بِمَا قَدَمَتْ أَيْدِيَكُمْ : He advanced boldly to undertake the affair.
قدَمَ : He put it forward, offered it; he preferred it; he brought forward him or it; he made foremost; he put forward or brought or sent forward; he advanced him or it; he promoted him.
قدَمَ لِلَّهِ عَلَمًا : He preferred, offered or presented to him food.
قدَمَ كَذَٰلِكَ : He prepared it or provided it beforehand for such a thing.
قدَمَ مَنْ قَدْ صُمِّمْتُ لَهُنَّ : It is you who prepared this for us (38:61)
قدَمَ عَلَى الأَمْرِ : He advanced or went forward.
قدَمَ عَلَى غَيْبُهُ : He preferred him or it to another.
قدَمَ : He was or became or went before or ahead; he preceded; he advanced or went forward.
قدَمَ في أَمْرٍ : He was in advance in an affair.
لَا تَقْدِمُوا بَينَ بَيْنِ الْلَّهِ وَرُسُولِهِ : Be not forward in the presence of Allah and His Prophet.
قدَمَ وَقَدْ صَبَرَوْا : They cannot remain behind a single moment, nor can they get ahead of it (7:35).
مُسْتَقَدَّمُونَ (plural of مُسْتَقَدَّمُ) : We do know who go ahead (15:25).
قُدُمَمُ : Ancient; old; to which no commencement is assigned.
مَالٌ قُدُمَمُ : Old or long-possessed property.
قُدُمَمُ : This is an old lie (46:12).
قدَمَمُ (حَصْبُ) : Comparative degree of قُدُمُمٌ (القُدُمُمُ).
قُدُمُمُ (القُدُمُمُ) : Your ancient sire (26:77).
قدَمُ : The human foot, from the ankle downward.
قُدُمُ : Or (your) foot will slip after it has been firmly established (16:95).
وَزَيْتُ قُدَامًا : And Thou make our steps firm (2:251).
قدَمُ : Precedence or preference; rank; footing.
is honour, rank, strength or footing with such a one. They have a true rank of honour (10:3).

Foundation. For him is firm foundation in knowledge. Such a one is the successor of such a one. He began doing the work. He shed their blood. Overlook it, pardon him.

A pattern; an exemplar; an object of imitation.

He was or became near. His horse went quickly. The food tasted nice. He kept on the right way. He kept on the middle of the road on his beast. He imitated, copied, emulated such a one, and did what he did. Such a one is the successor of such a one.

He settled, became firm, steady, fixed, or established in the place; he rested; he remained; he continued; he resided in the place.

He is a courageous man.

[aor. inf. noun قدّد]. He was or became near. His horse went quickly. The food tasted nice. He kept on the right way. He kept on the middle of the road on his beast.

[inf. noun قدّد]. He imitated, copied, emulated such a one, and did what he did. So follow their guidance. And we are following in their footsteps (43:24). A pattern; an exemplar; an object of imitation.

[aor. inf. noun قدّف]. He threw stones. He cast it namely an arrow and speech or anything. He (God) cast fear in their hearts (33:27). They are pelted from every side (37:9). They may sometimes be rendered "he shed it", as for instance light into the heart, said of God. He shot the arrow. He hurls the Truth; He utters the Truth (34:49).

He reproached, aspersed, upbraided, reviled, defamed him (34:49). He talked without deliberation or meditation; They are uttering conjectures with regard to the unseen (34:54).

[aor. and inf. noun قُرَّ]. He or it settled, became firm, steady, fixed, or established in the place; he rested; he remained; he continued; he resided in the place. A pattern; an exemplar; an object of imitation.
or its place. And We cause what We will to remain in the wombs (22:6). He remained in the house. If it remains in its place (7:144). He explained the speech to him until he understood it. He acknowledged or confessed or agreed with the truth. He poured the water in the vessel. He put the thing in its i.e. resting place. The she-camel acknowledged or confessed herself to be pregnant; her pregnancy became apparent; she became pregnant. He said, do you agree (3:82). (aor. inf. noun فُرُّتُ التَّأَكَّلَمْ) He explained the speech to him until he understood it. He acknowledged or confessed or agreed with the truth. He acknowledged or confessed or agreed with the truth. He acknowledged or confessed or agreed with the truth. He acknowledged or confessed or agreed with the truth. He acknowledged or confessed or agreed with the truth. He acknowledged or confessed or agreed with the truth. He acknowledged or confessed or agreed with the truth. He acknowledged or confessed or agreed with the truth. He acknowledged or confessed or agreed with the truth. He acknowledged or confessed or agreed with the truth. He acknowledged or confessed or agreed with the truth. He acknowledged or confessed or agreed with the truth. He acknowledged or confessed or agreed with the truth. He acknowledged or confessed or agreed with the truth. He acknowledged or confessed or agreed with the truth. He acknowledged or confessed or agreed with the truth. He acknowledged or confessed or agreed with the truth. He acknowledged or confessed or agreed with the truth. He acknowledged or confessed or agreed with the truth. He acknowledged or confessed or agreed with the truth. He acknowledged or confessed or agreed with the truth. He acknowledged or confessed or agreed with the truth. He acknowledged or confessed or agreed with the truth. He acknowledged or confessed or agreed with the truth. He acknowledged or confessed or agreed with the truth. He acknowledged or confessed or agreed with the truth. He acknowledged or confessed or agreed with the truth. He acknowledged or confessed or agreed with the truth. He acknowledged or confessed or agreed with the truth. He acknowledged or confessed or agreed with the truth. He acknowledged or confessed or agreed with the truth. He acknowledged or confessed or agreed with the truth. He acknowledged or confessed or agreed with the truth. He acknowledged or confessed or agreed with the truth. He acknowledged or confessed or agreed with the truth. He acknowledged or confessed or agreed with the truth. He acknowledged or confessed or agreed with the truth. He acknowledged or confessed or agreed with the truth. He acknowledged or confessed or agreed with the truth. He acknowledged or confessed or agreed with the truth. He acknowledged or confessed or agreed with the truth. He acknowledged or confessed or agreed with the truth. He acknowledged or confessed or agreed with the truth. He acknowledged or confessed or agreed with the truth. He acknowledged or confessed or agreed with the truth. He acknowledged or confessed or agreed with the truth. He acknowledged or confessed or agreed with the truth. He acknowledged or confessed or agree...
(the Hereafter) is the home or permanent abode (40:40).  
أَهْلُ الْأَرْضِ: Those who have no permanent abode i.e. nomads.  
(قُوْارِيْرُ) (plural قّوْارِيْرُ): A flask or bottle or anything in which wine or beverage and the like rests or remains or it is of glass; a kind of vessel of glass; the black of the eye; the part of the eye that is surrounded by the white; a woman or wife; a receptacle for fresh or dried dates.  
روّي، رفَقًا: Go thou gently with the قُوْارِيْرُ i.e. vessels of glass (76:16).

قُرَأَ: [aor. يَقُرُّ] inf. noun قُرَا السَّمَيْنَ: He collected or put or drew together the thing.  
قُرِئَ الْقُرْآنَ: He collected the Holy Qur'an together. This is the primary signification.  
قُرُأَتُ النَّافِعَةُ: The she-camel became pregnant.  
قُرُأَتُ اوْقُرُأَتُ السَّمَأَةٍ: The woman became pure from menstrual discharge and قُرُأَتُ السَّمَأَةَ also means, she menstruated.  
قُرُأَتِ: Also, said of a woman, means she retained the seed of the male in her womb.  
قُرُأَتُ الزَّيَاجَ: The winds blew.  
قُرُأَتُ الْتَمْحَمُ: The stars set.  
قُرُأَتُ (1) time (this is the primary meaning) (2) period of state of purity preceding and following a menstrual discharge i.e. the period between two menstruations; (4) termination of a menstruation. The word is also sometimes applied to the period of menstruation and that of purity taken together i.e. the whole month. It also signifies the time or state when a woman leaves her state of purity and enters that of menstruation.  
قُرْأَ (aor. يَقُرُّ) inf. noun قُرِّ: He read or recited the book.  
قُرِّيَ الْقُرْآنَ: I uttered the words of the Holy Qur'an in a state of combination or uninterruptedly.  
قُرْأَةُ الْقُرْآنَ: We shall teach thee (the Qur'an) (87:7).  
قُرْأَةُ الْقُرْآنِ: Recitation of the Qur'an in the Prayer at dawn.
The like of this Qur'an (17:89).

The Glorious Qur'an (85:22).

Noble Qur'an (56:78).

The Qur'an full of wisdom (36:3).

The Qur'an in Arabic (12:3).

And go not near the property of the orphan (6:153).

I compressed the woman. (6:153). (The true promise drew near (21:98).)

He drew near to me. (6:153). (The true promise drew near (21:98).)

He drew near to him. (6:153). (The true promise drew near (21:98).)

He offered it to him. (6:153). (The true promise drew near (21:98).)

He placed or brought his adversary before the Sultan. (5:28). (They both offered a sacrifice (5:28).)

He presented or offered it to them (51:28). (Near in respect of place. (34:52).)

The help of God is near (2:215). (From a place nearby (34:52). It also signifies: Near in respect of time; shortly; nearly. (34:52).)

I stayed with him nearly for a year. (Hence also the phrase (34:52). (Then repent soon after (4:18). It also signifies near as meaning related by birth or by marriage. (4:18).)

Nearness in station or grade or rank; a thing with which one seeks nearness to God or to advance oneself in the favour of God (9:99). (And giving like the kindred (16:91).)

Nearer and nearest in respect of place and in respect of time, etc.
We are nearer to him than even his jugular vein (50:17).

Of that which parents and near relations leave (4:8) (plural of **مَقُرَّبَة** (50:17): Near (unto God) or honoured.

Angels near (unto God) (4:173): When each of them offered a sacrifice (syn. with **قُرْبَة** and **قُرْبَة** (5:28): Sacrifice. (plural of **قُرْبَة**)

Kinship, kin, relationship. (said of a she-camel: She was or became in a manifest state of pregnancy.

A wound; corrupt ulcer; swelling or sore; a severe scab or mange that destroys young weaned camels. (said of a horse): He finished teething. (inf. noun **قُرْحُّ** said of a she-camel: She was or became in a manifest state of pregnancy.

They had received an injury (3:173).

It (a tanned skin) became worm-eaten; he (a man) was or became silent by reason of impotence of speech; he was or became abject and humble or submissive; he stuck or clave to the earth. (said of a horse): He finished teething. (inf. noun **قُرْحُّ** said of a she-camel: She was or became in a manifest state of pregnancy.

Be ye apes, despised (2:66).

He cut it, namely a thing or a piece of cloth. He turned aside or away from the place; He turned to the right and left in his going or journeying. He traversed the land. (plural **قَرْضَة**): The ape; the monkey; the baboon.

Be ye apes, despised (2:66).

An act of giving a loan; a loan itself; what
one gives to another of property to receive it back; a thing that one gives to be requited for it, or to receive it back.

ُقُرَطْسٌ : He owes a loan.

قُرَطْسُ also means what one does in order to be requited of good or evil.

قُرَطْسُ 

قُرَطْسٌ 

قُرَطْسَ : He knocked at the door.

قُرَطْسُ inf. noun قُرَطْسُ the door. 

قُرَطْسُ: One who knocks and persists in knocking, enters.

قُرَطْسُ: He struck his head with the rod. 

قُرَطْسُ: He reviled him, abused or inveighed against him. 

قُرَطْسُ: He kept himself exclusively for the affair. 

قُرَطْسُ: The arrow hit the target. 

قُرَطْسُ: An affair came upon him suddenly. 

قُرَطْسُ: A great calamity or curse; a calamity that comes suddenly and destroys; a calamity that hits its target; a public road; the high road. 

قُرَطْسُ: The calamities and misfortunes of the time befell.

قُرَطْسُ: What is the great calamity or disaster (101:3).

قُرَنَ : He earned for his family.

قُرَنَ: He transgressed against the people and lied.

قُرَنَ: He earned or committed a sin.

قُرَنَ: He acquired, got or obtained the property.

قُرَنَ: One who earns or does a good deed (42:24).

قُرَنَ: And the wealth you have acquired (9:24). (plural of قُرَنَ act. part. from قُرَنَ).

قُرَنَ: What they are earning (6:114).

قُرَنَ : He connected, coupled, linked, conjoined a thing with another.

قُرَنَ: He yoked the two bulls together.

قُرَنَ: He collected two things. 

قُرَنَ (plural قُرَنَ). One's equal in age; a generation of men; people of one time; people of a time among whom appears a Prophet; an age; a century; peak of a mountain;
of a desert: The most elevated part thereof.  

**Qurayn**  

: The chief of the people,  

: Devil's followers or associates;  

: How many a generation We have destroyed before them (38:4).  

: The best of all generations or of all peoples is my generation.  

: And We have destroyed the generations before you (10:14).  

: An associate; a comrade; a companion; tribe; husband; a thing, a person, joined to another.  

: An evil companion is he (4:39).  

: How many a generation We have destroyed before them (38:4).  

: And We had assigned to them companions (41:26).  

: He collected it or him; he bound him.  

: The prisoners were bound together with ropes.  

: He had the power or strength to do the thing or over the affair.  

: And we had not the strength to subdue it ourselves (43:14).  

: He linked and conjoined the thing with the other.  

: The angels accompanied him in serried (close) ranks (43:54).  

: Having two horns; title of Cyrus of Persia (18:84) being the king of Media and Persia.  

: He entertained the guest.  

: He collected the water in the tank.  

: The wound burst.  

: He travelled through the towns or from land to land.  

: A village; a town; a small town smaller than a (the people or inhabitants or residents of a town; a party or group; estate.  

: Mecca and Taif.  

: He passed by a town  

: Ask the people of the town wherein we were (12:83).  

: (plural): Towns or peoples of the towns.  

: These are the tidings of the town (11:101).  

: The food that is placed before a guest.  

: He sought after or pursued the thing and did so repeatedly or by degrees and leisurely.
He sought after the news repeatedly. He also means, he became a Ṣawā'ir i.e. a chief in knowledge or a learned man of the Christians who has sought after and acquired great knowledge; an intelligent or a clever and learned man; a Christian priest or Presbyter. That is because amongst them are savants (5:83).

[Casr] [aor. inf. noun] يفسر : He compelled him to do the thing against his will. قسرة على الأامر : He overcame, overpowered, subdued or oppressed him. قسرة : Mighty; strong; that overpowers or subdues others and is courageous; a lion because he overcomes and overpowers. قسر من قسرة : Have fled from a lion (74:52). According to some قسرة also means hunters that shoot; shooters. Also signifies the sound of men and their voices and cries. قصر [aor. inf. noun] يفسر : He deviated from the right course; he acted unjustly or wrongfully. قسرة لوالى : The governor was just. قسره في حكمة : He acted equitably or justly in his judgement. قسر بذهم : He acted justly between them or towards them. قسركم ألا تفسرو في البيعة : And if you fear that you will not be just in dealing with the orphans (4:4). قسو : Equity; justice. It is a substantive from قسر. It also means equitable, just. الذين يأمرون بالفسط : Those who enjoin equity (3:22). The word also means a portion, share or lot; a piece; (plural الفسط) ; the means of subsistence; a quantity; a measure with which corn is measured; a balance or weighing instrument. فسط : Deviating from the right course; acting wrongfully or unjustly; also one who does so. فهو فسط غير فسط : He is deviating from the right course, not acting justly. و أما الفسطون فكانوا لجهنم حلفا : And the deviators from the right course shall be fuel for Hell (72:16). فسط (act. part. from الفسط) : He who acts justly or equitably, or acting justly. (فسط plural) : Verily, God loves those who act justly (5:43). فسط : More or most just or
equitable. That is nearer to justice or more equitable in the sight of God (2:283).

قَسَّمَ [inf. noun قَسَّمَ] and قَسَّمَنَ [قسّم] A balance or instrument for weighing; a most even or just or sensitive balance (17:36).

قَسِيمَةٌ [aor. inf. noun قَسِيمَةٌ] He divided the thing. قَسِيمَةٌ الدُّوَّارُ الْقَوْمِ: The time divided or separated the people or scattered them. قَسِيمَةٌ فَلَانٌ أَمْرًا: Such a one determined his affair and deliberated and considered how to do it. أَهْمُ فَقْسِيمُونَ رَحْمَةٌ وَرَبِّكَ: And do they or is it they who would distribute the mercy of thy Lord (43:33). قَسِيمَةُ الْمَالٍ: Every one took his share of the property. قَسِيمَةٌ عَلَى كَذَا: He swore to him about such a thing that .......: He swore to them that he was counsellor unto them (7:22). قَسِيمَةٌ بِاللَّهِ: He swore by God. قَسِيمَةٌ بِاللَّهِ وَقَسِيمَةٌ بِاللَّهِ جَهَّدُ أَبَانَاهُمُ: And they swore by Allah their strongest oath (6:110). قَالُوا: The people swore to each other. قَالُوا: They said: Swear by Allah to each other (27:50). قَسِيمَةُ الْقَوْمِ الْمَالِ: The people took each of them his share of the property. قَسِيمَةٌ: He sought the division of the property; he deliberated between two affairs. قَسِيمَةٌ بِاللَّهِ: He asked him to swear by God. قَسِيمَةٌ بِاللَّهِ وَقَسِيمَةٌ بِاللَّهِ: That you seek to divide by arrows (5:4). قَسِيمَةٌ: And indeed that is a mighty oath if you only knew (56:77). قَسِيمَةٌ: Division; a thing or collection of things divided into portions or share; syn. قَسِيمَةٌ جَيْبٍ: Unfair division (53:23). قَسِيمَةٌ مُّقْسَمٌ: And allotted or divided share (15:45). قَسِيمَةٌ مُّقْسِمٌ: One who makes division (act. part. from قَسِّمَ: He took his share). قَسِيمُوْنَ: (plural): Who make division; who form themselves into separate groups (15:91). قَسِيمَةُ الْشَّيْءٍ: He divided the thing. قَسِيمَةُ الْقَوْمِ: The time scattered the people. قَسِيمُوْنَ: By those who distribute the affair (51:5).

قَسَا [aor. inf. noun قَسَا] It became hard, thick, strong. قَسَا: The night became dark. قَسَا: A very cold or hot day. قَسَا: Year stricken with famine or drought. قَسَا: The land which grows nothing. قَسَا: He is harder than
stone. Then your hearts became hardened (2:75).

We hardened their hearts (5:14).

Very dark night. Hardness (2:75).

(aor. inf. noun) ٜﹶٛٛٓٓ: It or he shuddered, quaked, became affected by a tremor or quaking; his or its colour changed. His skin dried up by reason of mange or scab; or contracted. the earth became of a colour inclining to that of dust or ashes and contracted by reason of drought.

(aor. inf. noun) ٜﹶٛٛٓٓ: The year became one of drought. The hair stood up on end on account of cold or fear.

(aor. inf. noun) ٜﹶٛٛٓٓ: He cut, cut off, clipped or shore the hair. God diminished his sins. (inf. noun) ٜﹶٛٛٓٓ: He followed him in pursuit, or followed after his track or footsteps; he endeavoured to trace or track him or he did so by degrees.

And they both returned by the way by which they had come, retracting their footsteps (18:65).

We have mentioned to thee (4:165). (inf. noun) ٜﹶٛٛٓٓ: He related to him the piece of news or information or his dream in its proper manner (28:26).

(aor. inf. noun) ٜﹶٛٛٓٓ: A story; a narrative; piece of news or information. (inf. noun) ٜﹶٛٛٓٓ: He retaliated upon him by slaying or wounding or mutilating him, so as to make him quit or even with him; he made him quit or even with himself.

Retaliation. And there is life for you in retaliation (2:180).
intended or meant it.

He pursued a right course in the affair or he followed the middle and most just way in the affair; he acted in moderate manner; he kept within the bounds in the affair or was content with the middle course.

And walk thou at a moderate pace (31:20).

He walked at an equable or a moderate pace.

One who adopts the right or middle course; moderate.

He is following a right way or course; he is conforming or conformable to the just mean.

A right or direct way; an even road.

Also means, he broke a stick or broke it in halves.

The aim or course of a person; an object of pursuit or desire; one's intention or meaning; a thing that is right.

That you shorten the Prayer (4:102).

A she-camel retained behind the curtain and does not go out; a woman who keeps her eyes restricted to her husband.
for the household that they alone drink her milk. Women kept in pavilions (55:73). A woman restraining her eyes from looking at any but her husband. 

قَصَّبَ: One who cuts short his hair (act. part). 

قَصَّبَ: plural (48:28). 

قَصَّبَ: He broke the thing. The thunder made thundering sound. A storm-blast (17:70). قَصَّبَ is the strong wind which blows in the plains and causes storms. 

قَصِّبَ: He broke the man. May God disgrace him. God broke or may God break the back of the transgressor, or God sent down calamity on him. How many a township have We destroyed (21:12). قَصِّبَ: A broken sword. 


قَصَّبَ and قَصَّبَ: He bored or perforated a piece of wood; he broke, brayed, crushed or broke into pieces by beating a thing. قَصَّبَ: He broke down, pulled down, pulled to pieces, demolished or destroyed, with violence, the wall. 

قَصَّبَ: He pulled out the peg. 

قَصَّبَ: He sent forth the horsemen against them. قَصَّبَ: It broke down; it fell down or it cracked without falling. 

قَصَّبَ: The hawk flew down swiftly upon the prey. 

قَصَّبَ: The wall was about to fall (18:78). 

قَصَبَ: He cut off the branch. قَصَبَ (aor. بِقَصْبِه): He struck or beat him with a rod or stick. قَصَبَ: Such as are cut and eaten in their fresh state, (of plants);
vegetables; any tree of which the branches grow long and lank; portions that one has cut from branches to make thereof arrows or bows. عَبَ‬ : Grapes and vegetable (80:29).

قَضَىٰ[aor. inf. noun قَضَيْنِيُّ ] He decreed the thing. إذا قَضَيْنِيُّ : When He (God) decides that it should happen or decrees a thing (2:118). قَضَيْنِيُّ حَاجَتِي : He fulfilled or met his need. The root-meaning of قَضَيْنِيُّ is to finish, make complete and to make it strong. It also means to cut or separate. قَضَيْنِيُّ ذَيَّنِي : He paid back his debt fully. When Moses had fulfilled or completed the term (28:30). قَضَيْنِيُّ سَبَعُ سَمَوَاتٍ : He (God) completed them into seven heavens (41:13). قَضَيْنِيُّ وَطَرَءَةَ : He accomplished his want. فَلَمَّا قَضَيْنِيُّ زَبَّتْ وَطَرَءَةَ : When Zaid had accomplished his want of her i.e. divorced her (33:38). قَضَيْنِيُّ الصَّلَاةَ : He said his Prayer or finished his Prayer. إذا قَضَيْنِيُّ : When you have finished performing or completed your acts of worship (2:201). قَضَيْنِيُّ الْأَمَرَ الْإِلِيُّ : He conveyed particularly by revelation, the affair to him. وَقَضَيْنِيُّ اِلَى الْإِسْرَائِيْلِ : He revealed to the sons of Israel (17:5). قَضَيْنِيُّ الْعَهْدَ : He redeemed or fulfilled the pledge. مِنْهُمْ قَضَيْنِيُّ الرَّجُلَ وَقَضَيْنِيُّ نَحْنَهُ وَقَضَيْنِيُّ أَحْلَةٍ وَقَضَيْنِيُّ عَلَيْهِ : Some of them have fulfilled their vow i.e. have died (33:24). قَضَيْنِيُّ عليهِ : He beat him and he died. لِيَقَضَيْنِيُّ عَلَيْهِ عَلَى الْخَتَامِ : Let thy Lord finish with us (43:78). قَضَيْنِيُّ عَلَيْهِ : Moses smote him with the fist and thereby caused his death (28:16).

قَضَيْنِيُّ also means to command or to explain. قَضَيْنِيُّ رَبُّكَ أَلَا تَعْبَدُوا إِلَّا يَوْمَ الْقِيَامَةِ : Thy God has commanded that you worship non but Him (17:24). التَّفَاعَلِيُّ : To demand. قَضَيْنِيُّ also means to judge or give decision. قَضَيْنِيُّ الْعَدُوِّ : You decided (4:66). قَضَيْنِيُّ الْشَّيْـئِ : He made the thing known and explained it. قَضَيْنِيُّ (act. part. مَا أَنَّتْ قَاضِ : Decide or decree what thou wilt decree (20:73). قَاضِيُّ (feminine act. part. ) : O would that death had made an end of me (69:28). مَقدِّسُ : A fixed or decided affair or decree. كَانَ عَلَى رَبِّكَ حَتَّىَ مَقْضَيْنِيُّ : This is a fixed decree or a thing decided by thy Lord (19:72).

قَطْرَ[aor. inf. noun قَطْرَ ] (water of rain) dropped,
dripped or fell in drops; it flowed drop by drop. ( قطرة or قطرة or قطرة or قطرة): He made the water drop or fall in drops or flow drop by drop. ( قطرة or قطرة): He placed the camels in a file and tied the halter or the one to the tail going before or in front of him. ( قطرة): He smeared the camel with قطرة or قطرة or قطرة: He went away into the land and hastened. ( قطرة): Copper or brass in the utmost state of heat; molten copper or iron. ( قطرة): I may pour molten copper thereon (18:97). ( قطرة or قطرة): Pitch; tar or liquid pitch; molten iron. ( قطرة): Their garments will be of pitch (14:51). ( قطرة: A side, part, portion, quarter, tract or region. ( قطرة: If you go beyond the confines of the heavens and the earth (55:34).

قَطَعَ [aor. inf. noun قطرة: He cut it or he cut it and made it even, or he cut it breadthwise (as قطرة means he cut it in halves lengthwise). ( قطرة: A slice cut off; a writing of reckoning; a share, portion or lot. ( قطرة: Our portion before the Day of Reckoning (38:17). An hour or portion of the night. ( قطرة: An hour of the night passed; a written obligation. ( قطرة: Sufficient or being satisfied. ( قطرة: I am satisfied or it is sufficient for me.

قَطَعَ [aor. inf. noun قطرة: He cut the thing; قطرة: We cut off the last remnants (7:73); he explained and expounded it. ( قطرة: He deprived him of his right. ( قطرة: He rendered the Prayer useless. ( قطرة: He committed robbery on the highway; he made the way dangerous for the wayfarers and made it unusable for them; he adopted the calling of the road. ( قطرة: You commit robbery on the highways (29:30). ( قطرة: He struck him with the whip. ( قطرة: He silenced him with argument. ( قطرة (intensive form of قطرة): He cut off all relations with his friend. ( قطرة: He cut the thing piece by piece; he cut it asunder, cut it completely, tore it. ( قطرة: So that it tears your bowels (47:16). ( قطرة: The thing was or became cut off. ( قطرة: All their ties shall be cut asunder (2:167).
\( قَطْفٍ \) : Part; portion; piece.  
A part of the night (11:82).  
Tracts adjoining to each other (13:5).  
Ma kaffa qatu'a amma (feminine act. part.).  
I am not going to decide a matter (27:33).  
A thing cut off.  
An 'adhir hawla, qatu'wa, tashubbin (pass. part. feminine): That the root of them was to be cut off by the morning (15:67).  
\( قَطْفٍ \) (plural).

\( قَطْفٍ \): A part of the night (11:82).

\( قَطْفٍ \) : Tracts adjoining to each other (13:5).

\( قَطْفٍ \) (feminine act. part.).

\( قَطْفٍ \): I am not going to decide a matter (27:33).

\( قَطْفٍ \): A thing cut off.

\( قَطْفٍ \) (pass. part.) : A thing cut off by the morning (15:67).

\( قَطْفٍ \) (pass. part. feminine): (56:34).

\( قَطْفٍ \) [aor. inf. noun] : He plucked the fruit.  
[\( قَطْفٍ \) : He took the thing quietly and snatched it.  
Fruit or plucked fruit.  
\( قَطْفٍ \) (plural): Fruit (76:15).

The cleft of a date-stone or the integument that is upon it; the thin skin which is upon a date-stone between the stone and the date itself or the white point on the back of the date-stone from which the palm-tree grows forth. Hence a small, mean, paltry, contemptible thing.  
\( قَطْفٍ \): I did not receive anything from him.

\( قَعَدٍ \) [aor. inf. noun] : He sat or sat down or sat after standing (contr. of \( قَعَدٍ \) i.q. \( جَلَسَ \) which signifies he sat after lying down on his side or prostrating himself.  
\( قَعَدٍ \) : He lay in wait for him in the way.  
\( قَعَدٍ \) also means, he stood.  
\( قَعَدٍ \) : And lay in wait for them at every place of ambush (9:5).  
\( قَعَدٍ \) : He abstained from the thing.

\( قَعَدٍ \) : He remained behind the people.  
She ceased from bearing children.  
\( قَعَدٍ \) (act. part.): Sitting, one who sits.  
Lying on his side or sitting (10:13) is also plural of \( قَعْدٌ \).  
And they sat by it (85:7) (inf. noun).  
\( قَعَدٍ \) : He abstained from the thing.  
\( قَعَدٍ \) : You chose to sit at home (9:83).  
\( قَعَدٍ \) (inf. noun): Act of sitting; place and time of sitting.

\( قَعَدٍ \) [plural (contr. of \( قَعَدٍ \) i.q. \( جَلَسَ \)] plural: 5:25;9:46.  
\( قَعَدٍ \) and \( قَعْدٌ \): Lying on his side or sitting (10:13).  
\( قَعَدٍ \): And they sat by it (85:7) (inf. noun).  
\( قَعْدٌ \): (singular \( قَعْدَةٍ \)).  
\( قَعَدٍ \) (plural): Fountains, bases.  
\( قَعَدٍ \) plural (3:122):  
also is feminine of قاعدة: A woman who sits. plural of قاعدة: which means an old woman or a woman who has ceased to bear children or to have menstrual discharge and to have a husband. : As to elderly women (24:61). A companion in sitting; a preserver; a keeper; a guardian; a watcher: One sitting on the right and one on the left (50:18).

قَعَرْتَ الْبَنَّ: The well was deep. قَعَرْتَ الْبَنَّ (inf. noun قَعَر): He descended the well until he reached the bottom of it. إنَفْرَتْ السَّحْرَةُ: The tree became uprooted and fell prostrate. إنَفْرَتْ: He died. مُنْقَعُ: Uprooted. كَلِئُتِهِمْ أُعْجَرَاءٌ نَّخْلَيْ مُنْقَعُ: As though they were the trunks of uprooted palm-trees (54:21).

قَفَّتْهُمْ: He beat or struck the man on the back of his neck; he accused him of sin and vice. قَفَّتْهُمْ (inf. noun قَفَّت): He followed his track. وَلَا نَقْفَطْ مَا لَيْسَ لَكُمْ بِعَالِمٍ: And follow not that of which thou hast no knowledge (17:37). قَفْلَتْ اللهُ آيَةَ: God obliterated his trace. إِبْتَغُوا الْمَثْلَ: He chose the thing. وَقَفُّوا مِنْ بَعْدِهِ بَيْدَىْ: He caused such a one to follow Zaid. And We caused after him Messengers to follow (2:88).

قَلْبُ: He inverted it; he turned it over or upside down. قَلْبُ: He turned him from his manner, way or course. قَلْبُ عَنْ وَجْهِهَا: A man or disease attacked or hit his heart. قَلْبُ: He was attacked by pain in his heart. وَإِلَيْهِ تَقْلُبَانِ: And to Him will you be turned back (29:22). قَلْبُ: He hit his heart. It (a disease) affected or attacked his heart. قَلْبَ السَّحْرَةُ: He plucked out the heart of the palm-tree. قَلْبَنِي فِي الْأَمْرِ: They mediated or devised in relation to thee, viles, artifices, plots or stratagems;
they revolved ideas or opinion, respecting the frustration of thy affair. 

转弯 : It turned about much or in various ways or directions; it was or became turned about. 

환전 : In which the hearts and the eyes shall be in a state of agitation (24:38). 

أو يأخذهم في تقلبهم : Or He will seize them in their going to and fro in their journeyings (16:47). 

转弯 : It or he was or became altered or changed from its or his mode or manner of being; it turned back to its former state or it became inverted or turned upside down.

转弯 : Place of return. 

转弯 : To what place of return they shall return (26:228). 

转弯 (singular转弯 act. part.): Place where one moves about (47:20). 

转弯 : The heart; being syn. with the mind or the secret thoughts; the soul; the intellect or intelligence. 

转弯 : Thou has no intellect or intelligence. 

转弯 : Whither hast thine intellect gone? 

The pith, the pure or best part of anything. 

转弯 : To everything there is a best part and the best part of the Holy Qur'an is Surah Yasin. 

转弯 : I have come to thee with this affair unmixed with any other thing; a man genuine or pure in respect of origin or lineage, holding a middle place among his people. 

转弯 : A genuine Arab. 

转弯 : The main body of the army. 

转弯 and 轉輪 are syn. meaning mind or intellect or heart. In the Holy Qur'an also both these words have been used synonymously. In 28:11 both the words have been used together signifying the heart. It is the context which determines where any of these words is used in the sense of mind or heart; some authors, however, make a distinction between 轉輪 and 轉輪 the former of which is said to have a more special signification than the latter which is said to be the 轉輪 (the pericardium) or the 轉輪 or the middle or the interior thereof. 

转弯 also means, the stomach. 

转弯 : When he came to his Lord with a sound heart (37:85).
قلَدَ plural (7:180).

[ar. inf. noun قلَدَة]. He twisted the rope.

His rope was twisted; he became weak in judgement by reason of old age.

قلَدَةُ الحَمْمِيُّ : He put a necklace or a collar upon her neck.

قلَدَةُ الأمرُ : He obliged him to do the thing or imposed him the thing.

قلَدَةٌ (قلَدَةٌ plural) : Necklace; collar, that which is put upon the neck of a human being or a horse or a dog a camel or cow or bull that is brought as an offering to Mecca for sacrifice (5:3).

قلَدَةٌ (singular) meaning a repository, magazine or treasury and meaning a key.

قلَدَةٌ للهُ مِقَالِيدَ السَّمَوَاتِ : To Him belong the treasures or keys of the heavens (39:64).

أَلَقََتْ إِلَيْهِ مِقَالِيدَ الأَمْوَرُ : I committed to him the disposal or management of the affair.

قلَدَةٌ : His affairs or means became straitened or difficult.

قلَّعَ [ar. يَقْلُع]. He pulled, plucked or rooted out the thing or eradicated or uprooted it.

قلَّعَ الْبَيَرَةَ : The governor dismissed such a one.

قلَّعَ عَنْ كَذَا : He left him or he abstained from it.

قلَّعَ الحَمْمِيُّ عَنْ قَالَانَ : The fever left such a one.

قلَّعَ : The fever passed away.

أَلَقََتْهُ الْبَيَرَةَ : O sky, cease raining (11:45).

قلَّ : [ar. يَقْلُ]. It was or became few, small or little in number, quantity or amount; it became scanty or deficient or wanting in goodness; he had few aiders.

فَبِمَا قَلَّ مَثَلُ أَوْ كَثَّرَ : Whether it be little or much (4:8).

قلَّةٌ : He made it or held it to be little; he showed it or made it little.

قلَّةٌ مِنْكُمْ فِي أَغْيَابِهِمْ : He (God) made you appear as few in their eyes (8:45).

قلَّةٌ : He lifted it or raised it from the ground and carried it.

قلَّةِ الغَضَبِ : Anger disquieted or flurried him.

قلَّةٌ : He became poor or he had little property.

قلَّةٌ : Few; small or little in number, quantity or amount; scanty; a small quantity or quantum or number; possessing little of anything.

قلَّةٌ : Small or little benefit.
plural of قَلِيمَة (26:55) and أَقْلِمَة. أَقْلِمَة ُمَعْلُومٌ.
: Less than thyself in riches (18:40).

[plural of قَلِيمَة (26:55) and أَقْلِمَة (26:169):] قَلِيمَة
: A writing reed; a reed pen; a pen (68:2). قَلِيمَة
is so called when it is cut and prepared for writing. Before that it is called
برَعَة or قَلِيمَة
: Hollow piece of reed between two knots. قَلِيمَة
also means
: When they cast
lots or their arrows (3:45).

قَلا
[plural of قَلِيمَة (26:169):] قَلا
: A writing reed; a reed pen; a pen (68:2). قَلا
is so called when it is cut and prepared for writing. Before that it is called
برَعَة or قَلا
: Hollow piece of reed between two knots. قَلا
also means
: When they cast
lots or their arrows (3:45).

قَمْح
[aor. inf. noun قَمْحَة]. قَمْحَة
: He cut the thing. قَمْحَة
: He cut the nail which was long. قَمْحَة
: A writing reed; a reed pen; a pen (68:2). قَمْحَة
is so called when it is cut and prepared for writing. Before that it is called
برَعَة or قَمْحَة
: Hollow piece of reed between two knots. قَمْحَة
also means
: When they cast
lots or their arrows (3:45).

قَمْرَم
[aor. inf. noun قَمْمَة]. قَمْمَة
: He roasted or fried the meat. قَمْمَة
: He drove the camels. قَمْمَة
: He hated the man passionately deserted and left him. قَمْمَة
: Thy Lord has not forsaken thee nor is He displeased with thee
(93:4). قَمْمَة
: One who hates or one who roasts (plural) (26:169).

قَمْرَم
[aor. inf. noun قَمْمَة]. قَمْمَة
: He cut the thing. قَمْمَة
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He clad him with a i.e. shirt. A shirt; a sewed garment with two sleeves, not opened down the front, worn beneath the other clothes, of cotton or linen but not of wool. The pericardium. She tore his shirt (12:26).

The day was or became violent, distressful or calamitous. Very distressing evil. Log of wood which was tied to the foot of a prisoner so that he could not run away, even walking with it caused great distress. are also those lines which distress causes on the face and the eye-brows.

He beat him with a mace or iron-rod; he prevented him by force from what he intended; he dominated him and disgraced him; he struck on the upper part of his head. A mace; an iron-rod or club to goad an elephant; a hooked staff).

[singular]: Lice (7:134).

He was obedient to God. He was or became lowly, humble or submissive to him. Who is obedient to God (33:32). Is he who stands in prayer (39:10). A woman lowly, humble or submissive and obedient to her husband. plural, (33:36).

A skin that retains water so that it does not exude. Obedience; standing or standing in prayer; the act of supplicating; to be silent or refraining from talking; serving God; being humble, submissive or lowly.

He despaired or despaired vehemently of a thing. After they have despaired (42:29). (act. part. plural, 15: 56) and are syn. : One who despairs and gives up all hope.
also be intensive form of قَنْطُر ماءاً غَنَا. قَانُطَ: He withheld his water from us.

قَنْطِر [inf. noun قَنْطِرَةٌ. قَنْطِرَةُ النَّاَيْةُ: He tied or knit the thing; he arched, vaulted it and made it firm or strong; (قَنْطِرَةٍ: A bridge); he collected the thing into one aggregate; he possessed property by the قَنْطِرَةً or became possessed of a قَنْطِرَةٍ of property or possessed large property. قَنْطِر: A large unknown quantity or aggregate of property, or much property heaped up. قَنْطِرَةٌ plural. (pass. part): Collected together. قَنْطِرَةٌ المُقَنْطِرَةَ: Much riches collected together (3:15).

قَنْعَ [aor. inf. noun قَنَعَ] and قَنَعَةٌ [aor. inf. noun قَنَعَةٌ] قَنَعَ: He was contented with his lot. قَنَعَ: He asked or he begged and he was lowly and humble. قَنَعَةٌ: Satisfaction; contentment. قَنَعَ: Greed and also contentment. قَنِبَ: He ascended or mounted the hill. قَنِبَةٌ (act. part.) : One who is contented or one who asks and is humble or one who is satisfied with what is given to him and does not insist on being given more (22:37). قَنَعَ رَأْسَهُ: He raised up his head or lowered it. قَنِبَةٍ رَأْسِهِمُ: Raising up their heads and fixing them straight, neither turning to the right nor to the left (14: 44).

قَنَى [aor. inf. noun قَنَى] : He collected the money and took it for himself. قَنَى (singular قَنَى): Bunches (6:100).

قَنِي [aor. inf. noun قَنِى] : He earned the money. أُقِيَ أو قَنِى: قَنِى المَالَ: God made such a one rich or gave him so much as pleased him and made him contented. أُقِيَ أو أُقِيَ: It is He Who enriches and grants wealth to one's satisfaction (53:49).

قَنَيَّةٌ : He preserved the modesty or sense of shame. أَرْضُ: أُقِيََّة، أُقِيَّةَ: He is a land or place which is agreeable and pleasing to one who alights there.

قَهْرَ [aor. inf. noun قَهْرَ] : He overcame, conquered, subjugated, overpowered, mastered prevailed or predominated over him or it; he was or became superior power or force over him or it; he absased him; he oppressed him; he forced him to
do a thing; he coerced him. قَهْرَةٌ عَلَى الْأَمْرِ: He forced him to do the thing. فَلَا تَقْهِرْ: And the orphan oppress not (93:10). قَاهِرٌ: Supreme; predominant or dominant (6:19). (plural قَاهِرُونَ. قَاهِرٌ is intensive form: Most Supreme (14:49).

قَابِثٌ [aor. يَقُوبُ inf. noun يَقُوبُ] He was or became near; he drew dear or approached. قَابَ الأَرْضِ: He made or dug a round hollow in the ground. قَابِثٌ: The portion of a bow that is between the part which is grasped by the hand and the curved extremity; the space between the string and the part that is grasped by the hand of the bow. قَابِثُ فُوْسِينَ: Between them two is the measure of a bow, meaning that very close relationship exists between the two. قَابِثٌ فُوْسِينَ is also a term often used in astronomy to denote the distance between two stars and it seems to be syn. with فَرَاغٌ (q.v.) as so used thus meaning a cubit, which is the measure of each قَابِثٌ of a bow, or nearly so (53:10).

قَاتِرٌ [aor. يَقُوتُ inf noun يَقُوتُ] قَاتِرَةُ الرَّجُلِ. قَاتِرَةُ قَوْسُ وَقَوْسُ: He fed, sustained or nourished the man or gave him food enough to sustain him; he straitened his household by reason of niggardliness or poverty (عَالَةٌ). قَوْسُ: Food. (عَالَةٌ. قَوْسُ plural, 41:11). قَوْسُ: He kept, preserved, guarded or protected him. قَوْسُ عَلَى الشَّيْءِ: He had power or ability to accomplish or compass the thing. قَوْسُ عَلَى الشَّيْءِ: Powerful over everything (4:86).

قَاسِ [aor. يَقُسُ inf. noun يَقُسُ] قَاسِ السَّمْعِ بِغَيْبِهِ [قِيَاسُ]: He measured the thing by another thing like it. قَوْسُ: A bow. قَوْسُ الرَّجُلِ: The bowed or bent part of the back of a man; the word also means a cubit. فَلَانُ لَا يَقَسُ فُوْسَهُ: أَحُدُ: He is such a one that no one will pull his bow i.e. no one will vie with him or compete with him. رَمَوْنَا: They shot at us from one bow, meaning they were unanimous against us. For قَوْسُ (bow) see (53:10).

قَاعٌ [aor. يَقُعُ inf. noun يَقُعُ] قَاعٍ قَعَ: He withdrew; he desisted; he turned back. قَاعٌ: An even place; plain or level land that produces nothing; plain or soft land, low and free from mountain. قَعَ: Barren, level plain (20:107). قَعَةٌ: A desert; a plain,
level ground which grows nothing (24:40).

[24:40] قالَ لَهُ قَالَ: He said. And it will say: "Is there more" (50:31).

The word is used to express a condition or state. The eyes made a sign as though saying: He said. He walked. He undertook the affair; he managed, conducted, ordered, regulated or superintended the affair. Men manage the affairs of women, maintain them and provide the necessities of life for...
them or set their affairs right (4:35). *قَوْمُ ُقَامَ* is the plural of *قَامَُرُمَََُُرُمَا*.

: He put the affair in a right state.

: He put the affair in a right state. 

: He put up, set up, set upright the thing. 

: We shall set up no balance for them or give them no weight (18:106). 

: Which was about to fall and he put it in a right state or repaired it (18:78).

: He observed Prayer; he said it regularly. 

: He continued in a state. 

: He set up, put up, set upright the thing. 

: He made the thing right or straight.

: Make to stand upright, erect; put into order; mend, correct.

: He inflicted upon him and established the evidence. 

: And give true witness for God (65:3).

: It became right state; he was or became right, straight or even; he pursued a right course; he acted rightly or justly; he went straight on or undeviatingly. 

: Who say, our Lord is Allah and then remain steadfast or pursue their course undeviatingly (41:31). 

: So as long as they stand true to you, stand true to them (9:7). 

: They went on undeviating in the way; They pursued a right course (72:17).

: Right; straight (1:6). 

: He made the thing right or straight. 

: Make to stand upright, erect; put into order; mend, correct. 

: In the best make (95:5). 

: A manager, conductor, regulator or superintendent of an affair; guardian; right; true. 

: The right or true religion (9:36). 

: *قَامِمَُرُمَا* (act. part. from *قَامَُرُمَا*): Standing; standing upright or straight and correct (3:40). and *قَامِمُْرُمَا* are plurals (7:34;22:27). (feminine of *قَامَُرُمَا* (3:114). 

: Good stature; symmetry or justness of proportion. 

: Moderate between the two (25:68). 

: Standing upright (3:192); support; subsistence. 

: Allah has made a means of support for you (4:6). 

: The Self-Subsisting and All-Sustaining (20:112). 

: resurrection; last judgement Day; calamity; tumult. 


: Most effective; 


: Standing; dwelling;

: The Self-Subsisting and All-Sustaining (20:112). 

: resurrection; last judgement Day; calamity; tumult.
station; rank, esteem; place. (10:72). مَقِيمٌ : Permanent; abiding; persevering. سَبِيلُ مَقِيمٍ : Permanent road or the road that still abides (15:77). نَعَمٌ مَقِيمٌ : Abiding and lasting bounty (9:21). مَقِيمٌ is also active participle from أَقَامَ.

قوَى [aor ْبَقَى] : The man became strong, vigorous, robust. قُوْي : Strength (2:166). قُوَى is plural of قَوْي : The man became very hungry. قُوَى الْرُّجُلَ : قُوَى - بَقَى - قُوَى. The rain stopped. أَفُرِّقَ الْقَوْمُ : قُوَى المَطرُ : The provision of the people were exhausted. الأَقْوَاءُ : Hunger, waste, barren land.

قَافِلَةٌ : Town without rain. مَفْقُونُ : Needy and hungry people; wayfarers of a desert or those who alight at a desolate place; those whose provisions are exhausted (56:74). قُوَى : Powerful, Strong (57:26).

قَابِضُ : He broke the thing. قَبَضَ اللَّهُ لَهُ كَذَا : God has determined or appointed or ordained such a thing for him. قَبَضَنَا لِهِمْ قَرْنَاءَ : We appointed for them companions (41:26).

قَالَ [aor ْبَقَّ] : He slept in the middle of the day. قَبَّلَةٌ : One who sleeps in the middle of the day. قَابِلُونَ plural (7:5)
22

باب الكاف

ک

kāf

Numerical Value = 20.
prefixed to a noun is called the kaf of comparison. They are like animals (7:180); it denotes cause. Remember Him because He guided you to the right path (2:199); It is redundant. Nothing whatever is like unto Him (42:12); used in the sense of i.e. like, as, or i.e. (such); the like thereof. As or just as, such as or like as you remember your fathers (2:201).

is used to denote uncertainty or large number. And many a Prophet or how many a Prophet (3:147).

[plural كأس] A drinking cup; a cup full of wine; a goblet: A full cup from a flowing fountain (37:46). He gave him to drink a cup of abasement.

[inf. noun يكب] He turned it upside down; he threw him down upon his face; he prostrated him. They will be thrown down headlong or upon their faces (27:91). They shall be thrown into it headlong (26:95). Going headlong or upon his face (67:23).

[inf. noun يكب] He rebelled him in his rage; he turned away or averted him; he abased him; he rendered him ignominious; he destroyed him. They were abased as were abased those before them (58:6).

[inf. noun ي كب] He smote his liver. The cold affected them severely; distressed them; straitened them. Difficulty; distress; trouble. He fell into difficulty. We have created man to face hardships; or in a right or just state, in just proportion (90:5).

[inf. noun كبر] He was or became great or large in body, or in years or age; (he attained to puberty) and in estimation or rank or dignity. The affair was or became of great moment. It is most hateful in the sight of God (61:4). The affair was or became
hard, difficult, severe, grievous, distressing to him. 

Their aversion is grievous to thee or hard upon thee (6:36). 

In haste against their growing up. (aor. تَكُبُرُ) : He became advanced in age; he attained to full growth or adolescence or puberty. 

Their aversion is grievous to thee or hard upon thee (6:36). 

I have reached extreme old age (19:9); greatness; haughtiness; pride; insolence; unbelief. 

Grievous is the word (18:6). 

There is nothing in their breasts but a feeling of greatness or pride (40:57); the word also means main part of a thing; فيّ كُبْرٍ: Who took upon himself the main part thereof (24:12). 

Great in body, age, estimation, rank or dignity or nobility. 

Fighting in it is a great sin (2:218). Our father is a very old man (28:24). 

Their oldest or their leader said (12:81). (plural 33:68). 

Is one of Divine attributes or epithets (22:63). (feminine of كُبْرٍ) (2:46). 

plural of كُبْرٍ i.e. an abominable sin or crime or offence. 

More grievous sin (4:32). 

أَكْبَرُ: Intensive form of كُبْرٍ: 


His is the Majesty (45:38). 

أَكْبَرُ: superlative degree meaning more or most great. 

الْكُبْرُ: its plural is كُبْرُ: 


It is one of the greatest calamities (74:36). (inf. noun كَبُرَ: He magnified or honoured. 

And extol His Glory with all glorification (17:112). 

He magnified himself; he behaved proudly, haughtily or insolently. كُبُرَ has two significations; one of them being, he did really good and great actions exceeding the good actions of others. In this sense God is called المَكْرُ (59:24). The other signification is: He affected to do such actions and boasted of great qualities which he did not possess (40:36). Similarly استَكْبِرَ which is nearly syn. with كُبُرَ has two significations; one of them is: He endeavoured and sought to become great and to do so in praiseworthy manner, and the other is: He boasted of qualities
which he did not possess and feigned such qualities, and to do so is blamable (2:35). He deemed it great or formidable.

When they saw him they thought much of him (12:32).

is act. part. from كش (40:36). is act. part. from استكر (31:8).

كتَب [aor. inf. noun كتَب] : He wrote; he was a writer, or scribe and a learned man وَلَيْكُنْ بِيَتَكُمْ : Let him write in your presence. كتَب (act. part) (2:283). كاتِب (plural of كاتِب) (21:95; 82:12). كتَبَ : He (God) prescribed, appointed or ordained and made obligatory. كتَبَ غَلِبَكُمْ الصَّيْامُ : Fasting is prescribed as incumbent upon you (2:184). كتَبَها : He has written it himself or has asked one to write it for him or to dictate it to him. كتَبَها : He has got them written down (25:6).

كتَبَ غَنَّهُ : He wrote what he had heard from him. كاتِبَة (inf. noun مكتبة) : He (a slave) made a written (or other) contract with him (his master) that he should pay a certain sum as the price of himself and on the payment thereof be free, also he (master) made such a contract with the slave (24:34).

كتَب : A book; a record; a revealed scripture; Divine prescript, appointment or ordinance; judgement or sentence; decree or predestination; contract of marriage; destiny; fate.

كتَب صَبَّرُ : Clear book (12:2). في كتاب الله : In the Book of Allah; by Allah's ordinance (9:36). فِي النَّبِيَّةِ كَتَبَ : Prayer is enjoined on the believers to be performed at fixed hours (4:104).

لكتب : With Us is a record (23:63). في أم الكتاب : In the mother of the Book or the original of the Book; the source of Decrees (43:5).

كتَب [aor. inf noun كتاب] : He concealed or hid the thing. ما كتَبْتُمْ مُكْتَبٍ : What you concealed (2:73).

كتَب [aor. and and inf. noun كتاب] : He scattered dust or earth, part over part; he collected it together from a near place and poured it forth. كتاب : He collected together the people.

كتَب : A thing collected together; a hill or heap of sand; what
has poured down of sand, into a place and collected there (73:15).

[ar. بكَثَرُ inf. noun بكثرة: It was or became much, copious, many, numerous; it multiplied. بكَثَرَ عليه فَكَثَرَ: They multiplied against him and overcame him. ما قَلَّ مِنْهُ أو كَثَرَ: Whether it be little or much (4:8). كَثَرَ أو أَكَثَرَ: He made it much, many or numerous; he multiplied it. فَكَثَرَّتمُ: So He multiplied you (7:87). فَكَثَرَّوا فيْهَا الفَسَادُ: And they wrought much corruption therein (89:13). تَكَاثَرُوا: They contended one with another for superiority in number. أَكَثَرُ: Signifies the contending together for superiority in amount or number of property and children and men (102:2). أَسْتَكَثَرَ مَنْ الشَّيْءِ: He desired or wished or sought for much of a thing; he reckoned it much or many. لَآَسْتَكَثَرَ مِنْ النَّحيِّ: I should have secured abundance of good (7:189). كَثْرَة: Abundance or numerousness (5:101;9:25). أَكَثَرُ: Many or much. (2:110;4:83). كَثِيرٌ: Comparative degree of كَثَرُ. كَثَّرُ: A lord or master; abounding in good; a man possessing much good and who gives much (108:2).

[ar. كَذَخُ inf noun كَذَخًا. He worked, laboured employed himself actively; he strove, exerted and wearied himself in work; he toiled hard. كَذَخَّ: Act. part. (84:7).

[ar. كَذَرُ and بكَذَرُ inf. noun بكَذرُ: It was or became turbid or muddy; it ceased to be clear; it darted down, said of a bird and of a star; he hastened. إنْكَذَرَ عَلَيْهِ الْفَوْمُ: The people poured down upon him, or repaired towards him scattering themselves upon him. إِنَّكَذَّرَتْ: When the stars dart down and fall one after the other or when the stars fall and become scattered (81:3).

[ar. كَذَدَى inf. noun كَدْدَى الْرَّجُلُ: He prevented the man or hindered him or kept him busy. كَذَدَى الْرَّجَلُ: The man did not succeed in getting what he wanted; he was niggardly in giving; he became poor after he was rich. كَذَدَّهُ عَنْ كَذَدا: He turned him
away and prevented him. : أَكَذَّبُ الْمَغْدِنَ : He gave little and that too grudgingly (53:35).

كَذَّبَ [aor. inf. noun from كَذَبَ. كَذَّبُ : He lied; he uttered a falsehood; he said what was untrue; he gave an untrue account of a thing whether intentionally or unintentionally; he committed a mistake or error. Because they lied (9:77). : Who lies against God (39:33). كَذَّبَ also means he found his hopes to be false or vain. كَذَّبَ الحَرْمُ : The heat abated. كَذَّبَ عَيْنُكَ : Thine eye showed thee what had no reality. كَذَّبَ الْأَمَرُ : He imagined the thing contrary to its real state. : The heart (of the Prophet) was not untrue to what he saw (53:12). His soul made him desire things and conceive hopes that could scarcely come to pass. كَذَّبَ : He was told a lie, a falsehood. They (the disbelievers) thought that they had been told lies (12:111). : He pronounced him to be a liar; he ascribed lying to him; he gave him the lie; he treated him as a liar. كَذَّبَ بِالْأَمَرِ : My people has treated me as a liar (26:118). He rejected, denied, disbelieved in the thing. كَذَّبُوهُ بِبَيَاتِ اللَّهِ : They rejected the Signs of Allah (10:96). كَذَّبَ (inf. noun from كَذَبَهُ) (85:20). كَذَّبَ : He found him a liar; he made manifest or proved his lying. كَذَّبَ : Act. part. from كَذَبَ Feminine of كَذَبَ (56:3). كَذَّبَ : plural (11:94). كَذَّبَ : Act. part. from كَذَبَ (11:28;24:14). كَذَّبَ : Pass. part. from كَذَبَ (11:66). كَذَّبَ : Intensive form of كَذَبَ meaning, a great liar (54:26). كَذَّبَ : A lie; a falsehood; a fiction; a fable; false; syn. كَذَّبَ (3:76). كَذَّبَ : With false blood (12:19).
[aor. inf. noun كَرَّ] : He twisted the rope.

كَرَّ : He straightened the shackles upon the shackled.

كُرْبَةٌRoles: He or it was or became highly esteemed or valued.

كَرْبَةَ : He exceeded him in generosity or nobleness.

كُرْبَةٌ : He honoured him.

كُرْبَةٌ or أَكْرَمَهُ : Indeed We have honoured the children of Adam (17:71).

فَأَكْرَمْتُهُمُّ : Honours him and bestows favours upon him (89:16).

مَكْرُومٌ or مَكْرُوْمَ : Inf. noun from كَرِمَ .

مُكْرَمٌ : Pass part. from كَرِمَ .

مُكْرَمُ : He honoured him above me (17:63).

كَرِمٌ : Gracious, generous, liberal, noble, excellent, highly valued, precious.

كَارِمٌ : Thy Gracious Lord (82:7).

مُكْرَمٌ or مُكْرَمَ : Honoured recorders (82:12).

كَرِمَ : Pass with dignity (25:73).

مُكْرَمٌ or مُكْرَمَ : More and most honoured (most generous) (96:4).

كُرْبَةٌ or كُرْبَةٌ : Act. part. and fem. from كَرِمَ meaning honoured (80:14).

كَرُّ : He did not desire it,
disapproved it, was displeased with it, hated him or it. Contr. of
وَلَوْ كَرَّةَ الْمُسْلِمِينَ حَبُّهُمْ وَأَحْبَاهُمْ
: I made the thing to be an object of hate for him.
كَرَّةَ اللَّهِ الْمُلْكَ الْأَكْثَرَ
: He (God) has made disbeliefs hateful to you
(49:8).
وَمَا أَكْرَهْتُ عَلَيْكُمْ كَأَنَّهُ عَلَيْنَا تَكُونُ
: And it is repugnant to you (2:217).
كَرَّةً مَّكْرُوهَا
: Willingly or unwillingly (3:84).
كَارَهِينَ (مُكَرَّرَةً) (تَأْكُرُ وَتَأَكْرِرُ)
and plural of كَارَةً (8:6; 7:89).
إِكْرَؤُا (أَوْ كَرَّؤُا) (أَوْ كَرَّؤُا)
meaning compulsion (inf. noun from كَرَّةُ) (2:257).
كَسَبْ[aor. inf. noun (كَسَبْ يَكْسِبُ كَسِبًا كَسِيبًا كِسَابًا كِسَابَة)]
: Being synonymous means he gained, earned a thing; he sought to gain sustenance and the like. كَسَبْ signifies he got, obtained or earned; كَسَبُ means, he applied himself with art or diligence or labour to gain or earn. كَلَّا مَّلَئٌ بِما كَسِيبَ زِهِيَينَ
: Every man stands pledged for what he has earned (52:22).
بِلِى مِنْ كَسِيبَ مَا كَسِيبُوا (كَسَبَ)
: And for them there shall be a share of what they earned (2:203).
كَسِيبٌ سَيِّئٌ
: Aye, whoso does evil (2:82).
كَسَبَ (أَكَسَبَ) like كَسَبٌ
also signifies he laboured in seeking or earning, but the latter has a more intensive signification than the former. لَهَا مَا كَسَبَ وَزَغَلَهَا مَا كَسَبَثُ
: To it shall be given what reward it has earned and upon it shall be executed what punishment it has drawn upon itself. The latter is used with reference to what is evil and the former (كَسَبْ) with reference to what is good (2:287).
كَسِيبٌ خَيْرًا
: He earned good and كَسِيبٌ شَرٌّ
: He earned evil. This distinction, however, is not always observed for كَسِيبَاتُ السُّوقِ
: He committed or burdened himself with a sin or crime.
كَسَدُ[aor. inf. noun كَسَدَ يَكْسَدُ كَسِدًا كَسِيدًا كِسَادًا كِسَادَةً]
: It (a thing or commodity) was or became unsalable or difficult of sale and in little demand; it was or became in a bad, corrupt or unsound state. كَسَدَتْ السُّوقُ
: The market was or became dull. تَخْسَدُونَ كَسِيدًا
: Whose dullness you fear (9:24).
The breasts of...
the girl began to swell, meaning she had freshness and bloom of youth.  

\[ كفَّرُ : \text{Ankle (5:7).} \]

\[ كَعَابٌ : \text{Sacred House of God at Mecca towards which Muslim face while praying (5:98).} \]

is the plural of كَعَابَة which means, a youthful girl.  

\[ أُلْهِيَ اللَّهُ كَعَابُهُ : \text{My Lord is a youthful one.} \]

also means nobility, glory; anything exalted or elevated.  

\[ لا يَزَلُّ كَعَابٌ غَاليًا : \text{May God exalt his glory.} \]

\[ كُفَّرْ : \text{May thy glory continue to be exalted.} \]

\[ كَفِّرَ [aor. inf. noun كَفَّرُ]. \]

- كَفِّرَ : He was like him, equal to him; he watched him; he resisted or withstood him.  
- كَفِّرَ : Like; equal (112:5).  

\[ كَفِّرَ [aor. inf. noun كَفِّرَ]. \]

- كَفِّرَ : He or it was quick or swift.  
- كَفِّرَ : The bird was quick in flying and running and contracted itself therein.  
- كَفِّرَ : He drew the thing together to himself and contracted it, grasped it or took it.  
- كَفِّرَ [inf. noun كَفِّرَ]. \]

A place in which a thing is drawn together or comprehended and collected or congregated.  

\[ كَفَّرُ ] \: \text{Have We not made the earth a place which comprehends the living and the dead (77:26;27).} \]

\[ كَفَّرَ [aor. inf. noun كَفَّرُ]. \]

- كَفَّرَ : He veiled, covered the thing or he covered the thing as to destroy it.  
- كَفَّرَ : He put his goods in a receptacle.  
- كَفَّرَ : He disbelieved.  
- كَفَّرَ : Thereupon the infidel was dumbfounded (2:259).  

This كَفَّرَ (disbelief) is contr. to إِيمَانٌ (belief).  

- كَفَّرَ : He disbelieved in God, he denied God.  
- كَفَّرَ : How can you disbelieve in God (2:29).  
- كَفَّرَ : He declared himself to be clear or quit of such a thing.  
- كَفَّرَ : I am quit of your associating me as partner with God (14:23).  

\[ كَفَّرَ [aor. inf. noun كَفَّرُ]. \]

- كَفَّرَ : He disacknowledged the favour of God; he was ungrateful to God for His favour.  

This كَفَّرَ ( ingratitude) is contr. to شُكْرُ (thankfulness, gratitude).  

- كَفَّرَ : And whatever good they do, they shall not be denied its gratitude i.e. its reward by way of gratitude.  

- كَفَّرَ : He was remiss or fell short of his duty with respect to law and neglected gratitude
Those who disbelieve ........ and those who do rightous deeds (30:45). َكَفَرَ also means, he blasphemed. It has three infinitives: (1) َكَفَرْ َكُفرَ َكَفِيرَ : Disbelief, contr. to ِإِيمَانَ (belief); (2) َكَفَرْ (بِكَفَرَ) : Ingratitude (21:95), contr. to ُشُكْرَ (thankfulness); (3) َكَفَرْ (17:100). This last word is used both in the sense of disbelief and ingratitude. َكَافِرُ : A sower or tiller of the ground (plural َكَافِرُ); intensely dark night; dark clouds; a blasphemer; ungrateful, especially to God; a disbeliever. It has three plurals, َكَافِرُ (109:2) (or َكَافِرُ) (54:44). According to some authorities, َكَافِرُ and َكَافِرُ are plurals of َكَافِرَ َكَافِرُ َكَفُّرَ َكَفَّرَ which is its plural mostly when it is used in the sense of ungrateful. َكَافِرُ and َكَافِرُ signify the same as َكَافِرُ or َكَافِرُ is an intensive epithet, meaning very ungrateful (especially to God) (17:68) and َكَافِرُ has a more intensive signification than َكَافِرُ meaning, habitually ungrateful. َكَافِرُ is feminine as well as masculine. َكِفَّرْةُ : [An expiation for a sin or crime or violated oath]; an action which has the effect of effacing a wrong action or sin or crime; that which covers or conceals sins or crimes. َكِفَّارَةُ َكَفَّتْ َكَفَّتَ َكَفَّرَ َكَفِّرَ َكَفِّرَ َكَفِيْرَ َكُفَّرَ : The expiation for this is the feeding of ten poor persons (5:90). َكَافِرُ : Camphor, because it has the quality of covering or subsiding the heat (76:6). َكَفَرُ : More or most ungrateful especially to God; more disbelieving َكَفَرُ (inf. noun َكَفَّرُ َكَفَّرُ) : He called him a disbeliever or imputed disbelief to him. َكَفَّرُ َكَفَّرُ َكَفِّرَ َكَفِّرَ َكَفِيْرَ َكُفَّرَ : Do not call Kafir the people of your Qiblah. َكَفَّرُ َكَفَّرُ : God effaced his sin. َكَفَّرُ َكَفَّرُ َكَفِّرَ َكَفِّرَ َكَفِيْرَ َكُفَّرَ : We would cover or conceal their sins as though they had not been; efface, remove or do away with their sins (5:66). َكُفُّمُ inf. noun َكُفَّمُ َكَفَّمُ َكَفُّمُ : He refrained or desisted from it. َكُفُّمُ َكَفُّمُ : He made him to refrain or abstain from it; he prevented, hindered or restrained him from it. َكُفُّمُ َكَفُّمُ : I restrained him from it or him َكُفُّمُ َكَفُّمُ : He (God) restrained the hands of men from you (48:21). َكُفُّمُ َكَفُّمُ : When I restrained the Children of Israel from thee (5:11).
The hand; the palm with the fingers. 

Wring his two hands (18:43). 

Wholely. 

Come into submission wholly (2:209); for all (34:29); all together (9:36).

Which of them should take charge of Mary (3:45). 

He placed him in his charge; made him his guardian (3:38) 

Anything double; equal, corresponding; part or portion (4:86). 

Double share.

He (God) will give you again and again of the share (57:29). 

Surety; one who is responsible or answerable. 

Your surety (16:92).

It sufficed or satisfied. 

Such a one sufficed me in respect of the affair i.e. by taking upon himself to perform it or accomplish it if good or to prevent it if evil. 

He defended him against the evil. 

Surely, We are sufficient for thee against the scoffers (15:96). 

He is sufficient for me as a witness. Sometimes it is prefixed to its agent and sometimes to its objective complement.

And sufficient is thy Lord as guardian (17:66). 

He guarded him or kept him safely. 

Go ye in the safe-keeping of God. 

Who guards or protects you by night (21:43).

The man barked so that dogs might hear him and bark. 

He was seized with madness like that of dogs, in consequence of his having been bitten by a mad dog; he was light-witted, deficient in intellect; he thirsted; 

He designed a thing with avidity; the word also means, he ate voraciously without being satiated. 

Dog; a fierce or furious dog; a lion. 

A woman like a bitch. 

One who trains a dog to hunt. - plural (5:5).
They will grin (with fear) therein (23:105).

[inf. noun ٌ] : He imposed upon him the task of doing such a thing which was troublesome or difficult for him. ٌ : Allah does not burden a soul, or impose upon a soul ...... (2:287).

: He used forced efforts to do a thing and to appear to possess a quality. ٌ : He affected the doing of a thing. ٌ : One who affects to do a thing or to pretend to have a quality, not having it, an imposter.

ٌ [inf. noun ٌ] : It (the sight) was or became dim, dull; he (a camel) was or became fatigued, tired or wearied. ٌ : A burden; a person or persons whom one has to support. ٌ : He is a burden to his master (16:77). ٌ : One who left neither parent nor offspring (4:13).

No, by no means; by all means, on the contrary; at any rate; the fact or reality is; the thing is not what you think but is; yes, yes (83:8).

As often as; each time when; whatsoever: (5:65).


Both of (masculine 17:24) and ٌ (feminine 18:34).


[plural - ٌ] : Spathe or covering of flowers (55:12).

ٌ and ٌ (plural) : It
was or became perfect; it became complete, entire, whole or full. This meaning is better expressed by 

كَمَّمَ: He made it perfect. 

كَمَّلَوا: That you may complete the number (2:186). 

كَمَّلْتُ لَكُمْ دُيْنَكُمْ: I have perfected for you your religion (5:4) 

كَامِلًا: Two full years (2:234). 

كَامِلٌ (feminine of كَمَّمُ) (2:197).

كَمِة [aor. inf. noun كَمَّمَ] : He was or became blind or night-blind. 

كَمِّي: The day became misty. 

كَمِّي الْبَيْنَةِ: The colour of the man changed or his reason or intellect deteriorated. 

كَمِة: Blind or night-blind. 

كَيْفُونِ: I will heal the night-blind or I will give spiritual sight to those blind (3:50).

كُنْيَ [aor. inf. noun كُنِّي] : He cut the thing. 

كُنَّى: He was ungrateful for the favour. 

كُنوُّا: Ungrateful; rebellious; one who remembers and keeps account of misfortunes but forgets the benefits and blessing; one who eats alone and is severe upon his slaves, subordinates; niggardly; avaricious (100:7).

كُنْرَ [aor. inf. noun كَنَّرَ] : He collected and hoarded the property; he buried the wealth in the ground; he stored the wealth. 


كُنْرُ: Those who hoard up gold and silver (9:34). 

كُنَّرُ also means property buried; anything abundant collected together, that is desired with emulation. 

أُطْبِيَتِ الْكُنَّرُ مِنَ الْحَمَّارِ والأَغْيَاصِ (Hadith): I have been given a treasure of knowledge and science.

كَسُّ [aor. inf. noun كَسَّى] : The deer or the gazelle hid or retired into its lair or hiding place. 

كَسَّ: The man retired into the tent. 

الْهَٰذِرُ: The planets or stars that run their course and then set (81:17).

كَنَّ [aor. and inf. noun كَنْ] : He veiled, covered or concealed the thing; guarded it. 

كَنَّ: What their bosoms conceal (27:75). 

كَنَّى: Or you keep it
hidden in your minds (2:236). کَنْنِ: A place of concealment; shelter of a wall; a thing that serves for covering or protecting (آَكَنْنَ اَلْجِبَالِ آَكَنْنَ are plurals). مَكْتَنَّ: In the mountains places of shelter (16:82). مَكْتَنَّ: We have put veils upon their hearts (6:26). (pass. part. noun): Protected; preserved. فِنَّ كِتَابَ مَكْتَنَّ: In a well-protected Book (56:79).

He entered the cave. کَهْفُ: A spacious cave; refuge; asylum (18:11). A small cave is called غَارَ.

کَهْلَ [aor. inf. noun کَهْلَةُ and کَهْلَةَ] کَهْلَةَ: The plant became tall and full grown. کَهْلَ: He became which means one who enters on the age of maturity between thirty and fifty; of middle age; between that age and the period when his hair has become intermixed with hoariness (3:47).

کَهْنَ [aor. inf. noun کَهْنَةُ] کَهْنَ: He foretold the future; he became a soothsayer. کَهْنَ: A soothsayer (52:30); magician; priest.

کَابَ [aor. inf. noun کَوْنَبُ] کَوْنَبُ: He drank with a cup. کَوْنَب: A large cup which has no handle. (plural 76:16).

کَاَذَ [aor. inf. noun کَوْنُ] کَوْنُ: He was about to do a thing but he did not do it. كَوْنَ: Thou mightiest have inclined to them a little (but you did not) (17:75). The word also means أَرَادَ: He intended. أَرَادَ أَخْطَف۱۶۷۰َهَا: I was going to manifest it (20:16).

کَارَ [aor. inf. noun کُوْرُ] کُوْرُ: He wound the turban in a spiral form and folded it up. کُوْرُ: He threw him down. It also means be eclipsed. کُوْرُ الْشُّمَّـسُ: When the sun will be folded, wrapped up, effaced; will be eclipsed (81:2). کُوْرُ الْوَلَدُ: He (God) makes the day to cover or overtake the night and makes the night to cover or overtake the day (39:6).

کَوْكَبُ Star, planets; chief; prince; pupil of the eye (12:5). (plural 37:7).

The word is used in several senses: (1) in the sense of "is" as
Allah is All-Knowing Wise.; it denotes everlastingness or continuity (33:52); (2) in the sense of "was" as: Abraham was a paragon of virtue (16:121); (3) in the sense of "will be" as: The evil of it will be widespread (76:8); (4) in the sense of "became" as: He became of the disbelievers (2:35); (5) in the sense of "it behoves" as: It does not behave a man (3:80); (6) in the sense of "laying stress or emphasis". For  see  .

: He cauterized him i.e. burned his skin with fire or with an iron. : Their foreheads shall be branded therewith (9:35).

: He deceived, beguiled or circumvented him; he desired to do him a foul or an evil action clandestinely or without his knowing whence it proceeded i.g. : He measured the grain. means to give by measure  means to take by measure (83:3,4). : He taught him to deceive, beguile or circumvent; he contrived or plotted a thing whether good or bad, wrong or right. also means, he took extraordinary pains. : Evasion, elusion, deceit, plot, device, plan, stratagem, artifice, contrivance; war. : I will plan a plan (86:17). (plural pass. part. noun). : They will be caught in the plot (52:43).

: He humbled himself before such a one. are syn. : And they did not humble themselves (before the enemy) (3:147).
23

باب اللاّم

Lām

Numerical Value = 30.
(1) Particle introducing an oath and meaning truly, indeed, certainly or in exclamations of wonder or for help. لَعْبَرُكُمْ إِنَّهُمْ لَفِي سَكَّرَتِهِمْ يُعْمِهِونَ: By thy life, they in their mad intoxication are wandering in distraction (15:73). And by thy Lord We shall certainly gather them together (19:69). (2) It is used in the sense of فَوَّ рِبَّكُ لَنَحْفِرْنَّهُمْ: For, thy Lord has commanded her and revealed to her (99:6). (3) To denote particular right of possession. الْلَّهُ الْعَزِيزُ وَ الْجَبَّارُ الْحَمِيدُ: All honour belongs to Allah and to His Messenger (63:9). (4) To denote the usefulness of a thing. وَ الْلَّهُ الْحَمِيدُ: And We made the iron soft for his benefit (34:11). (5) To begin a sentence. لَيْبَوْسَ فَأَخْوَةَ إِنَّهُ لَفِي كَرِيمٍ: Joseph and his brother are dearer to our father (12:9). (6) Is used in the sense of "until", "upto". لَيْفَقَ دُوْسُعَةٍ: Until an appointed term (13:3). (7) To express certainty or to lay emphasis. إِنَّهُ لَفَرَقَانُ كُرِيمٌ: This is indeed a Noble Qur'an (56:78). (8) To denote cause or command. So that or let him who has abundance of means spend (65:8). (9) To denote result or consequence. الْبَلْدُ الْكَبِيرُ لَا يَزَادُ اِلْمَآ: The result of Our granting them respite will only be that they will increase in sin (3:179). (10) Is used in the sense of لِبِيْوْمٍ. فِي الْقَيْمَةِ: On the Day of Resurrection (21:48). (11) In the sense of : Had thrown him on his forehead (37:104). (12) In the sense of لِذَلِكَ الْمُلُوكِ إِلَى غَمَقٍ أَيْلٍ. عَنْهُ: At the declining or after the declining of the sun (17:79).

لاUsed as فَلا رَفَتْ وَ لَا فَقْحَةٌ لَا نَقِيَ جَنْسٍ (2:198). It is used in the sense of لَا جَرَمٌ (6:60; 10:62) is an Arabic idiom meaning by all means, necessarily, certainly. لَا جَرَمَ الْيَمَنِ فِي الْأَخْرَجِ الْمَخْسِرُونَ: Undoubtedly, it is they who will be the losers in the Hereafter (16:110). In the beginning of a sentence it constitutes the answer to an understood question or to refute that what is in the mind of an enquirer. لَا أَقَسِمُ بِيَوْمِ الْقِيَامَةِ: Nay, I swear by the Day of Resurrection (75:2).

لاَلاَّ: The star shone and brightened. لَوْلُوُّ: Pearls (سُوْلُوُّ singular). كَانُوا لَوْلُوُّ مَكْتُونَ: As if they are well preserved
pearls (52:25)

**[originally لب] [aor. لب and لب inf. noun لب and لب**: He was or became possessed of لب i.e. understanding, intelligence. لب : He broke the almond and took forth its kernel. لب بالمكان : He stayed or remained or abode in the place. لب على الأمر : He kept to the thing or affair. لب (inf. noun). لب ك: He stayed or remained or abode in the place. لب is derived from لب (or rather from لب) i.e. "he remained" and means I wait upon thy service or upon obedience to thee; waiting (at thy service) after waiting (i.e. time after time). The right way would be to say لب ك but it is put in the dual number for the sake of corroboration i.e. waiting at thy service or in attendance upon thee time after time. Or لب ك is from the saying دار فلأ تلب داري : The house of such a one faces my house, and the meaning is, I present myself before thee, doing what thou likest, answering thee time after time. The ي (Yi) is to form the dual number. لب : The heart, pith, kernel of an almond or a nut; what is pure or the choicest or best part of a thing. لب (of a man): Understanding; intellect; intelligence; so called because it is the choicest or best part of and has a more special sense than عقل plural. لب : Person having intelligence, understanding. لب : Persons of understanding (2:180),(3:191).

**[aor. لب and لب inf. noun لب as also لب ّ : He tarried and waited and stayed in the house; he tarried or remained in the house. لب (act. part. noun). لب فيهما (plural) : They will tarry therein (78:24). و ما تلبوا بها : Would not have tarried (33:15).

**[aor. لب and لب aor. لب inf. noun لب : It (a thing) stuck, clave or adhered to the place. لب بالمكان : He stayed in the house. لب بالمكان : The people surrounded the man and clave to him. لب بالمكان : They crowd upon him (72:20). لب : He put the thing over the thing firmly. لب : A number of men collected together and compacted, one upon another. لب
signifies collected together like locusts (plural of لبَدَة which signifies a locust). 
أَهْلُكَتْ: Much wealth; collected wealth. 
مَالُ لبَدَة: I have destroyed much wealth (90:7).

ليْسَ [aor. inf. noun لَيْسُ: He put on or wore the garment. لَيْسُ اللَّوْبَة: Will wear green garments of fine silk (18:32). لَيْسُ اللَّوْبَة: He had the enjoyment of a woman or wife (meaning of her converse and services). لَيْسَ فَلِيْنا: I chose such a one specially as a companion. لَيْسَ عَلَيْهِ الْأَمَرَ: He rendered the affair confused or dubious to him, or he concealed the affair from him. وَلَيْسََانَا عَلَيْهِمْ مَا لَيْسَُوْنَ: And thus We would have made confused to them what they are confusing themselves (6:10). وَلَمْ يَلْبِسُوا إِيَامَتِهِمْ بِذَلْلَمْ: And they have not mixed up their belief with injustice (6:83). أَوْ لَيْسَُوْنَ بِذِيْعَة: Or He confounded you by (splitting you) into different sects (6:66).

لَبَدَةِ: Dubiousness; confusedness or confusion; lack of clearness (50:16). لَيْسَ: Dress; apparel; the covering of anything. جَعَلْنَا أَيْلَ لَيْسَ: We have made the night as a covering, a man's wife and a woman's husband (78:11). لَيْسَ: The utmost degree of hunger and fear. لَيْسَُوْنَ: A coat or coats of mail (16:113;21:81).

مِلْكٍ (16:67) (أَلِيُّانِ plural).

[laa. and laa. inf. noun لَلْحَةُ: He persisted obstinately in a matter even when it became manifest that it was wrong; he persevered in opposition, in contention, litigation or wrongdoing. لَلْحَةُ: They obstinately persist in rebellion and aversion (67:22). لَلْحَةُ: The main body of water; a great expanse of water or the depth of the sea of which the bottom cannot be reached; fathomless sea. فَلَانُ لَلْحَةٌ وَأَعْصَا: Such a one is a wide fathomless sea. لَلْحَةُ: She thought it to be a great expanse of water (27:45). بَحْرُ لَلْحَيٌّ: A vast and deep fathomless sea (24:41).

لَمْ حَا: [aor. inf. noun لَمْ حَا إِلَيْهِ: He had recourse to it for refuge. لَمْ حَا إِلَى اللَّهِ: He committed his affair to God. لَمْ حَا: A place to which one has recourse for refuge or concealment; an
asylum; a refuge.

: If they could find a place of refuge (9:57).

: He turned away from him and had recourse to another. No refuge from or against Allah (9:118).

: He declined or deviated from the right course in the matter of religion; he impugned religion. If they deviate from the right way with respect to His attributes (7:181).

: They deviate from the right way (22:26).

: He had recourse to him or it for refuge, protection or concealment. And thou will find no refuge beside Him (18:28).

: The beggar or inquirer pressed on with the question or begging. They do not beg men with importunity (2:274).

: He reached him, overtook him, or came up with him or joined him. And Thou join or make me with the righteous (12:102).

: The butcher removed the flesh from the bone. Their flesh does not reach God (22:38).

: He erred in speech; he spoke incorrectly. And thou shalt recognize them by the tone of their speech (47:31).
The jaw-bone either upper or lower; the part on which the beard grows.

Beard.

Seize me not by my beard (20:95).

[plural of الله] : He was violent or vehement in contention or altercation, in dispute, in litigation. الله : He opposed him violently in contention. الله : A man violent or vehement in contention, dispute or litigation and a tenacious adversary who will not incline to the truth. خَوَّ الْحَصَام : He is most contentious of quarrellers (2:205). الله : A people given to contention (19:98).

At, by, to, with. من الله : Is syn. with من الله: At, by the door (12:26).

[plural of الله] : It was or became pleasant, delightful, delicious, sweet. الله : He found it to be pleasant, delightful; he took pleasure or delight in it. الله : The eyes take delight (43:72). الله : Pleasure; delight; sweetness; pleasantness.

A delight to those who drink (47:16).

[plural of الله] : It was or remained fixed, settled, firm or constant; it (mud) adhered, clave or stuck; it (mud) became hard and cohered. الله : It became co-mingled; it intermixed.

Adhering or adhesive or cohesive clay or mud; remaining fixed, settled, firm or constant (37:12).

[plural of الله] : He kept close, clave, clung or held fast to a thing. الله : He obliged or forced him to do a thing; He (God) decreed or appointed or ordained to him a thing; He made him to cleave to it.

Shall we force it upon you, while you are averse to it (11:29)? الله : He (God) made them to cleave to the principle of righteousness (48:27). And every man's works have We fastened to his neck (17:14). (The punishment of your rejection) will now cleave to you (25:78). Would have been inevitable or would
certainly overtake you, cleave to you (20:130).

[ar. تَسْلُمُ inf. noun تَسْلِيمًا] : He was eloquent, perspicuous and chaste of speech. (1) Tongue. وَأَحْلَلَ عَقْدَةً مِّنْ لِسَانِي : And Thou loose the knot of my tongue (20:28). (2) Language. إِلَّا الَّذِي لِسَانُ قُومِهِ: Except with the language of his people (14:5). (3) Power of speech. هُوَ أَفْصَحُ مِّنْ لِسَانًا: He is more eloquent in speech than I (28:35). (4) Good reputation, news, information, tidings. وَأَجْعَلْ لِلسَّانَ الصِّدِّيقَ (الْبِنْسَةُ) : And Thou give me good reputation (26:85). (plural). وَأَخْيَافُ الْمُطْبِكُمْ: And the diversity of your tongues (30:23).

[ar. تَلْطِفُ inf. noun لَطِفًا] : He was polite, kind, courteous, gracious to him. (aor. بَلْتَطَفَ inf. noun لِطَفَةٌ) : He was subtle, slender, thin, fine, elegant or graceful. فَلْيَبْلُطَنَّ: Let him be courteous or let him behave in such manner that no one should know what he is about but he should know what other people think or do. لِطَفَ: Courteous, kind, gracious, subtle, knower of subtleties. اللَّهُ لَطِيفٌ بَعِيدُهُ: God is Gracious, Kind, Benign to His servants (42:20). إنَّ اللَّهَ لَطِيفٌ خَبِيرٌ: Verily, God is the Knower of subtleties and All-Aware (22:64).


[ar. لَعَبَ inf. noun لَعْبٌ and لَعِبَ] : He played, sported, jested, joked. لَعِبَ : He may enjoy himself and play (12:13). لَعِبَ : Sport, play, game. وَمَا الحَيْوَةُ الْدُنْيَا إِلَّا لَعْبٌ وَلَعِبَ : And worldly life is nothing but a sport and pastime (6:33). لَعِبَ (plural of لَاعِبٍ) : Playing, sporting, jesting; one who plays, jests, sports, jokes. أَمْ أَنْتُ مِنَ الْلَّعَبِينَ: Or are you one of those who jest (21:56).

(1) The word denotes hope and fear. It governs the subject in the accusative case and the predicate in the nominative. In its original and general acceptation it expresses hope; but in the word of God it often expresses certainty and may be rendered "verily". It means, "so that", "that" or "in order that". لَعِلُّكُمْ : That or in order that you may be successful (2:190). (2)
"Possibly"; "As if" or "as though"; "It is impossible that"; or "do they imagine that". That thou art now perhaps going to abandon part of which has been revealed to thee (11:13). Generally this word is used in the sense of "maybe", "perhaps".

[corruption] [corruption] inf. noun: He disgraced him, cursed, imprecated evil upon, expelled, excommunicated him; he removed him from good.

Generally this word is used in the sense of "maybe", "perhaps".
looked aside or about. And let no one look back (11:82). Hast thou come to us that thou mayest turn us away (10:79)?

<table>
<thead>
<tr>
<th>لَفَحَ</th>
<th>[aor. inf. noun لَفَحٌ. لَفَحَةُ</th>
<th>The fire hurt or burnt his face or burnt him. لَفَحَةُ وَجُوُهُهُ الْمَارُ</th>
<th>The Fire will scorch their faces (23:105).</th>
</tr>
</thead>
</table>

| لَفَطَ | [aor. inf. noun لَفَطٌ. لَفَطَةُ | He ejected it or cast it forth. لَفَطَةُ الْمَاءُ | The sea cast it forth upon the shore. لَفَطَةُ الْقُوْلُ | He uttered or pronounced the word. ما يَلْفَطَ مِنْ قُوْلٍ | He utters not a word (50:19). |

| لَفَتَ | [aor. inf. noun لَفَتٌ. لَفَتَةُ | He folded, wrapped up, joined it; he enveloped it. لَفَتَةُ | He became collected together. الأَلْمَرُ | The affair became complicated. DIFFICULTIES (سَاقٍ) metaphorphically signifies difficulty) became collected one upon the other (75:30); difficulty or affliction is joined to affliction. جَنَّةٌ بِكَمْ لَفَتَتَا | We shall bring you together (17:105). |

| لَفَلَ | [aor. inf. noun لَفَلٌ. لَفَلَةُ | He found him or it. لَفَلَةُ | He found him to be a bad man. لَفَلَةُ حَيْبِيْتِيْ | They found her lord near or at the door (12:26). تَلَافَيَ أَمْرُهُمْ بِالْسَّلَحِ | He repaired their affair by reconciliation. |

| لَفَّبَ | [aor. inf. noun لَفَّبٌ. لَفَّبَةُ | He called him by such a by-name or surname or nickname. لَفَّبٌ | A by-name; a surname; a nick-name (syn. لَفَّبُنْ | A name of reproach) لا تَبَّيْوَانَا | Call not one another by nicknames (49:12). |

| لَفَّحَ | [aor. inf. noun لَفَّحٌ. لَفَّحَةُ | She (a camel) conceived or became pregnant. لَفَّحَةُ الْرَّيْحَةِ | The wind impregnated or fecundated the trees. رِيْحُ لَفَّحٍ | Impregnating or fecundating wind. (لَفَّحٌ | War pregnant with events. حُرْبُ لَفَّحٍ | 15:23. |

| لَفَّطَ | [aor. inf. noun لَفَّطٌ. لَفَّطَةُ | He picked it up. لَفَّطَةٌ | An expression; a word. |

Difficulties (سَاقٍ) metaphorically signifies difficulty) became collected one upon the other (75:30); difficulty or affliction is joined to affliction. جَنَّةٌ بِكَمْ لَفَتَتَا: We shall bring you together (17:105). It became tangled and caught one part to another; it (a collection of trees) became luxuriant or abundant and close together; it became collected together and dense. جَنَّاتٌ | Gardens of luxuriant growth (78:17). |

لَفَّبَ: He called him by such a by-name or surname or nickname. لَفَّبٌ | A by-name; a surname; a nick-name (syn. لَفَّبُنْ | A name of reproach) لا تَبَّيْوَانَا: Call not one another by nicknames (49:12). |
The bird picked up the grains. I acquired knowledge from the book. He stumbled upon a thing unexpectedly without seeking it. I met him unexpectedly. Some of the travellers will pick him up (12:11).

[ar. inf. noun] ṭaqf : He seized or took up quickly a thing thrown to him with the hand or said to him. ṭaqf ḍālām : He ate quickly or devoured or swallowed the food. ṭaqf mā yāf’tōn : Swallowed up what they fabricated their lies falsehoods (7:118).


[ar. inf. noun] ṭaqī : He met him; he found him; he saw him. ṭaqī lām : When they meet the believers (2:15). ṭaqī : We have suffered much fatigue in this journey (18:63). ṭaqī : They will meet with destruction. ṭaqī : He shall meet with the punishment of sin (25:69). ṭaqūm Ṽisti : He made him to experience evil. ṭaqūm : He will grant them cheerfulness and happiness (76:12). ṭaqūm lām : He received it from him. ṭaqūm al-fīrān : Verily, thou hast been given the Qur'an (27:7). And none is granted it save those who are steadfast (41:36). ṭaqūm : He met him face to face; he had an interview with him. ṭaqūm : Until they meet their day (43:84). ṭaqūm : He threw it or cast it on the ground. ṭaqūm : They conveyed the word to them or communicated to them, or retorted on them with the saying (16:87). ṭaqūm al-lāmmā : He gave him ear; he inclined to hear him. ṭaqūm al-lāmmā : He gives ear and is attentive (50:38). ālī : We placed on his throne (38:35). ūmmūd al-lāmmūdā : You send them message of love in secret; you offer them love in secret (60:2).
armies met each other (3:156). He will meet. The facing, encountering, meeting or finding; Who expect not or fear not meeting with Us (25:22). He went towards such a one. And when he went or turned his face towards Midian (28:23); (2) Against or opposite. I sat opposite to him. I should change it of my own accord (10:16). They are going to meet their Lord (2:47) and are plural (act. part. noun from مَلِفُونَ (feminine of مَلِفِيَانِ) (77:6).

لَمَّا (1) "When", "after". When he arrived at the water of Midian (28:24); (2) "Not yet", "never". But they have not yet tasted My punishment (38:9); (3) "But". There is not a soul but has a guardian over it (86:5).

لَمْح [aor. لَمْح] لَمْحُ الْبَصْرِ: The sight extended to a thing. لَمْح: It (lightning or a star) shone; gleaned; glistened i.q. لَمْحُ الْبَصْرِ: Twinkling of an eye (16:78).

لَمْرَ [aor. لَمْر] لَمْرَةٌ. (1) He made a sign to him with the eye or the like as the head and the lip with low speech. This is the primary signification. (2) He taunted, blamed, reproached him; he found fault with him; he did so in his face or behind his back, though it might be with truth. And of them are those who taunt thee or blame thee (with respect to the division of alms) (9:58). He pushed or repelled him. One who blames, upbraids, reproaches or finds fault with others much or habitually; the ءُمَّةَ (ta) is to denote intensiveness, and not the female gender. هُمْرَةٌ and لَمْرَةٌ signify the same: A frequent or habitual calumniator or slanderer, or with the difference that the latter signifies one who blames and finds fault with thee to thy face and the former is one who does so in thy absence; or the latter, one does so
behind thy back and the former, one who does so to thy face; or the latter, one who speaks against the lineages of men, and the former, one who speaks against the characters of men; or the latter with the tongue and the former with the eye; or the reverse; or the latter signifies one who excites discord or animosity between two persons.

لمَّسَ [aor. يَلْمَسَ inf. noun لَمْسَةٍ] : He felt it or touched it or felt or touched it with his hand.

لمَّنَ [aor. يَلْمَنٌ inf. noun لَمْنَةٍ] : A slight insanity or diabolical possession or a slight taint of insanity touched him.

لمَّمَ : Pardonable sin; slight madness, craziness (53:33).

لمَّا : Wholly, completely.

لمَّعَ : You devour the heritage completely (89:20).

لَهْبٌ [aor. يَلْهَبُ inf. noun لَهْبٌ الْنَّارُ] : The fire burnt fiercely or blazed.

لَهْبٌ : The flame of fire or its blaze; burning thirst. نَّارًا عَنْهُ : Nor protecting from the flame (77:32).

لَهْلَهٌ [aor. يَلْهَلُهُ inf. noun لَهْلَهٌ] : He (dog or a man) was thirsty, or thirst heated his inside; he was fatigued or weary; he put forth his tongue on account of thirst or weariness or fatigue. يَلْهَلُهُ : He hangs out his tongue (7:177).

لَهْمَ [aor. يَلْهُمَ inf. noun لَهْمَ ] : God directed him by inspiration to that which was good: God revealed to him or put into his mind that which was good. فَأَلْهَمَهُ فَجَوَّزَهُا : So He revealed to it what is wrong for it ...... (91:9).

لَهَا [aor. يَلْهُو inf. noun لَهَا] : The man jested, sported. يَلْهُو : He loved his talk, became delighted with it. لِلَّذِي عَنْهُ : He became diverted from it so as to forget it. : Mutual rivalry in seeking worldly increase diverts you (from God) (102:2).
(act. part. noun): Neglectful (21:4). نَفَّ: Diversion; pastime; sport or play or especially such as is vain or frivolous; idle sport; a thing in which a man delights himself and which occupies him so as to divert him and then ceases. It has a more general application than أَعْبَ: Who took their religion for a pastime and a sport (7:52).

If; perhaps; may be that; would that (26:103); لَوْ and meaning why not (15:8).

لاَحِ [aor. inf. noun لَاحَهُمُ: The thing shone, gleaned, glistened; it came forth and became apparent. لَوْحَةُ: The heat of fire or sun altered the colour of his skin; it parched, scorched or burned and blackened his skin. لَوْحَةٌ لِّلْبَشْرِ: Burning the skin so as to blacken it; it scorches the face (74:30). لَوْحٌ (لَوْاحٌ plural) (7:146): A tablet. لَوْحٌ مَّحْفُوظٌ: The guarded tablet (85:23).

لاَذِ [aor. inf. noun لَذَهْ: He circumvented or deluded him; he beguiled him; he eluded and shunned or avoided him; he was or became different from and adverse to him. يَتَّسَلَّلُونَ مَّنْكِمُ لِلْوَافِيَاتِ: Those of you who steal away covertly (24:64).

لاَعِ [aor. inf. noun لَعَظَةَ]. See commentary for the account of Prophet Lot.

لامِ [aor. inf. noun لَامَ: He blamed, censured or reprehended him. فَلا لامِمُوُي وَلَامُوُي انْفَسَكُمْ: Blamed or one who is censured and also لامِمُ: One blamed or who deserved to be censured. مُّلَامَةٌ مُّخْسَسُوُا: Blamed or exhausted (17:30). وَلَا لَامِمُ: He himself was to blame (51:41). (plural 23:7). لَامَ: He blamed him much. بَالْنَفْسِ الْلَّوَامِيَةِ: Self-accusing spirit or soul (75:3). لَامَةٌ: Blame; reproach, rebuke; censure; reprehension. لَامِ (Act. part. noun): One who blames. لاَ يَحَافَزُونَ لَامَةٍ لَامِ: They do not fear the reproach of a fault-finder (5:55). تَلَامُوا: They blamed each other. عَلَى بَعْضٍ: يَتَلَامُوُا: Reproaching each other (68:31).

He twisted the rope. He concealed it; he hid it; he rolled it up; he heeded it or minded it. He turned and waited. He passed by and did not stop or wait. And you did not stop and look back on any one or paid heed to any one (3:154). He turned or bent his head to the right or left: They turned their heads aside (63:6). They twist their tongues while reciting the book (3:79). Screening or concealing with their tongues what is in their minds; distorting with their tongues (4:47). If you conceal (or distort) the truth or evade (or turn away) from it (4:136).

He withheld him or restrained him and turned him or averted him from his course, purpose or object. He diminished to him his due right or defrauded him of part thereof. He (God) will not diminish unto you, nor defraud you of aught of your works (49:15). He did not diminish unto him aught. We will not diminish anything from their works (52:22). When it was not a time of flight (38:4). With respect to the proper meaning and etymology of there are four opinions. First, it is a single word used as a negative, others say that it is originally that its is changed into and then the into (الف). Secondly, that it is two words, the negative  , with the feminine.  added to make the word feminine or to make the negation more intensive. Thirdly, that it is an independent word, not originally  nor  . Fourthly, that it is a word and a part of a word, namely the negative  and prefixe to (a word denoting a wish): If; only, I wish, would that. : O would that I had died before this (19:24).

Not; not to be; not to have been. Its different forms as (لف)}

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have been used in the Qur'an (13:44; 2:114; 33:33; 5:69).

Night (see commentary for ليل and ليلة). ليل: Very dark night or the most dark of all nights of the month. Generally ليل and ليلة means the same thing i.e. night, but according to famous lexicographer, Marzuqur ليل is used as opposed to نهار and ليلة as opposed to يوم like غلامه and نشبة is expressive of exaggeration and possesses a wider and more extensive meaning than يوم which is its opposite, has a wider sense than نهار which is opposite of ليل. The word ليلة has been used as many as eight times in the Qur'an (2:52; 2:188; 44:4; twice in 7:143).

[Oor. يلين inf. noun يليب and لينة]: It was or became soft, as opposed to harsh; smooth; kind; plaint; gentle; tender. فيما زحمته من الله ليتب ليتهم: It is by the great mercy of God that thou art kind towards them (3:160). لين السوء أو لينة: He made the thing soft, plain,, supple. وآلنا لله الحديث: We made the iron soft for him (34:11). لين is act. part. from لين. لينة: A kind of date tree of very inferior quality (59:6).
24

باب الميم

م

Mīm

Numerical Value = 30.
(1) Used in the sense of Whatever is with you shall pass away (16:97). (2) Which, whom. And do not marry those women whom your fathers married (4:23). (3) What, which. And what is in thy hand (20:18). (4) To express condition i.e. as long as. So long as they stand true to you, stand true to them (9:7). (5) To denote surprise or admiration. How great is their endurance of the Fire (2:176). (6) In the sense of "as best". Fear God as best you can (64:17). (7) In the sense of (no, not): Their traffic has brought them no gain (2:17). (8) Sometimes it is redundant. Little thanks you give (7:11). (9) What answer the messengers bring back (27:36). (10) Whatever is with you shall pass away (16:97).

One hundred. A hundred years (2:260). A thousand years. We sent him towards a hundred thousand (37:148).

[ar. inf. noun مَتَنَّ (transitive). متَنَّ: He (God) made him to live or provided him with. متَنَّ: He gave her a gift after divorce. بل متَنَّا هزلاً: Nay, We provided those with the good things of this world (21:45). متَنَّ and متَنَّ: He benefited by it or enjoyed it or benefited it for a long time. متَنَّ: Enjoy yourselves or benefit by it for a little while (77:47). متَنَّ: We profited from one another (6:129). متَنَّ: Anything useful; commodity; provision; household goods; necessaries of life; enjoyment. متَنَّ: For the divorced women there should be provision (2:242). متَنَّ and متَنَّ: Provision or enjoyment for a time (2:37). متَنَّ: When they opened their goods (12:66). متَنَّ (plural). متَنَّ: Of your arms and your goods (4:103).

[ar. متَنَّ: It became strong, firm, hard. متَنَّ: Strong; solid; firm; hard. إن كَيْبِيَ متَنَّ: My plan is mighty, strong (7:184). متَنَّ: The Powerful, the Strong (51:59).}
The man stood erect. He mutilated him; he castrated him.

Appeared like resemblance of. He described the thing. Made similar to him the thing. He appeared to her in the form of a perfect man (19:18). (This is plural): Image; figure; statue; portrait.

What are these images (21:53; 34:14): Parable; similitude or similar case (2:215; 22:74); likeness (3:118); example; objection; question (25:34); proverb, precedent or example (43:58; 43:9); state or condition (2:215; 22:74). See 22:74; 2:172; 3:118; 43:9, 58; 25:34 (Amal is plural).

These are examples, likes, similitudes, which We set forth (29:44).

Twice as many as themselves (3:14).

Excellent, best, nearest to the model. And to destroy your best institutions (20:64).

If: When one possessing the best way of life will say (20:105).

Exemplary punishments; examples (13:7).

He surpassed others in the glory; he became eminent. The shepherd brought the camels to rich pasture grounds and made them have their full.

To praise, glorify, exalt; deem celebrated. Glorious Qur'an (85:22).

Praiseworthy; Glorious (11:74).

He made him a (a fire-worshipper). As to those who believe...... and the Magians (22:18).

He refined the gold in the fire. A thing becoming free from admixture. He rendered it pure, free from admixture of imperfection or the like.

May God diminish thy sins. And that God may purify those who believe (3:142). Remove Thou from us our sins.

He rendered the thing deficient and deprived it of its increase; he annihilated the thing.
or obliterated it or did away with it wholly so that no trace of it was left.  

Allah will obliterate interest (2:277).

He destroyed such a one.  

And He destroy the disbelievers (3:142).

Stratagem; cunning plan; quarrel; punishment; destruction; artifice.  

He destroyed such a one.

And He is severe in punishing (13:14).

He tried, tested, proved such a one.

He beat him with twenty stripes.

God has purified their hearts for righteousness (49:4).

God removed the trace of his sins.

God is blotting out the falsehood (42:25).

We have made the sign of the night to pass away (17:13).

The boat ran through the sea parting the waves.

The swimmer parts the water with his two arms.  

Thou seest the ships ploughing through it (16:15).

And the earth have We spread out (15:20).

He it is Who spread out the earth.  

And the earth have We spread out (15:20).

Stretch not thy eyes (15:89); (4) grant delay.

He (God) gives them delay in their transgression (2:16).

Make them continue in error (7:203); (5) come to one's help.

Do you mean to help me with your wealth (27:37).  

He (God) will strengthen or help you with wealth and sons (71:13).

He (God) has helped you with cattle (26:134).

The Gracious God gives them long respite or prolongs it (19:76).

Help.  

Though We brought the like
thereof as further help (18:110).

Ink. لْوَكَانَ الْبَحْرُ مَدَادًا: If (every) ocean became ink (18:110).

Term. تَلَّى مَدَادًا: Till their term (9:4).

Extended shade and flowing water (56:31, 32).

Extended columns (104:10) or outstretched.

مَدَانَ [aor. inf. noun مَدِينٌ] مَدِينَةَ: He dwelt in the place.

مَدِينٍ [aor. inf. noun مَدِينٌ] مَدِينَةَ: He came to the town.

مَدِينَةَ الرَّجُلِ: The man became civilized.


مَدِينَةَ (مَدِينَةٍ) (plural of مَدِينَةٍ): The town said (12:31).

مَدِينَةَ (مَدِينَةٍ) (plural of مَدِينَةٍ): Send into the towns summoners (7:112).

مَدِينٍ: The town of the Holy Prophet (بَيْتُ الرَّحْمَةِ).

مَدِينٍ: There were, in the town (i.e. بَيْتُ الرَّحْمَةِ) nine persons (27:49).

مَدِينٍ: (Midian) name of the people of the Prophet Shuaib and of the town or the region in which they lived (11:85).

مَرَّ [aor. inf. noun مَرَّةٌ] مَرَّا: The food was or became good, easily digestible or wholesome.

مَرَّا [aor. inf. noun مَرَّةٌ] مَرَّا: He became pleasant like a woman in form or talk.

مَرَّةٌ: A wife, a woman (plural مَرَّةٌ).

مَرَّةٌ: The place was or became of good climate.

مَرَّةٌ: The man was or became possessed of manliness.

مَرَّةٌ: The wife of Aziz said (12:52).

مَرَّةٌ: Indeed you have married a perfect woman.

مَرَّةٌ: A man.

مَرَّةٌ: When man will see (78:41).

مَرَّةٌ: If a man dies (4:177).

مَرَّةٌ: So eat it as something pleasant and wholesome (4:5).

مَرَّ: One who breaks (2:103).

مَرَّ: The affair became in a confused and disturbed state so that one found it difficult to extricate oneself from perplexity therein.

مَرَّ: The people became confused.

مَرَّ: A confused affair or case.

مَرَّ: So they are in a state of confusion (50:6).
affair. : He sent the beast to feed in a pasture.

mixed a thing with another thing or two things together. : He (God) has let the two seas flow freely (so, yet one does not become mixed with the other (25:54); He (God) hath sent them forth (so that they afterwards will meet together) (55:20). also means it (religion) became corrupt. : A mixture of fire; a flame of fire or fire without smoke (55:16).

Rubies and small pearls (55:59). : Small pearls or large pearls.

[prüf: inf. noun ] : He exulted greatly or excessively; he was proud and self-conceited and he walked with a proud and self-conceited gait, with an affected inclining of his body from side to side; he behaved insolently and ungratefully. : And because you behaved insolently (40:76). : Nor walk in the earth haughtily (31:19).

[prüf: inf. noun ] and [prüf: inf. noun ] : He was audacious or bold and immoderate, inordinate or exorbitant; he was excessively proud or corrupt; he was refractory or extravagantly disobedient; he went to such an extreme as thereby to pass from out of the general state. : He was bold, audacious and immoderate in the matter. : He became accustomed, habituated to a thing or became insolent and audacious. : They insolently persist in hypocrisy (9:101). : Rebellious satan (37:8;22:4). : Palace paved with smooth slabs of glass (27:45). : He made it smooth, even, tall and plastered it with mud.

[prüf: inf. noun ] : He was or became sick, ill, diseased. : The night became dark. : Whoso among you is sick (2:185). : If you are ill (4:44). (plural of ) : Sickness, disease, disorder, malady, distemper, or the disease of doubt or hypocrisy. : In their hearts is a disease.
A night in which no star shines.

مرّ [inf. noun and مَرَّ]: He or it passed; passed by or beyond; went; went on; proceeded.

في كل عام مرة أو مرتين: Every year once or twice (9:126).

مرة: A time; one time; one action.

مرّة: Strength; strength of make; مرأة: A strong man; strength of intellect and sound judgement and firmness.

مرّ: Possessor of strength (53:7); the condition on which a thing continues to exist or carry on. In this sense the word may mean God's Law (سَنَة).

مرّ: It (a thing) went on in one uniform course or manner; it continued in a regular, uniform or constant course; he or it became strong or firm.

مرأة: Oft-repeated sorcery (54:3).

مُمَتَّمَر: A custom constantly obtaining, unvarying. The word also means passing away and vain or ineffectual.

في يوم نَخَس مَمَتَّمَر: In a day of ill-fortune that was lasting or continuous or effective (54:20).

مَازَى [inf. noun and مَازَة]: He doubted; questioned; disputed; debated; quarrelled.

يوم مَازَة في الساعة: Who dispute concerning the Hour (42:19).

يُمَازُون في الساعة: So argue dispute, debate, not concerning them (18:23).

مرأة: Quarrel; dispute; doubt. (18:23).

مُمَتَّمَر: One who doubts or quarrels (مَمَتَّمَر is plural).

فلا تَكَن مِن المُمَتَّمَر: So be not of those who doubt (3:61).

مَزَح [inf. noun and مَزَاح]: He mixed, blended.

مَزَح السَّرَابَ بلَماء: He mixed the wine with water.

مَزَاح: Mixture.

كان مَزَاحا: Mixed or tempered with camphor (76:6).

مَزَق [inf.noun and مَزَق]: He tore, rent, destroyed the garment completely.

مَزَق الْحَرْث: We broke them into pieces (34:20).

مَزْنَم: Hail stone.

حَبُّ الْمَزْنَم: Is it you who send it down from the clouds (56:70)?

مَسْح [inf. noun]: He wiped a thing with his
hand or passed his hand over it to remove the wet or dirt that was over it. 

And you pass over wet hand over your heads (5:7). He passed his hand wetted with water over a thing. He slew them. May God remove that which is in thee or wash and cleans thee from thy sins. He anointed him with oil; (God) created him blessed or goodly. He set forth journeying through the earth or land. He struck him gently with hand or stick. Then he began to stroke (their) legs and neck (38:34). The Prophet Messiah was known as king; beautiful in the face; a great liar; blessed or contrarily, accursed.

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меса

يمَسِكُ السَّمَاءَ أَنْ تَقَعْ ُ: He (God) prevents or withholds the heaven from falling (22:66).

فَأَسْأَلْ : Give freely or withhold (38:40).

الْمَسْكُ بِالْفُروْةِ الوَلْدَيْنِ : He has held or grasped or seized a strong handle (2:257).

عَلَى مَسْكٍ : Musk. The sealing of it will be with musk (83:27).

إِسْتَمْسَكَ لَهَا : Act. part. from المسَكُ. There is none to withhold it (35:3).

مُسِكَّمَاتُ مَسْكٍ : Plural of المسَكُ, which is act. part. from المسَكُ. They are holding it fast (43:22).

يَمَسِكُ اللَّهُ الْغُيُّ : God prevented the rain from falling. 

أَمَسَكَ عَنِ الْكَلَامِ : He stopped talking; he kept silent.

[* aor. inf. noun*] يَمْسَوُ : It happened, or he or it came in the evening.

أَمَسَى : He entered the evening.

تَمْسَىُ : When you enter the evening (30:18).

مَسَاءً : Time from afternoon (ظَهَرًا) to sunset; evening; last night.

إِسْمَأَكُ اللَّهُ بِالْعَيْبِ : May God make your evening good.

مسجح

[aor. inf. noun] يَمْسَحُ : He mixed one thing with another.

يمَسْحُ : A drop consisting of mixtures; a drop consisting of the sperma genital of man mixed with that of a woman and with her blood (76:3).

مسنن

[aor. inf. noun] يَمْسَنَ : He walked or travelled on foot from one place to another intentionally quickly or slowly.

يَمْسَنَ : He goes about slandering.

يَمْسَنِي فِي الْأَسْوَاقِ : He walks in the streets (25:8).

مَسَنُ : Walking.

وَأَفْقِدْ فِي مَسْكٍ : And walk thou at a moderate pace (31:20).

مَسَّهُ : A great walker; slanderer.

يَمسَحُ : One who goes about slandering (68:12).

المبيض

Boundary or barrier between two things.

مصَرُ : Town; city; territory; Egypt (12:22).

مسَغَ : A great walker; slanderer.

مسَغَ : He ate, chewed the food.

مسَغَةُ : Morsel; mouthful; lump of flesh (foetus) (23:15).

مسَى : Go away.

مسَى : The thing passed.

مسَى : He died.

أَمِضَى مَثَلَ الْأَوْلِيَّينَ : Example of the earlier people has gone before (43:9).

أَمَضْيُ : Or I may journey on for ages (18:61).
They would not be able to move or go forward (36:68).

The sky rained. [aor. inf. noun مَّطَر مُّطَرَاء وأُمَّاطِرَةً السَّمَاءُ. مَّطَرُ: The sky rained. مَّطَرُةُ السَّمَاءِ: plural. مَّطَرُةَتِهِمْ السَّمَاءَ: We rained upon them a rain (26:174).] 

The sky rained upon them. (اُمَّاطِرَةَ السَّمَاءِ: plural.) 

Whereon was rained an evil rain (25:41).

This is a cloud which will give us rain (46:25).

A rainy day. (يَوْمٌ مَّطَرِّئُ.)

The horse went quick or fast.

He travelled far with the people. (مَّطَرُ بَلَى الْقُومِ مُّطَرَٰٰ.)

He drew long, stretched himself and yawned; he walked along proudly and extended his hands. (تَطَطَّقَ: Back. تَطَطَّقُ: means to raise one's back; it is a sign of pride. دَهَّبَ إِلَى أَهْلِهِ بِتَطَطَّقَ.)

He went to his kinsfolk strutting along proudly (75:34).

Goat (6:144).

With; together with; at the same time with; among (4:70).

The water flowed smoothly; (مَّعَانٌ الْبَيْنَاءَ.)

Flowing water (67:31).

It tears their bowels (47:16).

He was hateful to the people in the utmost degree on account of a foolish action he had committed. (مَقَفَتْ: Hatred; aversion; abhorrence; detestation. كَانَ فَاحِشَةً وَمَقَفَتٍ.)

Most hateful in the sight of God (61:4).

He tarried, stayed, waited, paused in expectation. (فَمَكَتْ غَيْرَ بَعْدٍ.)

Those who live, abide (18:4). (مَكَتُ: Tarrying and waiting or expecting.)
interval. : At intervals (17:107).

**مُكَرُّر:** [aor. inf. noun مَكْرُ الْوُجُوْدِ وَبِهِ.] : He deceived the man. : He managed with action. : Stratagem; artifice; deceit; fraud; malice; machination; trick; cunning; skill; expedient.

: He deceived the man.

: He watered the earth.

: He managed with action.

: God punished, requited or recompensed for practising deceit.

: They planned and God also planned


: Planner. : He planned; he plotted; he exercised art, skill in the management of affairs with ability.

**مَكْنُون:** [aor. inf. noun مَكْنُونٌ عَنْدَ الْأَمْيِرِ.] : He had rank, prestige, power, dignity with the Amir. : The thing became strong.

: Rank; power; dignity; change; abode; habitation; place; stead.

: One wife in place of another wife

: Death comes to him from every place (14:18).

: You are in a worse condition (12:78).

: When We assigned to Abraham the site of the House (22:27).

: So take one of us in his stead (12:79).

: He made him to have mastery or dominion or authority or power over a thing; it was within his power.

: Keep to your places you and your partners (10:29).

: Spot; High dignity; power; capacity; might; possibility; Walk with dignity.

: Act as best you can, to your greatest capacity, to the best of your power, as it is possible for you, according to your power (6:136).

: We would have humiliated them in spite of their power (36:68).

: We raised him to high rank (19:58).

: The affair became easy for him; he gave him a place, settled or established him.

: He gave him authority and power over the thing.

: We gave power to or established Joseph in the land (12:22).

: He gave the power over them (8:72).

: Thou art this day a person of established

ملك [aor. inf. noun ملك: Whistling (8:36). Capital of Arabia and the religious centre of the Islamic faith (48:25). In the valley of Mecca.]

ملح [aor. inf. noun ملح and ملح and ملح or ملح aor. aor. ملح: He filled the thing. هل: He was filled with fright. فأولئك الآلهة من القرآن: Fill your mouths with the Qur'an. مال: He became rich. لأمنئن حجيه ملك: I will certainly fill Hell with thee (38:86). ولمئنتهم رغبا: Wouldst surely have been filled with awe of them (18:19). ملء: Fill; the quantity that a vessel holds when it is filled. ملء الأرض ذهبا: Earthful of gold (3:92). ملء: An assembly; nobles; chiefs; princes; persons whose opinion is respected; consultation. قال للملأ خولة: He said to the Chiefs around him (26:35). ما كان لي من علم بالملأ الأعلى: I had no knowledge of the exalted Assembly (38:70). مال: A majestic person. فسالمون منها النظلون: They fill their bellies with it (37:67).]

ملق [aor. ملق: He afface or blotted out the thing. ألمق: He spent his wealth so much that he became poor. أملاق: Time took away his money. إملاق: Poverty. لا تقلوا: Kill not your children for fear of poverty (6:152; 17:32).]

ملك [aor. ملك: He possessed it or owned it; he exercised authority over it. لا أملك لنفسي: But those whom your right hands possess (4:25).]
We have not broken our promise to thee of our own accord or authority (20:88).

The kingdom of the heavens and the earth is for Him (2:108).

The kingdom, authority, mastership shall be for Allah on that day (22:57).

We showed Abraham the kingdom of the heavens (6:76).

In His hand is the dominion over all things (23:89).

God lengthened his life and made him to enjoy it. (2:283).

God granted the tyrant respite. (22:45).

I dictated the book to the writer and he wrote it from me. (2:283).

Be unable himself to dictate, then let some one (who can watch his interest) dictate (2:283).

I gave respite to the disbelievers (22:45).

He gave him long and false promises. (22:45).

Holds out to them false promises (47:26).

A while; long time. (22:45).

Leave me alone for a while (19:47).

I read to him the book or dictated the book. (2:283).
It is read or dictated to him (25:6). 

$\text{آملت في} \text{هذة} \text{الأرض}$: I gave respite.

$\text{من} \text{السموت والأرض}$: To Him belongs whosoever is in the heavens and the earth (21:20); Who? what? 

$\text{من يعذبنا من مرودين}$: Who has raised us from our place of sleep (36:53)?

$\text{من سليمان}$: It is from Solomon (27:31); (2) From among. 

$\text{إلا ذرية من قومه}$: Save some youths from among his people (10:84); (3) By reason of. 

$\text{من خطيئهم أمورا}$: They were drowned on account of or by reason of their lapses (71:26); (4) To denote exchange. 

$\text{ارضينا بالحياة الدنيا من الأجرة}$: And Allah knows the mischief-maker from the reformer (2:221); (6) To denote a part or portion. 

$\text{منهم من كلهم لله}$: Of them are some to whom Allah spoke (2:254); (7) In the sense of $\text{ب (at) and على and and}$ $\text{ب (at) ينظرون من طرف خفي}$: Looking at with a furtive glance (42:46). 

$\text{ب (at) من كل أمر}$: With every or concerning every decree (97:5). 

$\text{على نصرته من القوم}$: We helped him against the people (21:78). 

$\text{فإذا نعى الله من هذا}$: When the call is made for Prayer on Friday (62:10). 

$\text{لأن فقد علني عليهم أموالهم ولا عنة}$: We were indeed heedless of this (21:98). 

$\text{أوالدهم من الله شبا}$: Neither their wealth nor their children will avail them aught with Allah (58:18). It is redundant. 

$\text{ماتسقط من}$: And there falls not a leaf (6:60). 

$\text{يمنع}$: He prevented, hindered, prohibited, forbade; he denied or refused; he withheld. 

$\text{ومن أظلم من منع من ساجد}$: And who is more unjust than he who prevents from the mosques of Allah (2:115). 

$\text{ويسعون الماعون}$: And withhold legal alms (107:8). 

$\text{من عكركم من المؤمنين}$: We protected you against the believers (4:142). 

$\text{نابانا منع بها الكيل}$: O, Our father, any further measure (of corn) has been denied us
One who refuses, denies. مَنَعَ and مَنْعَاءٌ: These two are the intensive form of مَنَعَ which also means protector or, defender. أَنْتَهِيَ مَنْعَتِهِمْ خَصْوَأَهُمْ: Their fortresses would defend them (59:3). إِذَا مَنّى اللَّهُ الخَيْرَ: Hinderer of good (50:26). مَنْعُا: When good befalls him, he is niggardly i.e. refuses to give (70:22). مَنْعَةٌ: Passive voice and مَنْعَةٌ is feminine of لَامْقِطُوْعَةٍ وَلَا مَنْعَةٌ: Neither failing, nor forbidden (56:34).

مَنَأةٍ مَنَأةٌ: He did to him a favour. لَقَدْ مَنَأَ عَلَى الْمُؤْمِنِينَ: Allah has conferred a favour on the believers (3:165); Allah was gracious, benevolent to believers. وَلَقَدْ مَنَأَ عَلَى مُوسَى: Indeed We did a favour to Moses (37:115). لَهُمْ عَلَى الْإِسْلَامِ: He did a favour to him with it. لاتَمَّنُوا: Do not deem your embracing Islam a favour to me (49:18). لاتَمَّنُوا: Bestow not favours seeking to get more in return (74:7). فَائْعَ: Favour; beneficence; good bounty; taunt; reproach; gift; weakness. مَنُّ: He weakened the man. لَاتَصْلِطُوا صَدْقَيْكُمْ بَالْمَنَأة: Do not render vain your alms by taunt (2:265). يَأْتَى اللَّهُ ِمُنَأَهُمْ: We sent upon you manna. مَنُّ: Time; destiny; fate; death. واَتَّبَعْنَا فِي الْكَلاَمَاتِ: We wait for him calamities, misfortunes, vicissitudes of time (52:31). لَهُمْ مَمْتَنُونَ: Weak; cut-off; strong. لَهُمْ أَحْجَرُ غَيْبَ مَمْتَنُونَ: For them is unending reward (95:7).

مَنَا: An idol of the Arabs in the days of Ignorance which was kept in the Ka'aba (53:21).

مَنَا: A thing wished for. مَنَأةٌ (مَنْيَةٍ) (مَنَيَّةٍ) مَنَدَّةٌ: An object of wish or desire; intention; a lie; reading of the book. تَمَنَّى الشَّهِيْهُمْ: These are their desires (2:112). تَمَنَّى الرَّجُلَ: He desired the thing; he intended it. تَمَنَّى الكِتَابَ: He read the book. تَمَنَّى الْحَدِيثَ: He forged or fabricated the story. لَا يَلْغِيَونَ: Desires; lies; intentions. أَمَأَيْ: الكِتَابِ إِلَيْ أَمَأَيْ: They know not the Book but their own desires;
they know not the Book but only can read it (2:79).

He holds out promises to them and raises hopes in them (4:121).

Death; intention; decree; measure.

A drop of seminal fluid emitted (75:38).

Satan puts obstacles in the way of what he sought for; satanic people put some or mix something from themselves in what he read (in his revelation) (22:53).

[aor. inf. noun] مَهَّدَ (yhmd): He made a place plain, even, or smooth (مَهَّدَ لَفْسِبَهُ).

مَهَّدَ (yhmd): He did it for himself; he gained or earned or sought to gain sustenance and worked for himself.

مَهَّدَ: He spread a bed and made it even and smooth.

فَلَأَفْسِبُوهُ بِمَهَّدٍ: They prepare good for their own souls (30:45).

مَهَّدَ: I equipped him with all necessary things for his progress (74:15).

مَهَّدَ (yhmd): A child's bed; a bed; a thing spread to lie, recline or sit upon.

مَهَّدَ and مِهَّدَ are considered by some to be synonymous but some say that مِهَّدَ is more comprehensive than مَهَّدَ and it is applied to earth meaning an even or smooth expanse. Yet some say that مَهَّدَ is inf. noun and مِهَّدَ is simple substantive.

لَكُمْ الأَرْضَ مَهَّدَ: He Who has made the earth for you a cradle (43:11).

لَمْ نَجْعَلْ الأَرْضَ مَهَّدَ: Have We not made the earth a bed (78:7).

يَكُلِّمُ النَّاسَ فِي الْمَهَّدِ: He shall speak to the people in the cradle (3:47).

فَبِمَهَّدٍ (مَهَّدَ): It is an evil place of rest (2:207).

فَبِمَهَّدٍ (مَهَّدَ): And how excellent do We prepare things; how excellently We have spread it (51:49).

[aor. inf. noun] بَمَهَّلَ (yhmll): He did it or proceeded in the affair leisurely and with ease.

بَمَهَّلَ فِي الْعَمَلِ: He granted him delay or respite in the payment of debt.

بَمَهَّلَ: He was kind or gentle to the man.

بَمَهَّلَ الْرَّجُلَ: He went far in the affair.

بَمَهَّلَ: Give time to the disbelievers; give them respite or grant them delay for a while (86:18).

مِهَّلَ: Metal specially molten, copper or iron; fluid pitch; pus, purulent matter; poison (18:30;44:46).
مَهَمَّة ـ مَهَمَّة

Whatever thing. ـ Whatever Sign thou mayest bring to us (7:133).

[aror. and [aor. inf. noun inf. noun]

مَهَمَّة ـ مَهَمَّة

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Who is despicable (43: 53). ـ From insignificant fluid (77:21).

مَات

[aror. inf. noun]

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He died. It (soil) became destitute of cultivation and of inhabitants.

And He quickens the earth after its death i.e. when it had become destitute of cultivation or vegetation.

He became deprived of the intellectual faculty or became spiritually dead.

You cannot make to hear the spiritually or intellectually dead (30: 53); he became as though dead with grief or sorrow or grief; it became still, quiet or motionless.

The wind became still; the wind (hot or cold) became assuaged; he became poor; he became a beggar; he became base, vile, abject; he became extremely old; He became disobedient or rebellious.

So if he dies or is killed (3: 145). ـ Would that I had died before this (19:24)!

He (God) caused him to die; He (God) put him to death; He (God) rendered him poor; He (God) caused him to sleep (آمَمَة).

Praise be to Allah Who has awakened us after He had caused us to sleep.

Then He causes him to die and then assigns to him a grave (80:22).

God caused him to die or as if to sleep for a hundred years (2:260).

Our Lord, Thou hast caused us to die twice (40:12).

Death; lifelessness.

They control not death and nor life (25:4).

Sudden death.

Death by slaughter with the sword.

Death by drowning and by suffocation.
Surely thou wilt die and surely they too will die (39:31).

مَرَّةٌ: A kind, mode or manner of death. مَاتُ مَيْتَةَ الْجَاهِلِيَّةِ: He died the death of a pagan.

مُوَتٌ: Forbidden to you is the flesh of an animal which dies of itself (5:4). أَلْسَمَاءُ is syn. with مَوَاتٍ.

مَهْبَةٌ وَمَمَاتَيْ: My life and my death (6:163).

مَخَالَةٌ [aor. inf. noun مَخَالَة]: It (the sea) was in a state of commotion; it was tumultuous. مَخَالَةً أَمْرُهُمْ: Their affair became in a confused and disturbed state. مَخَالَةً عِنْ الْحَقِ: He declined from the truth or the right course or justice. فِي مَخَالَةٍ: Some of them will on that day surge against other (18:100). كَالْجَالَّ: Amid waves like mountains (11:43).

مَوَرَّةٌ: A wave, a single wave; waves; billows.

مَالٌ [aor. inf. noun مَوْلَى]: It moved from side to side; it moved round about and to and fro; it was in a state of commotion or in a state of tumult. يَوْمَ مَوْرَّةَ السَّمَاءَ مَوَّرَّةٌ: On that day the heaven will be in a state of commotion (52:10). فَإِذَا هِيَ مَوْرَّةٌ: Begins to shake, to be in a state of commotion (67:17).

مَالٌ [aor. inf. noun مَوْلَى]: He became possessor of wealth or his wealth became much. مَالَ: Possession, property; wealth, riches. مَالَ لَيْتَفَّغَ مَالَ: On that day wealth shall not avail (26: 89). مَالُ is plural. يَأْكُلُونَ أَمْوَالَ الْيَتَامَىْ: They devour the property of orphans (4:11).

مَاءٌ [aor. and inf. noun مَوْئَةٍ مَوْئُهَا and مَيْمَةٌ]: The water of the well became much or in large quantity. مَاءُ الْرُّطْحُ: He made the man drink the water. مَيْمَةٌ السَّمَاءِ: is an epithet used for the Arabs because they are always in search of water. مَاءٌ: Water; fluid; sperm. مَاءُ تَعْلَقُكُمْ مِنْ مَاءٍ مَهِيمٍ: Did We not create you from insignificant fluid (77:21)?

مَّاٰذَ [aor. inf. noun مَيِّمَةٍ]: It (a thing) was or became in a state of motion or in a state of violent commotion or was agitated. It also means he was or became confounded, perplexed or amazed; he became affected with a heaving of the stomach or a
tendency to vomit and a giddiness by reason of intoxication or of voyaging upon the sea. مادت به الارض: The earth went round with him. ماد also means he bestowed a favour; he gave provisions for travelling. أن تُنميَّز كُم: Lest it quake with you (16:16). مالدة: A table with food upon it; (5:115).

مَار [aor. inf. noun مير]: He brought or purchased provisions (corn and food, victuals of any kind) for family. نَجِير: We shall bring provisions for our family (12:66).

مَار [aor. inf. noun مير]: He separated it from other things. إِمَّارَاءُ الْوُلُوم: It was or became separated from other things. اِمَارَاءُ الْمَجْرَمُونَ: Get separated (from the righteous), O you the guilty ones (36:60). تَمِيزُ مِن الْغَيْفَة: Such a one became distinguished by generosity. تَمِيزُ مِن الْغَيْفَة: The man became burst on account of anger. لَيْمِيِّزَ اللّهُ الْحَيْبَث مِن الْعَفُّ: It would almost burst with fury (67: 9). لَيْمِيِّزَ اللّهُ الْحَيْبَث مِن الْعَفُّ: So that Allah may separate bad from the pure (8: 38).

مَال [aor. inf. noun ميل]: He inclined towards him or it. مَال غَن الْطَرِيق: He deviated from the right path. مَال غَن الْطَرِيق: He turned against him; he attacked him. فَيُنميَّز عَلَيْكُم مِنْ ثَمَيْلٍ واحِدَة: That you should stray far away (4:28). فَيُنميَّز عَلَيْكُم مِنْ ثَمَيْلٍ واحِدَة: But incline not wholly (4:130). مَيِّل أو مَيِّل: Inclination.
25

Nūn

Numerical Value = 50.
Inkstand (68:2).

[ar. bīna'] [bīnā'] [bīnā'] 1
: I became remote or far removed from him.
: He removed it; he removed it to a distance.
: They forbid others to believe it and themselves too keep away from it (6:27).
: Turns away and goes aside (17:84).

[ar. bīna'] bīnā' [bīnā'] [bīnā'] : News, event; excuse; news especially a news of great import which is of great benefit and affords knowledge. bīna' is plural.
: If an unrighteous man brings you any news (49:7).
: Message, report, information, tidings.
: They question one another about the great news or event (78:2,3).
: This is of the tidings of the unseen (11:50).
: All excuses will become obscure to them (28:67).
: He told him the news.
: She said, who has informed thee of it? He said, 'The All-Knowing, the All-Aware God has informed me' (66:4).
: O Adam, tell them their names (2:34).
: Their Prophet said to them.
: When He made Prophets among you.
: Their Prophet said to them. When He made Prophets among you.
: They sought to kill the Prophets (2:62).

[ar. bīna'] [bīna'] [bīna'] and
: The herb grew, came out of the earth.
: It produces oil (23:21).
: Which grows seven ears (2:262).
: And caused her to grow an excellent growth (3:38).
: Growth; vegetation.
: That We may bring forth thereby grain and vegetation (78:16).

[ar. bīnā'] bīnā' : He threw the thing; he let the thing go.
: They threw it away behind their
backs. : He broke the promise. : He threw back (the treaty) to the enemy. : Throw back to them (their treaty) on terms of equality i.e. if the enemy breaks the treaty, the Muslims may also repudiate it after openly declaring to them that because of their dishonouring the agreement it has ceased to exist. : He went aside to a corner. : When she withdrew from her people (19:17).

نَجَدَ [aor. نَجَدُ tأرَوا بالاثْلَابَ : Do not call (one another) by nicknames (49:12).]

نَبَطَ [aor. نَبَطَ tأرَوا بالاثْلَابَ and نَبَطَ inf. noun نَبَتَ : The water flowed, gushed forth from the well. : He drew the water out of the well. : He drew, elicited, extracted, extorted, : Those of them who can elicit (the truth) (4:84).]

نَبَعَ [aor. نَبَعَ يَبَعُ يَبَعُ and نَبَعَ aor. نَبَعَ tأرَوا بالاثْلَابَ and نَبَعَ aor. نَبَعَ : The water gushed forth from the well. : (God) caused water to issue or gush forth. : Spring; brook-fountain (نَبَعُ is plural). : Until thou cause a spring to gush forth from the earth for us (17:91). : Springs (39:22).]

نَتَقَ [aor. نَتَقَ اثْتَقَّةَ اثْتَقَّةَ : He tore the thing; shook it; raised it; stretched or spread it. : The woman gave birth to many children. : The beast tired its rider. : When We raised or shook the mountain over them (7:172).]

نَتَنَرَ [aor. نَتَنُرَ اثْتَنُرَةَ ] اثْتَنُرَةَ : He spread the thing. : The thing spread or became scattered. : The (thing) spread or scattered (82:3). : Scattered particles of dust (25:24).]

نَجَدَ [aor. نَجَدَ ] اثْجَدَ : He helped him; he overcame him. : The affair became clear, evident, distinct. :
Najjس

High, hard ground; elevated piece of ground; distinct, elevated road; highway; an able and clever leader. نجسِنِّ: We pointed to him two highways (90:11).

[ar. inf. noun نجس] and [ar. aor. نجس]: It was or became dirty, contaminated, impure, unclean. إنما المشركون نجسُ: The idolaters are unclean (9:28).

[ar. inf. noun نجَم] : The stars rose. نجمٌ: The herbage appeared. نجمٌ: Star; constellation; luminary; appointed time for payment of debt; stalkless and stemless herb, plant. النجم الناقِب: By the stemless plant when it falls (53: 2). النجم الناقِب: The star of piercing brightness. (نجم is plural). فنظر نظرٌ في النجوم: Then he cast a glance at stars (37:89). فلا أقسم ببما يماثله النجوم: Nay, I swear by the shooting of the stars (56:76).

[ar. inf. noun نجَح] : He escaped; he fled in haste; he was saved or obtained salvation. نجحٌ: Thou hast escaped from the wrong-doing people (28:26). نجحٌ: We delivered him from distress (21: 89). فأنجحناكم وأعفنا النمذة: We saved you and drowned the people of Pharaoh (2:51). ناجحٌ القووم: The people conferred together in secret. إذا ناجحٌ فلا نماحٌ بالأنفس: When you confer together in secret, confer not for sin (58:10).

[ar. ننُجِح] : He particularized the man for imparting the secret or made him his confident. ننُجِحوا: They retired, conferring together in private (12:81). النحى: Secret; secret communication; one to whom a secret is imparted; a person or a person's discoursing secretly or telling secrets to one another. إنما النجوى من الشياطين: Holding of secret counsels is only of Satan (58:11). أَن نَنجِحُمُ: Then we shall save all (15:60). النجاة: Escape; deliverance; safety. ما أُذْعَا ننجوٌ إلى النجاة: How strange it is that I call you to salvation (40:42). ناجٍ: One who escapes and gets salvation.

[ar. ننْحَت] and [ar. ننْحَت] and [ar. ننْحَت]: He cut
They hewed out houses in the mountains (15:83).

He hewed out a house in the mountain. (15:83)

He hewed out a house in the mountain. (15:83)

He performed the Prayer in the first part of its time. (108:3)

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Palm-tree (19:24).

[inf. noun نَادَى] نَادَى the people gathered in an assembly; the people dispersed, opposed and hated or separated. نَادَى is plural.

[inf. noun نَادَى] نَادَى men. نَادَى means Assembly.

[inf. noun نَادَى] نَادَى One who calls. نَادَى Nādīyūn fī (3:194). When he called upon his Lord a secret calling (19:4).

[inf. noun نَادَى] نَادَى The Resurrection Day; the day when people will call one another; the day when people will take fright and disperse in different directions or when they will hate and oppose each other; the day of assembling together (40:33).

[inf. noun نَدَر] نَدَر: He vowed that he would do such a thing. نَدَر to dedicate. نَدَرُ لله نَدَرُ to dedicate to the service of God.

[inf. noun نَدَر] نَدَر: He vowed that he would dedicate his son (to the service of God).

[inf. noun نَدَر] نَدَر: Or you vow a vow (2:271). نَدَرُ بِالَّذِي أَنْذَرْتُهُمْ بِالعَدْوُ نَدَرُ to prepare themselves to meet them.

[inf. noun نَدَر] نَدَر: I warned him of the thing. نَدَرُ بِالَّذِي أَنْذَرْتُهُمْ بِالعَدْوُ I informed or warned the people of the enemy.

[inf. noun نَدَر] نَدَر: The people knew of the enemy and prepared themselves to meet them. نَدَرُ بِالَّذِي أَنْذَرْتُهُمْ بِالعَدْوُ: I warned them.

[inf. noun نَدَر] نَدَر: Or you vow a vow (2:271). نَدَرُ بِالَّذِي أَنْذَرْتُهُمْ بِالعَدْوُ: I informed or warned the people of the enemy.

[inf. noun نَدَر] نَدَر: I informed or warned the people of the enemy.

[inf. noun نَدَر] نَدَر: We heard a crier (3:194). نَدَرُ بِالَّذِي أَنْذَرْتُهُمْ بِالعَدْوُ I informed or warned the people of the enemy.

[inf. noun نَدَر] نَدَر: The people assembled and came to a meeting. نَدَرُ بِالَّذِي أَنْذَرْتُهُمْ Bī Nādīyūn fī (96:18). When he came to it, he was called (20:12).

[inf. noun نَدَر] نَدَر: Then let him call his associates. نَدَرُ Bī Nādīyūn fī (96:18). When he came to it, he was called (20:12).

To excuse some and warn others (77:7).

Thou art only Warner (11:13).

And surely to the people of Pharaoh came the warners (54:42).

He plucked, picked out, tore the thing from its place and displaced it.

He drew the bow with great vigour.

He threw the arrow.

He abstained from such a thing.

We shall remove whatever of rancour may be in their hearts (15:48).

We shall draw from every people a witness (28:76).

The sick man was about to die; he quarrelled with him.

Tearing people away (54:21).

And dispute not with one another lest your falter and your power depart (from you) (8:47).

The people took from one another the cup.

The people disagreed, disputed and quarrelled with one another.

There they will pass or take the cup from one to another (52:24).

Plucking or stripping off the skin even to the extremities of the body (70:17).

He pierced him with hand or arrow.

He found fault with and spoke evil of him.

He incited or excited the people one against another and thus created disorder.

If an evil suggestion from Satan incite thee (7:201).

An evil speech or suggestion meant to incite people against one
another.

\[ \text{[aor.} \, \text{ينزل, inf. noun} \, \text{نزل}] \]

\[ \text{نزل vb. Фзв} \] : The well became empty, all the water having been taken out of it. 
\[ \text{نزل vb. } \] : The man became excited, the spring of his senses having exhausted; his argument became exhausted in litigation. 
\[ \text{نزل vb. } \] : Such a one became intoxicated. The root meaning of نزل is to become exhausted.

\[ \text{نزل vb. فزان} \] : Nor will they be exhausted thereby (37:48). 
\[ \text{نزل vb. فزان} \] : No headache will they get therefrom, nor will they be intoxicated (56:20).

\[ \text{نزل vb. } \] : He alighted, descended or came down; he lodged or settled in a place.

\[ \text{نزل vb. } \] : He caused to descend.

\[ \text{نزل vb. } \] : He revealed, He caused to descend; He revealed the Book (or caused to descend) with truth (2:177). 
\[ \text{نزل vb. } \] : He (God) causes the cloud to descend (31:35) when used about Divine Word, it means He revealed.

\[ \text{نزل vb. } \] : God revealed His word. 
\[ \text{نزل vb. } \] : The Spirit, Faithful to the Trust has descended with it (26:194). 
\[ \text{نزل vb. } \] : When it descends into their courtyard (37:178).

\[ \text{نزل vb. } \] : He travelled. 
\[ \text{نزل vb. } \] : He caused the water to descend from heaven (2:23). 
\[ \text{نزل vb. } \] : He revealed the Book (or caused to descend) with truth (2:177). 
\[ \text{نزل vb. } \] : God has revealed to thee the Book (4:114). But when used about material things such as food, dress, iron etc., the word means: He gave; he bestowed.

\[ \text{نزل vb. } \] : We caused Manna and Salwa to descend upon you (2:58). God being high, everything that comes from Him may be said to descend from above. 
\[ \text{نزل vb. } \] : Then God sent down His peace (9:26). 
\[ \text{نزل vb. } \] : And We sent down or bestowed upon or gave them the Book and the Balance (57:26).

\[ \text{نزل vb. } \] : O children of Adam, We have indeed sent down to you raiment to cover your nakedness (7:27). 
\[ \text{نزل vb. } \] : He brought down those of the people of the Book (33:27). 
\[ \text{نزل vb. } \] : It descended.
it down (26:211). The angels and the Spirit descend (97:5). We have sent it down piecemeal (17:107).

Verily, this is a revelation from the Lord of all the worlds (26:193). Certainly, he saw Him a second time (53:14).

This will be their entertainment on the Day of Judgement (56:57). They will have Gardens of Paradise for an abode (18:108).

A guest. Place where one alights; station; a day's journey; position, rank, dignity; stage or station of moon. And for the moon We have appointed stages (36:40).

And I am going to send it down (5:116).

Thou art Best of those who bring (people) to land (23:30).

That ate away his staff (34:15).

God postponed the end of his life. The word also means, he sold a thing on credit.

God postponed the sacred month, transferring it to another month. The word also means a postponement or delay as to the time of the payment of a debt (9:37).

That ate away his staff (34:15).

He mentioned his relationship (lineage or genealogy); he traced up his lineage to his greatest ancestor.

He asserted that he was related to such a one; he referred his lineage or origin to such a one.

Relationship; kindred; kinship; consanguinity; family; race; lineage; parentage; pedigree; origin, genealogy.

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is plural. He (God) has made for him kindred by descent and kindred by marriage (25:55). And they assert kinship between Him and the jinn (37:159). There will be no ties of relationship between them (23:102).

[aus. inf. noun] : He or it annulled, superseded, obliterated, effaced or cancelled a thing by another thing. (God) abrogated, annulled or superseded a verse or Sign or commandment or message substituting for it another. also means he transferred a thing from one place to another.

[aus. inf. noun] : He copied or transcribed the writing or book.

and and are synonymous words. Whatever message or commandment We abrogate (2:107).

But Allah removes or effaces what Satan places (22:53). We caused all that you did to be fully recorded (45:30). A copy or transcript; a copy or an original from which a transcript is made; a writing. And in their writing there was guidance and mercy (7:155). The transmigration of the soul from one form to another, from one body to another.

[aus. inf. noun] : He destroyed or uprooted the building from its foundation. He broke the mountain into pieces. The wind uprooted or eradicated the thing and scattered it away. We shall certainly destroy it and then we will scatter it away in the sea (20:98). And when the mountains are blown away (77:11).

[aus. inf. noun] and and and : He devoted himself to religious worship; he performed acts of worship of God; he slaughtered animals of sacrifice to win God's pleasure. Religious acts or ceremonies and also the place where these ceremonies are performed. And show us our ways of worship (2:129). And for every people We have
appointed rites of sacrifice (22:35).

The progeny of the man multiplied. (3:48; 2:206). They shall hasten forth from every height (21:97). Progeny; offspring; family.


He forgot; he gave up doing a thing; he ignored or neglected a thing. (18:58). This is your God and the God of Moses. So they neglected God so He has neglected them (9:67). He made them forget the remembrance of Allah (58:20). And none but Satan caused me to forget it (18:64). A thing forgotten. And I had become a thing quite forgotten (19:24). Upon all the women of the worlds (3:43). And women in the city said (12:31).

He lived; he rose or became elevated or high; it (a cloud) rose; he arose; he grew up and became a youth. (18:64). A thing forgotten. And I had become a thing quite forgotten (19:24). Upon all the women of the worlds (3:43). And women in the city said (12:31).

Our Prayer and my sacrifice (6:163).
The lofty ship reared aloft on the sea like mountains.

And He spread out, expanded a garment or piece of cloth or the like; he scattered or dispersed (people etc.).

Then He (God) spreads out His mercy.

And those who spread (truth) good spreading.

They control not death nor life nor resurrection.

On whose part you fear disobedience.

The woman was or became disobedient to her husband, resisted him, hated him, deserted him.

If a woman fears ill-treatment from her husband.

A woman disobedient to her husband.

He tied the rope or chord firmly so as to form a knot.
(from the well with much exertion). He travelled from one town to another. (plural of نَاشِطٌ): Those beings or groups of people who exert themselves vigorously in the discharge of their duties or who tie their knots firmly (79:3).

[ar. نَصبٌ inf. noun نَصبٍ: He set up, erected or raised a thing; he set up a stone as a sign or mark. (ar. نَصبٍ: It (disease) pained him. نصبٌ: He pursued his journey with energy. نصبٍ: He was fatigued, tired or wearied; he suffered difficulty, trouble, distress; he strove hard; he laboured or toiled. فَإِذَا فَرَغْتُ فَأَنْصَبْ: And when thou art free, strive hard (94:8). نصبٌ: He made war upon him. نصبٌ and نصبٍ: A sign or mark set up to show the way or a standard set up. نصبٍ and نصبٌ also signify a goal or limit. نصبٌ: This is a thing in full view of my eye. نصبٍ: They were racing to a target (70:44) and نصبٍ: Evil; trial; affliction; misfortune; disease. نصبٌ: Satan has afflicted me with toil and torment (32:42). نصبٌ: Fatigue; weariness; toil; difficulty; trouble distress; affliction. نصبٌ: Fatigue shall not touch them there (15:49). نصبٍ and نصبٌ: (plural نصبٌ) : Statue; idol; flag; standard; illness, calamity. نصبٌ: What has been slaughtered at the altar (5:4). نصبٌ: Certain stones which were set up around the Ka'aba, over which it was customary for the name of some deity to be pronounced in the killing of animals; idols. Singular is نصبٌ. نَصبٌ: The wine and the game of hazard and idols are only ... (5:91). نصبٍ: A set portion. نصبٍ: For men is a share (4:8). نصبٍ: Grief or anxiety that fatigues, tires or wearies. نصبٌ (feminine): Toiling, weary (88:4).

[ar. نَصبٌ] and نصبٌ and نصبٌ: He was silent to listen or he was silent as on listening or he listened. فَأَنْصَبْ: Give ear to it and keep silence (7:205). نصبٌ: He was silent and listened to him.
[aor. inf. noun and نَصَرَ and نَصَرَةٌ: Simple Subst.] نَصَرَ: He aided, helped or assisted him (against his enemy); he supplied his want or somewhat thereof. نَصَرَةٌ: Help thy brother whether he is an oppressor or oppressed (Hadith). وَلَمْ يَنصُرُكُمْ اللَّهُ بَعْدَ هَذَا: And indeed God helped you at Badr (3:124). وَوَعَّدُهُمْ وَبَيْنَهُمْ كُتُبَ: And He may humble them and help you to victory over them (9:14). من يَنْصُرُونَ مِنَ اللَّهِ: Who will help me against Allah (11:31) and من وَذُوْنُ؟: meaning the same thing viz. against. نَاصِرٌ: He rendered reciprocal help to him. نَصَرَهُ: He defended himself or defended himself against his injurer. وَلَمْ يَنصُرُوْهُمْ: Those who defend themselves after they have been wronged (42:42). وَلَوْ بَيَاءَ اللَّهِ لَنَنصُرُوْهُمْ: If Allah had so pleased, He could have punished them (Himself) (47:5). نَصَرَ: He asked, sought or desired aid or assistance; he begged. نَصَرَ عَلَيْهِ: He asked him to aid him against him. وَإِنْ نَصَرَوْاْنَ: What is the matter with you that you do not help each other (37:26). نَصَرَ: Aid; assistance; help against an enemy; victory or
conquest; spoil; booty; rain; a gift.

When will the help of God come? (2:215) (act. part and also ناصِرُ : An aider and assister, especially against enemy. ناصِرين ) plural-3:151: They had no helper (47:14): Sufficient is Allah as Helper (4:46). And for the wrong-doers there are no helpers (22:72). were also those helpers of Medina who helped the cause of Islam in the beginning. من المهاجرين: From among the refugees and the helpers (9:100) : One who is helped or assisted or aided especially against his enemy. : Land watered by rain; rained upon. (is the plural). He is helped (by law) (17:34): They would certainly be helped (37:173) : One who defends himself. : He was not able to defend himself (18:44). We are a victorious host (54:45). Nor could they help themselves (51:46).

[ar. نَصَفَ inf. noun يَنْصَفُ : He came to the middle of a thing; he took the half of it; he divided it into two equal parts. نَصَفَ : Middle half; half a dinar; justice, equity; of medium height; middle-aged. ولَكِنْ يَنْصَفُ مَنْ تَصَرَّفَ : And for you shall be half of what ...... leave (4:13).]

[ar. نَصَبَ inf. noun يَنْصَبُ : He seized the man by the forelock and drew him towards himself. ناصِبٌ (plural ناصِبين ) Forelock. هُوَ احَدُ يَنْصِبِهِ بَيْنَ وَطَائِفَيْهِ : He holds it by the forelock (11:57) : They will be seized by the forelock and the feet (55:42).]

[ar. نَضِحَ inf. noun يَنْضِحُ : The fruit became fully ripe or the meat became fully cooked or roasted. قدَّمَ نَضِحَ : When their skins are fully roasted or burned up (4:57): The she-camel attained the utmost point with her milk.]

[ar. نَضَحَ inf. noun يَنْضَحُ : The water gushed forth; the water boiled up vehemently. نَضْحَةٌ : He sprinkled him or it with
water. 

نَضَدْهُمَا نُضِدُّانِ نِضِدَانِ: A copious rain. 

رَكَّبَهُمَا رَكَّباً رَكَبانِ: A spring that boils forth or gushes forth copiously. 

ثُلُحُ نُضِدَّةُ: Therein will be two springs gushing forth (with water) (55:67).

نَضَدَّةٌ: He put goods or commodities one upon another, or he put or set them together in proper order, or he put them side by side compactly.

نَضَدَّةِ الْأَسْمَانِ: The teeth were set in proper order.

نَضَدَّةٌ وَنَضِدَةٌ: Piled upon one another; placed or set in proper order or side by side compactly.

نَضَدَّةٌ: Spathes piled upon one another (50:11).

نَضَدَّةٌ: Bananas closely set one above another; clustered (56:30).

نَضَرْ: A (tree or) face was or became bright and beautiful or fresh and beautiful or beautiful and pleasant.

نَضَرُّ: A tree was or became pleasant, plentiful and easy.

نَضَرٌ: A man was or became in a state of enjoyment or in a plentiful pleasant and easy state of life.

نَضَرَةٌ: Beauty and brightness; a plentiful, pleasant and easy life; freshness; richness; sufficiency; life.

نَضَرَةٌ: The freshness of bliss (83:25).

نَضَرَةٌ: Cheerfulness and happiness (76:12).

نَضَرَةً: Faces on that day will be bright (75:23).

نَطَفَ: He (a ram) smote with his horn.

نَطَفَةٌ: He pushed him away from him and removed him.

نَطَفَةٌ: Smitten with the horn and gored to death.

نَطَفَةٌ (فَمَلِيكَةٌ): Gored to death (5:4).

نَطَفَتْ: A ram that smites much with his horns.

نُطِيفٌ: The water flowed little by little. He poured down the water.

نُطِيفَةٌ: The sperm of a man or a woman; clear water whether much or little (16:5).

نُطِيفٌ: He spoke with sound and letters which made clear his meaning; he uttered articulate and rational speech; he spoke logically; he was endowed with reason.

نَطَقُ الكُتَابُ: The book explained and
made clear. Thus نطق (nutq) applies to both articulate and inarticulate speech and to the condition of a thing which is as significant as articulate speech. It is of two kinds: External i.e. spoken words, and internal i.e. understanding rational speech; human language; word; speech; edict; decree. The word is also used with regard to animals and birds when the use is metaphorical. : We have been taught the language of birds (27:17): قالوا انطقنا الله (نطق). نطق (transitive from نطق النطق) Allah has made us to speak (41:22).

نظر [aor. and نظر and نظر and نظر] نظر : He looked at or towards him or it in order to see him or it. نظر : They look towards one another (9:127). نظر : He waited for or he paused and acted with deliberation. نظر : Wait for us that we may borrow from your light. وما نظر هؤلاء إذا صحة واحدة (57:14): They only wait for a single blast (38:16). The word also means, he granted respite. نظر : He granted him respite in respect of the payment of his debt. ونُظِرَ : And they will not be granted respite (2:163). The word also means to have regard for or listen to. قولوا انظرنا : And say, listen to us, look to us and have regard for us (2:105). نظر : He stretched or extended or raised his sight towards him whether he saw him or not. It also means, he judged, decided. نظر بين الناس : He judged and decided the affairs of the people. نظرني : Listen thou to me. نظرت : Thou seest them looking towards thee but they see not (7:199). It also means, he examined or considered or estimated or investigated the thing. بارم انظروا مَا في السَّمَوَاتِ : Say consider ye what is in the heavens. نظرت في الأمر : I looked into, inspected or examined the affair. نظر الله إلَهِي : God regarded him with mercy or bestowed favours upon him. فلنظر إلىهم يوم القيامة : And He will not look to them or regard them with mercy (3:78). Whereas نظر إلَهِي means, he saw it and thought upon it and endeavoured to understand it or to know its result. نظر فيه : he considered it. In view of the different meanings of نظر given above the verse على الأراكانك ننظر (Seated) on couches,
gazing means, will witness the fate of disbelievers or will administer justice to men or will pay due regard to the needs of others (83:36). 

**Darri** يَنْظُرُ إلى : My house faces the house of such a one. 

**Nazar** نَاظِرَةٌ : Fortune destroyed the sons of such a one. 

**Nazar** نَاظِرٌ : He held a discussion with him respecting an affair (inf. noun). 

**Nazar** نَاظِرٌ : He waited for him. 

**Nazar** نَاظِرٌ : There are others who wait (33:24). 

**Nazar** نَاظِرٌ : Delighting the beholders (2:70). 

**Nazarat** نَاظِرَةٌ (feminine of **Nazar**). 

**Nazarat** نَاظِرَةٌ plural. 

**Nazarat** نَاظِرَةٌ : And I will wait to see what answer the envoys bring back (27:36). 

**Nazarat** نَاظِرَةٌ : Those granted respite (pass. part. from **Nazar**). 

**Nazarat** نَاظِرَةٌ : A look, a quick look or glance. 

**Nazarat** نَاظِرَةٌ : Then he cast a glance at the stars (37:89). 

**Nazarat** نَاظِرَةٌ : A postponement; a delay. 

**Nazarat** نَاظِرَةٌ : Then let there be a postponement or delay until (he is in) an easy state of circumstances (2:281).
drove his sheep.

[ar. inf. noun: He shoed the animal. [ar. inf. noun: Put off your shoes (20:13), meaning shoes.

[ar. and and ar. inf. noun: His life became happy and pleasant and full of ease, comfort and affluence. [ar. inf. noun: May God cool thy eye. [ar. inf. noun: Well! well done! go on! courage! how excellent! [ar. inf. noun: How excellent is the reward of good workers (3:137). [ar. inf. noun: How excellent answerer (of prayer) are We (37:76). is syn. with ]inf. noun: It is well and good (2:272). [ar. inf. noun: He made him to enjoy or lead a pleasant and plentiful life or a life of ease and plenty; he bestowed favours upon him; he nourished him well. [ar. inf. noun: He (God) honours him and bestows favours upon him (89:16). [ar. inf. noun: Excellent is the man Zaid. [ar. inf. noun: May God cool thy eye. [ar. inf. noun: The path of those on whom Thou hast bestowed Thy blessings (1:7). [ar. inf. noun: Favour; benefit; benefaction; boom; blessing; bounty; grace of God; wealth. [ar. inf. noun: If you seek to enumerate the favours of God. [ar. inf. noun: And if We let him taste prosperity (11:11). [ar. inf. noun: Possessors of ease and plenty; enjoyable life; ease, comfort, delicacy, affluence. [ar. inf. noun: Freshness, loveliness or grace of youth. [ar. inf. noun: Comforts and luxuries wherein they took delight (44:28). [ar. inf. noun: Enjoyment; bliss; pleasure; delight; plenty; ease. [ar. inf. noun: The virtuous will be in bliss (82:14). [ar. inf. noun: In the Gardens of Bliss (10:10). and are the plurals of [ar. inf. noun: He (God) has perfected His favours upon you (31:21). [ar. inf. noun: A man of pleasant life or condition. [ar. inf. noun: Grateful for His favours (16:122). }
Even so; yes; yea: A quadruped. Cattle. Of the crops and cattle (6:137): Like unto that which he has killed of the quadrupeds (5:96).

**工夫**

[aor. inf. noun نفَّس] : It was or became in a state of motion, commotion; it shook. : he shook it (head) in wonder, disapproval or derision. : They shake heads at thee (17:52).

**工夫**

[aor. and inf. noun نفَّس] : He blew without spitting. : He blew upon the knot. : God cast the thing in the heart. : Those that emit or spit much poison; those who whisper evil suggestions (113:5). : The cooking-pot boiled.

**工夫**


**工夫**


**工夫**

[aor. inf. noun نفاد] : It passed away, came to an end; it became spent or exhausted; it ceased; it failed entirely. نفاد زائد : The provision of the people was exhausted. نفاد : Wasting away; getting exhausted; ceasing. : Which will never be exhausted (38:55). : That which you have shall pass away (16:97).

**工夫**

[aor. inf. noun نفاد and نفاد] : It passed through. نفاد السَّمَوُم : The arrow pierced through the animal which was shot. نفاد السَّمَوُم : He passed through the people and left them behind. نفاد رأيَة : His judgement was penetrating. : Then pass through them but you cannot pass through save with authority (55:34).
He took fright and fled or ran away at random or broke loose and went hither and thither. The beast was impatient. They became separated and dispersed; they went forth to war (against disbelievers or the like). Go forth light and heavy (9:41). A number of men from 3 to 10 or to 7 or to 9 or number much less than 10 excluding women; a man's tribe consisting of his near relations (syn. 

These are ten men. Stronger in respect of men or relatives (18:35). And when We turned towards thee a party of jinn (46:30). Hatred; abhorrence; loathing, running away. It only increases them in perversion (17:42). A people; a company of men; a people hastening to war. And We made you larger in numbers (17:7). As though they were asses taking fright and running away at random or were frightened asses (74:51).

It was or became high in estimation and therefore was desired with emulation, or was in much respect. He was or became niggardly or avaricious of it because of its being in high estimation. He desired the thing or aspired to it. They vied with one another in desiring it. For this let the aspirants aspire (83:27). He or it breathed; he drew breath; he lengthened in speech. (1) The soul; the spirit; the vital principal part. He or it breathed; he drew breath; he lengthened in speech. (2) Mind. He died; (3) Person. And when you slew a person (2:73); (4) Punishment. Allah cautions you against His punishment (3:29); (5) A thing's self. He came to me himself; (6) A person or being; a man;
I saw one person. (مُؤْسِسُ : Peoples). When various peoples are united (81:8); (7) Brother or relatives belonging to one's own religion. And none for yourselves (24:62); (8) One's self.

When you enter houses, give your peoples (relatives) a greeting of peace (24:62). Yet you are the people who slay your own brethren (2:86); (9) Body; (10) Blood. His blood flowed; (11) Strength of man; (12) knowledge; (13) Pride; (14) Disdain or scorn; (15) Purpose or intention or strong determination; (16) will, wish or desire; (17) Copulation.

Breath. (plural نفاس).

He plucked asunder or loosened a thing with his fingers so that it became dispersed. I plucked asunder or loosened cotton with my fingers by means of a bow and a wooden mallet; pasture at night without a herdsman. When the sheep or goats and the camels of the people pastured by night without a pastor or dispersed themselves by night or dispersed themselves and pastured by night without the knowledge of the pastor (21:79). The shepherd sent forth and left camels to pasture.

Wool of various colours separated and loosened by means of the bow and wooden mallet or carded wool (101:6).

It gave benefit to him. Surely, reminding is profitable (87:10). Profit; benefit. I have no power over harm or benefit for myself (10:50). Benefits; advantages. In both there is great sin and also some advantages for people (2:220).

The thing grew less, became exhausted; the thing crept out of its hole or went into it. The merchandise sold well and quickly. The market was lively. He
spent much his money so that it became exhausted; he gave alms. 

أَمْضِيَ الْمَالَ لِلَّهِ مَُّلَامٍ مَّعَهُ. (2:125)

Those who spend their wealth 

بِمَالِهِمْ فَتَقِ. (2:263)

for fear of spending 

فَلْيُتَقَ. (17:101)

A hole in the earth which has a way or passage to get out to a specific place. 

إِنْ تَبْتَغُوا نَفَقًا فِي الأَرْضِ فَلْيَتَقُ. (5:101)

He committed hypocrisy; he changed his creed or opinion; he lied; he blasphemed. 

أَمْضِيَ الْمَالَ لِلَّهِ مَُّلَامٍ مَّعَهُ. (9:97)

Money spent. 

لَا يَتَقُوْفُونَ نَفَقًا. (9:54)

They spend not any sum 

أَمْضِيَ الْمَالَ لِلَّهِ مَُّلَامٍ مَّعَهُ. (9:121)

Plural. 

قُلُوْفًا. (9:67; 63:2)

The Amir allotted the spoils to the army. 

إِناُ لَمْ نُنَفِّقْ إِلَّاٍ ثَقَالَةً مَّعَهُ. (17:73)

He gave him the spoils of war. 

إِناُ لَمْ نُنَفِّقْ إِلَّاٍ ثَقَالَةً مَّعَهُ. (8:2)

Wake up for it in the latter part of the night as a supererogatory service for thee 

فَنَفَقَ مِثْلَهُ لَتَكِ. (2:2)

And We bestowed upon him Isaac and Jacob as a grandson (21:73).

The current carried away the
rubbish. : He banished, exiled, excommunicated, expelled, repudiate, drove away, carried off. : Or they be expelled from the land (5:34).

[inf. noun  الماضي ] : He dug through or into anything. : He performed upon the eye the operation for cataract. : He went away or, through the land. : He acted as or was their leader. : They journeyed through the land seeking for a place of refuge (50:37). : The head, chief, leader of a people; one who is set over a people and taken notice of the action of people and responsible for them. : Twelve leaders (5:13). : A hole; perforation or bore in a wall; a narrow road in a mountain or a large hole through a thing. : They were not able to dig through it (18:98).

[inf. noun  الماضي ] : He became safe; he escaped. : He saved or rescued him and recovered it from such. : And He saved you from it (3:104). is syn. with  الماضي : They cannot recover it from it (22:74).

[inf. noun  الماضي ] : The bird pecked or picked up a grain with his beak; he struck a thing with a i.e. kind of pick axe; he made a snapping with his thumb and middle finger and made a sound with them; he made a light sound to put in motion the beast or horse by making his tongue adhere to his palate and then opening or suddenly drawing it away; he bored or perforated or made hole into a thing with a (pick). : When the trumpet is sounded (74:9). : A horn in which one blows or the angel shall blow on the Day of Resurrection. : The beak of a bird. : Split in a date-stone, hence paltry or worthless. : They will not give men so much as the little hollow in the back of a date-stone (4:54).

[inf. noun or  الماضي ] : He decreased it, diminished it, curtailed it, lessened it or made it defective, imperfect or
incomplete after it has been perfect and complete; he took it little by little.  

And do not give short measure: But diminish not his due or make him to suffer loss in respect of it or defraud him of a portion of it.  

Nor anything diminished of his life.  

Decrease; loss; defect; damage.  

Their portion undiminished.  

He undid it, dissolved it, broke it, made it unsound after having made it sound or firm.  

Who break the covenant of Allah.  

The load made his back to sound by reason of its weight or pressed heavily upon him so that his back was heard to make a sound; the blood oppressed his back by its weight or rendered him lean and emaciated.  

So because of their breaking their covenant.  

He punished, chastised, tormented him, he revenged himself upon such a one; he hated, abhorred, loathed such a one; he reviled or overwhelmed such a one with reproaches.  

He took vengeance on him or inflicted penal retribution on him for what he had done.  

We shall wreak vengeance upon them or exact retribution from them.  

Possessor of the Power to take vengeance or to requite.
turned aside or away from it or from the road. 

نَكَّثُ مَنْ كَبِرَ مَعْهُ (plural of نَكَّثُ) : Those who deviated from the right path (23:75). 

نَكَّثُ : He untwisted the end of the rope. 

نَكَّثُ الْمَسِيْوَاکَ : He made the head of the tooth-stick to be disintegrated, disunited or separated in its fibres. 

نَكَّثُ الْعَيْنَ : Drowsiness overcame his eye. 

نَكَّحَ : He married, took in marriage a woman. 

نَكَّحَتْ : She married and took a husband. 

نَكَّحَ : Hard, strait or difficult (applied to a man's life); water little in quantity.

نَكَّزَ : It (a man's life) was or became hard or strait and difficult; a she-camel's milk became deficient. 

نَكَّزَ : The water became exhausted; he was or became mean; he gave little or gave not at all.

نَكَّزَ : He refused him what he asked.
It (the herbage) will not come forth but with difficulty or scantily and unprofitably (7:59). A man who is unpropitious, mean, hard and difficult.

[inf. noun: He did not know or recognize the man, He was ignorant of the affair. The affair was or became difficult, hard or severe or it was or became bad, evil, abominable, foul or disapproved. He denied it; he disbelieved it, he disliked it; he deemed or declared it to be bad, evil abominable or foul. I denied him his right. I disapproved of his deed. He knew not who they were and conceived a fear of them (11:71). Which then of the Signs of Allah will you deny (40:82)? He changed or altered it to an unknown state so as not to be known; he disguised him or it. Make her throne unrecognizable to her (27:42). feminine of Their hearts are strangers (to truth) (16:23). (plural of) Party of strangers (15:63). Cunning, skill, intelligence; an epithet applied to a thing or an affair as also and = disagreeable, difficult, hard, arduous or severe. To a disagreeable thing (54:7). So He will punish him with a severe or dreadful punishment (18:88). Denial; disapproval or the manifestation thereof. There will be no possibility of denial for you (42:48). It also means changing or the changing what is = disagreeable, difficult, hard, arduous or severe. How terrible was the change I effected (in them) (22:45). Denied; deemed strange, extraordinary or improbable; any action disapproved or deemed or declared to be bad, evil, hateful, foul, abominable, ugly, hideous, unseemly. They enjoin evil (9:67). Denial on the faces of those who disbelieve (22:73): Most disagreeable of the voices (31:20).
[aor. inf. noun. نَكَسَ : He turned it over or upside down; he changed its manner of being or state; he turned it over upon its head. نَكَسَ رَأْسُهُ : He bent or lowered or hung down his head towards the ground for shame or by reason of abasement. نَكَسَ فِي مَرْضِهِ : He relapsed into his disease after recovery. نَكَسَ الْجُرْحَ رُبُسَهُ : They returned to their former state of disbelief; they reverted to disputation after they had taken the right course; they hung down their heads in shame and were completely dumb-founded or their heads were made to hung low for shame (21:66).]

[plural of نَكَّر : Carpets (88:16).]
he embellished or distorted speech with falsehood; he spread about what another has said to make mischief.

He calumniated or misrepresented him.

He made known conversation in a malicious and mischievous manner so as to occasion discord, dissension or the like.

A slanderer, calumniator.

Ant. The valley of Al-Namal. A Namlite; a member of the Namal tribe (27:19) (used both as masculine and feminine).

Finger-tips (3:120).

[aor. and inf. noun ] It (a road or way or an affair) became manifest, plainly apparent or open; he rendered a road or an affair manifest, plainly apparent or open.

A manifest, plainly apparent or open road or way (5:49).

Al-Mubarrad says that signifies the beginning of a way and signifies the well-trodden body of it (Qadir).

[aor. inf. noun ] The water ran upon or along the ground or made for a channel like that of a river; The blood flowed with force; he dug a channel for a river; he made a stream to flow; he made an inroad into the enemy's territory in the day time; he chid him; he checked or restrained him with a rough speech.

Do not chide or reproach them (17:24).

: He made it wide.

: A channel in which water flows; a river; rivulet; a brook; a canal of running water; a stream. It also means amplitude or abundance; light and amplitude.

: Surely, Allah tries you with a river (2:250).

and are plurals.

Verily the righteous will be in the midst of Gardens and streams (54:55).

With streams flowing beneath it (2:267).

: Day; day-time; (contr. of ); broad daylight from sunrise to sunset.

: I have called my people night and day (71:6).
He forbade him to do it; prohibited him to do it; he desisted from it; he gave it up. (79:41)

They had been forbidden it. (4:162)

He refrained, abstained or desisted from it as forbidden; he left, relinquished or forsook it. (2:276)

The people did not restrain one another from evil. (5:80)

They had been forbidden it (4:162).

He refrained, abstained or desisted from it as forbidden; he left, relinquished or forsook it. (2:276)

It ultimately reached him. (5:92)

They lighted the
fire. [aor. inf. noun] نَاصَ إِنْ فَرَيْبُهُ: He fled from or kept away from or left his associate. نَاصِ فَلَانَا: He missed such a one and went ahead of him. لَاتَ جَيْنَ مَنَا: There is no time or place of refuge (38:4).

[ar. inf. noun] نَاقٍ يُوْقُ: He broke in or trained a camel. نَاقَةُ: She-camel. هَذِهِ نَاقَةُ اللَّهُ لَكُمْ أُيُّهُ: This she-camel of Allah a Sign for you (7:74).

[ar. inf. noun] نَامَ يُوْقُ: He overcame or defeated him in sleeping. نَامَ: He lay; slept or felt sleepy or drowsy; he died. نَامَةُ رَجُلَةُ: His foot became benumbed. نَامَةُ السُّوْقَ: The market became dull. نَوْمُ: Sleep; slumber; drowsiness. لَاتْ نَأْخُذَهُ بِسَبَةَ وَلَا نَوْمَ: Slumber seizes Him not, nor sleep (2:256). نَامَّا: Dream; sleep; time of sleep; bed room. إِلَيْهِ أَرْيُ فِي النَّاسِ: I see in a dream (37:103). نَامَّا: One who is asleep. نَامِمَا وَهُمْ (نَامِمَانِ): نَامِمَانِ (plural of نَامِم): By night while they are asleep (7:98). For the difference between نَامَّا وَسِنَّ وَنَامُّ: See under نَامَّا.

[النّو]ُواَيِ: Date-stones (6:96).
[aor. نال نال inf. noun نالاَ and نالَ]. نال منَ عدوَهُ : He harmed, hurt or injured him, namely an enemy.

نال منَ عدوَهُ : He obtained or attained the object of his aim or desire from his enemy.

نالاَ : He reached him.

نالاَ : What one obtains or acquires of the bounty of another.

نالاَ : Their flesh reaches not Allah (22:38).

نالاَ : Nor do they cause an enemy any injury or nor gain any gain from an enemy (9:120).
26

باب اللهاء

Ha

Numerical Value = 5.
Pronoun: His place or position (12:79).

When used as a warning: Behold! you are they who ...... (4:110).

is plural when is added.

Come, read my book (69:20). When is added to the combined word is used when an address is intended.

: O ye people (2:22). is the plural of . It is used both as masculine and feminine.

is demonstrative pronoun, masculine gender. is demonstrative pronoun, feminine gender. is dual form masculine. or is dual from feminine.

: Is thy throne like this? (27:43)

[plural ] : Give here; bring here; come.

Produce or bring your proof (2:112).

[inf. noun ]: He or it descended or went down a declivity.

Go down to a town (2:62). He came forth from it.

Go forth, both of you, from here (20:124).

: Humble themselves for fear of God (2:75). They say : He became humble or submissive from fear.

: Such a one became low or abject.

: The dust rose and spread.

The ashes became mixed with dust and extinguished.

: Such a one died.

: The motes that are in the rays of the sun.

: So We shall scatter it into particles of dust (25:24).

[inf. noun ]: He slept or he slept in the latter part of the night; he remained awake or was sleepless or wakeful in the night; he awoke from sleep to pray or for some other purpose; he prayed in the night (as also ). Thus these verbs bear two contrary significations.

: He relinquished sleep for Prayer.

: And during the night wake up
[aor. inf. noun هجر] : He cut him off from friendly or loving intercourse; he forsook or abandoned him; he ceased to speak to him or to associate with him. 

And leave them alone in (their) beds (4:35). 

And part with them in a decent manner (73:11). 

And uncleanness do thou shun (74:6). 

He abstained from sexual intercourse in fasting. 

He talked nonsense, irrationally or foolishly or deliriously and confusedly. 

He slept or he slept in the night. 

He talked foolishly. 

He mocked or scoffed or ridiculed him and said respecting him what was bad. 

Big with pride talking nonsense by night about it (23:68). 

He went forth from the desert to the towns. 

(This is the primary acceptation with the Arabs); he left his place of abode emigrating to another; he emigrated from one land, town, district, country to another. 

They left their homes and strove for the cause of Allah (8:76). 

One who leaves his land, town etc. for another (act. part.). 

I am going or taking refuge with my Lord (29:27). 

And who goes forth from his home, emigrating in the cause of Allah (4:101). 

(plural): Refugees (19:100). 

Feminine of مهاجر (60:11). 

(pass. part.) : Forsaken or abandoned; talk or language uttered foolishly. 

My people indeed treated this Qur'an as a thing to be discarded; verily, my people have made this Qur'an a thing of which they have said what is not true (because when a person talks foolishly or irrationally, he says what is not true) (25:31). 

[asr. inf. noun هجر] : He slept or he slept in the night. 

They used to sleep but a little of the night (51:18). They say that هجر is sleeping in the day and هجر is sleep in the night. 

[aor. inf. noun هدم] : He demolished, pulled down the building with a loud crash; he weakened and broke the
building with a crash; he made the building fall with a crash. And the mountains fall down in pieces with a crash (19:91).


[**hadd**] [aor. inf. noun **yāhid**] and **hadd** (for intensification). He demolished, broke or pulled down the foundation and felled it. He broke his back. There would have been pulled down cloisters (22:41).

[**hadda**] [inf. noun **yāhid** and **hadda** and **hadda** to the **ṭarīq** to the **ṭarīq** to the **ṭarīq** ]: He showed him the right path and made it known to him. He led the way for such a way. These it is whom Allah guided aright. In that He has guided you to the true faith (49:18). And He guided him to a straight path (16:122). He accepted, followed guidance. So whoever follows, follows it for the benefit of his own soul (39:42).

**hadd** is used generally in three different senses: (1) To show the right path. And We have shown him the two highways of good and evil (90:11). (2) To lead to the right path. We will certainly lead them to Our ways (29:70). (3) To make one follow the right path till one reaches the heavens or goal. All praise belongs to Allah Who has guided us to this (7:44). Is then He Who leads to the truth more worthy to be followed or he who finds not the way himself unless he be guided (10:36). A guidance for the righteous. One who leads to the right path. And there is a Guide for every people (13:8). Sacrifice for Mecca; anything venerable or precious. To be brought as an offering to the Ka'ba (5:96). The right way; way of salvation; true religion. Has sent His Messenger with guidance (61:10). When we heard the call to guidance (72:14). One who is rightly guided; one who has accepted or
followed guidance. So some of them followed the guidance (57:27). He whom Allah guides is on the right path (7:179). Plural (act. part. and pass. part.). Present.：“وَأَيُّهَا الْمُهَيْدُونَ” : I am going to send them a present (27:36).

He whom Allah guides is on the right path (7:179). Plural (act. part. and pass. part.). Present.

He tore up. [aor. and inf. non] It was or became soft, flabby, fragile, brittle. [aor. and inf. non] The tree dropped its leaves. [aor. and inf. non] He beat the leaves with a staff or stick in order that he might break them. [aor. and inf. non] He dropped its leaves. [aor. and inf. non] The tree dropped its leaves. [aor. and inf. non] He beat the leaves with a staff or stick in order that he might break them. [aor. and inf. non] He broke and defeated and routed the enemy. [aor. and inf. non] He killed such a one. [aor. and inf. non] He dug the well. [aor. and inf. non] A defeated army (38:12). [aor. and inf. non] So they routed them by the command of Allah (2:252).
they might fall. And I beat down therewith leaves for my sheep (20:19). (aor. بهَشُ وَ يَهْشُ inf. noun هَشَةُ and هَشَةُ) : He was or became cheerful, brisk, lively.  

[аор. بهَشُ inf. noun هَشَةُ] : He broke the thing.  

[аор. بهَشُ inf. noun هَشَةُ] : He broke the thing completely.  

[аор. بهَشُ inf. noun هَشَةُ] : He milked the she-camel.  

[аор. بهَشُ inf. noun هَشَةُ] : Dry grass broken into pieces.  

[аор. بهَشُ inf. noun هَشَةُ] : It became dry, broken grass (18:46).  

[аор. بهَشُ inf. noun هَشَةُ] : He transgressed against him, wronged him and was unjust to him.  

[аор. بهَشُ inf. noun هَشَةُ] : He wronged him or deprived him of or usurped his right.  


[аор. بهَشُ inf. noun هَشَةُ] : So heavy as to be near breaking (26:149).  

[аор. بهَشُ inf. noun هَشَةُ] : The man came running in fright, or he advanced with his eyes fixed on something from which he did not raise them.  

[аор. بهَشُ inf. noun هَشَةُ] : Hurrying on in fright, raising up their heads (14:44).  

[аор. بهَشُ inf. noun هَشَةُ] : The man came hurrying in fright. It also means he looked with humility and humbleness.  

[аор. بهَشُ inf. noun هَشَةُ] : One who looks at a thing without raising his eyes.  

_particle of interrogation.  

: Is there anyone who will take heed? (54:41) When followed by إلا (except or but) may be translated in the form of a negative statement.  

: You do not find fault with us but because we believe (5:60). Sometime it is used in the sense of فَدَأ (verily) to express a positive statement.  

[аор. بهَشُ inf. noun هَشَةُ] : He was or became agitated, restless, seized with abject discouragement.  

[аор. بهَشُ inf. noun هَشَةُ] : One who becomes restless, easily agitated and discouraged when in difficulty; one who is greedy about wealth and miserly in spending it; One who is much grieved and loses patience when in trouble (70:20).
مَلَّكُ
[1] [aor. and inf. noun مَلَّكَ ] مَلَّكَ : He died (used generally in a bad sense); he or it perished or came to naught; he or it came to an end and became non-existent. إن مَلَّكَ أنَّ مَلَّكَ : If a man dies (4:177). إن مَلَّكَ عَلَى سُلْطَانَ : My authority perished from me (69:30). إن مَلَّكَ : He destroyed him or it; he brought him or it to naught; he caused him to perish; he punished him. إن مَلَّكَ : And indeed We destroyed the generations (10:14). مَلَّكَ : One who perishes (act. part. from مَلَّكَ). مَلَّكَ : Everything will perish (28:89). مَلَّكَ (syn. with مَلَّكَ) : Destruction; ruin. مُلَكُو : Do not cast your selves into ruin with your own hands (2:196). مَلَّكَ (act. part. from مَلَّكَ) : One who destroys (7:165). مَلَّكَ : We have appointed a fixed time for their destruction (18:60). مَلَّكَ : We witnessed not the destruction of his family (27:50). مَلَّكَ : Time and place of destruction.

ِهُلَمَّ
[Is both transitive and intransitive] : Come, Bring forth or produce; cause to come; here; well; up with. هَلَمَ : The wind became still. هَلَمَ : The earth became lifeless, without herbage without wood and without rain. هَلَمَ : And thou seest the earth lifeless (22:6). هَلمَ : And yet destruction was not accomplished (26:10).

ِهِمَّدَ
[aor. inf. noun هَمْدَ ] هَمْدَ : The fire became extinguished entirely. هَمْدَ : He died; he perished; The wind became still. هَمْدَ : The earth became lifeless, without herbage without wood and without rain. هَمْدَ : And thou seest the earth lifeless (22:6).

ِهِمَّرَ
[aor. and inf. noun هَمْرَ ] هَمْرَ : He poured out or forth the water. هَمْرَ : He demolished the building. هَمْرَ : He talked much. هَمْرَ : The water poured forth; the water flowed. بِهِمْرَ : With water pouring down (54:12).
incited him. He suggested evil to his mind. (plural همَّةٌ): Madness or insanity; evil suggestion of an evil person which he inspires into the minds of others; incitement. 

هُمّةٌ مِّن همَّةٍ: I seek refuge in Thee from the incitement of the evil ones (23:98). 

همَّةٌ: One who blames, upbraids, reproaches or finds faults with others much or habitually or behind their backs. It is syn. with همَّةٌ. 

همَّةٌ: Woe to every backbiter, slanderer (104:2). 

Back-biter; one who goes about slandering (68:12).

همَّةٌ [aor. inf. noun *هَمْسَ التَّكلُّم* همْسُ]: He spoke inaudibly or in a low, faint, gentle or soft manner. 

همَّةٌ الطَّعَامُ: He chewed the food. 

همَّةٌ السُّبْعُونَ في الصُّمَّورِ: The devil suggested vain things in the bosoms. 

همَّةٌ الأخافُ وألفُادُ: I heard the soft-sounding treading of the feet of the camels and of the feet of men. 

همَّةٌ: A low, faint, gentle or soft sound. 

فَلا تَسْمَعُ إِلَّا هُمَّةٍ: Thou shall not hear but subdued sound of footsteps (20:109).

همَّةٌ [aor. inf. noun *هَمْسَ الْكَلَّام* همْسُ]: He meditated, proposed to himself or intended to do the thing. 

همَّهُ بِنَفْسِهِ: He determined upon it in his mind. 

أَذَ هُمَّ قُوْمٌ أَن يُسْتَعْطَى الْيَكْمَ أَبْدِيهِمُ: When a people intended to stretch out their hands against you (5:12). 

همَّهُ كَلِّ مَأْتَى بِرَسُؤْلِهِمْ: Every people strove to seize their Messenger (40:6). 

همَّهُ: It rendered him anxious; it disquieted him and grieved him. 

قَدْ أَهْمَهُمُ الْفُسُوحُ: They were anxious concerning their own selves (3:155). 

همَّهُ: Purpose or intention; a thing intended; anxiety or disquietude of mind, distress or disquietude affecting the heart by reason of some harm that is expected to happen. It differs from عَمْهُ which signifies distress or disquietude affecting the heart or mind by reason of what has happened or both. According to some the words are syn.

همَا [aor. inf. noun *هَيَنَّا هِيَنَّهُ* and هَيَنَّةُ] and هَيَنَّةٌ [aor. inf. noun *هَيَنَّةُ]: The food was or became pleasant or easy to swallow or agreeable. 

همَا: He gave him plentifully; he aided, succoured or defended him. 

همَا: What is pleasant; a thing that gives unalloyed enjoyment. 

فَكُلَّلَهُ هِيَنَّهَا مُرَبِّنَا: So enjoy it as something
pleasant and wholesome (4:5).

[ar. inf. noun : He returned from evil to good or from good to evil; he repented and returned to the truth. means the same thing. : We have turned to Thee (7:157). and : He became a Jew. : Those who were Jews and the Christians (2:63). : He made him a Jew. : His parents make him a Jew or a Christian. : It (beverage or wine) intoxicated him and rendered him languish and caused him to sleep. : He rested; he slept; he was gentle.

[ar. inf. noun : He pulled it down; he demolished it. : He slew the people and threw them down prostrate. or : It became pulled down; it became demolished or fell into ruins; it tumbled down; it collapsed; it broke down; it cracked in its hinder part, remaining yet in its place. : So it tumbled down (9:109). : Falling down; cracking without falling; water-worn. : On the brink of a water-worn bank (9:109).

[ar. inf. noun : The man was or became low, base, vile, contemptible, despicable, weak and at rest. : The matter was easy and light to him. also means he or it was or became gentle and easy. : He held him in light estimation or in contempt; he despised him; he made light of him or it; he disgraced, abased humiliated or debased him; he rendered him abject, vile, mean, paltry, contemptible, despicable or ignominious. : He says, "My Lord has disgraced me (89:17). (act. part. from ) (pass part). : And will abide therein disgraced (25:70). : Walk with ease or with dignity. : This is a contemptible thing. : They walk on earth in a dignified manner (25:64). : You shall
be awarded the punishment of disgrace (6:94).  

 Thou Lord said, it is easy for Me (19:10).  

 He, it.  

 He is Allah, The One (112:2).  

 He, it.  

 He or it inclined towards him or it.  

 What you yourselves desire not (2:88).  

 He or it inclined towards him or it.  

 He or it inclined towards him or it.  

 He followed his evil desire.  

 The people of erroneous opinions.  

 One of the names of Hell; an abyss; a deep place of which the bottom cannot be reached.  

 Hell will be his mother (101:10).  

 The firmament; an empty thing; a void; a coward because his heart is empty, having no courage; a
vacant space (or thing). Their minds are utterly void (14:44).

[162x685](aor. حَانَّ and حَانَّ) : The man was or became of goodly or attractive appearance. حَانَّ السَّيِّدَةَ : He desired or longed to see him. حَانَّ الْأَمْرُ : The affair was or became practicable to him or feasible or attainable for him. كُلُّ لِكُمْ مَّنْ أَمَرَكُمْ مَوَافِقًا : And He will provide for you some easy course in your affair (18:17). حَيَّةُ : Form, fashion, appearance or figure; guise or garb; state, condition or case; manner, mode or quality of being goodness of form. حَيَّةً : I will fashion out for you a creation out of clay after the manner of a bird (3:50).

[162x663](aor. حَبَّ and حَبَّ) : He cried out or called to him say حَبَّ بَلَّانَ : Give me, O man! حَبَّ is a word of exclamation denoting wonder. It is used in the sense of حَبَّ and حَبَّ : Come, come forward; hasten, "set forth journeying". حَبَّ لَكَ : Now come; I am ready to receive thee (12:24). حَبَّ وَ حَبَّا : Give or bring forth or produce. حَبَّ : Say, produce your proof (2:112).

[162x583](aor. حَجَّ and حَجَّ) : The thing became raised, excited, stirred up or provoked. حَجَّ عَيْنَةٌ : His eye became inflamed. حَجَّ الحُرَبَ : The war became excited. حَجَّ الْأَرْضِ : It (a plant or herbage) dried up. حَجَّ (inf. noun حَجَّ) : The plants or herbage or leguminous plants of the land dried up. حَجَّ : Then it dries up (39:22).

[162x567](aor. حَالَ) : He put or poured the earth over it. حَالٌ عَلَيْهِ الْتَّرَابَ : The wall fell in ruins and broke or crumbled down. حَالٌ : Sand that will not remain steady in its place but falls down; running sand. حَالٌ : A crumbling sand-hill (73:15).

[162x647](aor. حَمَّ and حَمَّ) : He loved him or it; he passionately desired it. حَمَّ : He was or became thirsty. حَمَّ على
He went at random, not knowing where he was going. They wander aimlessly in every valley (26:226).

Drinking as the insatiably thirsty camels drink (56:56).

A person afflicted with extreme love (هیم، feminine); a camel or person suffering from dropsy or insatiable thirst or extreme love.

A night without stars. A perplexed man. Thirsty. Severe thirst; dropsy or a kind of disease from which camels suffer from insatiable thirst; insanity caused by extreme love.

The man said Amen. The bird fluttered its wings over its youngs. Such a one became a protector and guardian over it.

According to Lisan the word هومن is derived from هومن which is originally هومن being really هومن and means Witness; Afforder of security and peace; Controller and Superintendent of the affairs of men; Guardian and Protector.

And a Guardian over it (5:49). The Bestower of security, the Protector, the Mighty (59:24).

Denotes one’s deeming a thing remote or improbable and despairing of it; and means بعد جدًا: He or it was or became very far off or ل. ما بعد أمَّن: i.e. how far he or it was; signifying the intensification of the sense of بعد. The word هیهات followed by ل means بعد الصدق or بعد التصديق or بعد TR (it was far from being believed or from truth or simply remoteness) and without it, it denotes the pronouncing a thing remote. بعد كذا: Far or far from being believed or from truth is such a thing.

Remoteness or remoteness from being believed or from the truth is to be attributed to such a thing. بعد هیهات لذا: Far, very far from truth is that which you are promised (23:37).
27

باب الوَاوِ

و

Wāw

Numerical Value = 6.
æ means also; then; while, during; at the same time; together; with; but; however. It is also syn. with رَبّ i.e. frequently; sometimes; perhaps. It is also a particle of swearing meaning "by" or "I swear" or "I cite as a witness". In the sense of "by", "I swear", "I cite or call as witness" the particle has been used in 37:2; 50:2; 68:2; 77:2; 91:2 among others.

[æor. وَأَدَّ الْبَيْنَىُ: He buried his daughter alive in the grave and put a load of earth upon her. The earth hid or concealed him and as it were removed him. And when the female infant buried alive is questioned about (81:9).]

[æor. وَأَلَّا : He sought refuge from it. وَأَلَّا: He hastened towards the place. وَأَلَّا فَلاَنَا: He took him as a refuge. وَأَلَّا إِلَى الْمَكَانِ: He turned to God. مُؤَبَّلَا: Refuge (18:59).]

[æor. وَبْرَ: A camel had much fur or soft hair. وَبْرُ: The fur or soft hair of the camel and of the hare or rabbit and the like. وَمِنْ أَصْوَافِهَا وَأَوْبَاهَا: And from their wool and furs (16:81).]

[æor. وَيِقَ: He was ruined; he perished. وَيِقَ: It ruined or destroyed him; it humiliated or disgraced him; he put him in prison. مُؤْبِقٌ: A barrier; prison; a place of destruction or a dangerous place. وَجُعَلْتُهُ مُؤَبَّقًا: And We shall place a barrier between them (18:53).]

[æor. وَبِلْ: He beat such a one continuously. وَبِلْ فَلاَنَا بَالْعَصَا: The rain fell in torrents. وَبِلْ: Heavy or violent rain. فَاصَبَاهَا وَبِلْ: Heavy rain falls on it (2:266). وَبِلْ: Damages; vexation; sin; punishment; an evil result. وَبِلْ أَمَرَهُ: So that he may taste the penalty of his deed (5:96). وَبِلْ: terrible; violent; dangerous. مَؤْبِقٌ: terrible seizing (73:17).]

[æor. وَتِنَّ: the water continued to flow and did not cease. وَتِنَّ: He continued to stay in the
house. [aor. inf. noun وترة] and [aor. inf. noun وترة مالا] : He made it (a number) sole; one and no more; he made it to be an odd number. وترة مالا : He made him to suffer loss in respect of his property. وترة حقة : He made him to suffer loss or detriment in respect of his right; he abridged him or deprived or defrauded him of it wholly or partially. ولن : He (God) will not deprive you of the reward of your actions (47:36).

وترة الحب : He made the tidings to follow one part after another or according to As, with a small space between every two portions thereof. وترة وترة : It was consecutive or was so with intervals. وترة متواتر : Consecutive, but with small intervals thus differing from جاوة وترى متابغ : They came following one another, one after another, or interruptedly. وترة وترة : Then We sent Our Messengers one after another or at intervals, or making a long time to intervene between every two (23:45). وترة وترة : Single; sole; only; one and no more; odd. وترة : A way, course, mode or manner of acting or conduct.

وُتْنَد [aor. inf. noun وَتَنَد] : [both intransitive and transitive] : He fixed a wooden peg or stake in the ground or in a wall. وَتْنَد في بُنيّة : He remained fixed in his house. وَتْنَد : Tent-pegs; poles, wooden nails; stakes. وَتْنَد الأَرْض : The chief men of the towns. وَتْنَد الْأَلْلَاد : The teeth. وَتْنَد الْقُرْف : Lord of large armies or stakes or firmly established dominions (38:13).

وَقَّتَ [aor. inf. noun وَقَّتَ] : It was or became firm, stable, fast or strong. وَقَّتَ : He trusted or confided in him. وَقَّتَ : He made it firm, stable, fast or strong; he bound or tied him or it firmly or strongly in a bond. وَقَّتَ : Ties; strong rope; fetter; chain. وَقَّتَ : Compact; alliance; covenant; captivity. وَقَّتَ : Bind fast the fetters (47:5). وَقَّتَ : Firm and strong handle (2:257). وَقَّتَ : The covenant which He made with you (5:8).
compact; a contract; a covenant; an agreement; a treaty; an engagement; a bond; an obligation.

United you give me a solemn promise in the name of Allah (12:67).

And We took from them a firm covenant (4:155).

and [aor. ] : The wall fell down.  The man fell down and died.  The sun set.  And when they fall down (dead) on their sides (22:37).

and [aor. ] : He found; he got.  He was or became rich.  Dwell them according to the best of your means (65:7).  We found him steadfast (38:45) (found in the sense of knew by experience).  He loved her passionately.  We found him with her provisions (3:38).  He found with her what your Lord promised you to be true (7:45).

[ aor. ] : He was frightened at some sound or other thing that fell in his mind or ear.  He conceived a thing in mind.  He conceived it; he perceived it; he experienced it; he became sensible of it.  You urged neither horse nor camel for that (59:7).  On that day hearts will tremble, He found him steadfast (38:45) (found in the sense of knew by experience).  He lighted on it; he attained it; he discovered it; he perceived it; he experienced it; he became sensible of it.  You urged neither horse nor camel for that (59:7).  On that day hearts will tremble.
[aor ینجُل ینعَل: He feared and trembled with fear. وَجَلَ: He was very much afraid of him. وَجَلَ: Fear; fright. وَجَلَ: One who fears. وَجَلُونَ (plural). وَجَلُونِ: We are afraid of you (15:53). وَقُلُوهُمْ وَجَلِّ: Fear not (15:54). Their hearts are full of fear (23:61).

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وَجَلَ inf. noun وَجَلَ: He was very much afraid of him. وَجَلُونِ: We are afraid of you (15:53). وَقُلُوهُمْ وَجَلِّ: Fear not (15:54). Their hearts are full of fear (23:61).

وَجَلَ inf. noun وَجَلَ: He beat his face; he repelled such a one. وَجَلَ: He became honoured, dignified, respectable. وَجَلَهُ ال٨٠ِ: Honourable or respected (3:46). وَجَلَهُ ال٨٠ِ: He sent him towards him. وَجَلَهُ ال٨٠ِ: Wherever he sends him, he brings no good (16:77). وَجَلُّ ال٨٠ِ: He faced or turned the face of the dead body toward the Ka'bah. وَجَلُّ ال٨٠ِ: He turned his face or went towards it or him. When he turned his face toward Madian (28:23). وَجَلُّ ال٨٠ِ: I have turned my face or attention towards Him (6:80).

وَجَلَ: Face; the part visible to the sight of an onlooker; the thing itself; direction; object or purpose; destination; deed or action to which a man directs his attention; the desired way; favour or countenance; the first part of a thing; the leader or chief of a people; care and protection; dignity or respect. وَجَلَمَا تَنْهَى وَجَلَمَا تَنْهَى: Their leaders shall be thrown in Hell or will be thrown down on their faces (27:91). وَجَلَمَا تَنْهَى وَجَلَمَا تَنْهَى: And submits himself wholly or directs his whole attention to Allah (31:23). وَجَلَمَا تَنْهَى وَجَلَمَا تَنْهَى: Faces on that day will be bright (75:23) and also means before or in the face of a person. وَجَلَمَا تَنْهَى: He bid it before his face or before him (12:97).
First part of the day. Believe ...... in the early part of the day (3:73).

Fُعَوْسُهُوُا ا لَجُوْهَكُمْ ْوَجُهُ الْقُوْمُ ْوَجُهُ الْوَهْرِ.

First part of the time. The leader of the people. Cover your faces with grief or disgrace your leaders (17:8).

Liَبِسَوَهُوُا ا لَجُوْهَكُمْ ْوَجُهُ الْذَّهِرِ.

There is no sense or meaning or truth in your talk. Such a one is most handsome physically or in manners and morals. He went at random. The end or result of an affair to which it leads. In every respect; from every point of view. He restrained him from his object, purpose or object. Also means, the mode or manner of a thing. For every one there is a goal (2:149). In every respect; from every point of view. He restrained him from his object, purpose or object. Also means consideration and regard. Direction; object or purpose; cause or reason; destination; mode or manner of action. And for every one there is a goal (2:149).

وَحَدٌ [aor. َيَحْدُ inf. noun َيَحْدُ and َوَحْدَةُ and َوَحْدَةُ [inf. noun َوَحْدَةُ وَحْدَةٍ and َوَحْدَةُ وَحْدَةٍ] and َوَحْدَةُ] and َوَحْدَةُ and َوَحْدَةُ: He or it was or became or remained alone, by himself, itself, apart from others. (inf. noun َوَحْدَةُ َوَحْدَةٍ) He declared God to be one or declared his belief in the unity of God. َوَحْدَةُ َوَحْدَةٍ: Alone. َوَحْدَةُ: I saw him alone. َلا لِلَّهِ الْأَلَّلَهُ َوَحْدَةٍ: There is no deity but God alone. َإِذَا ذَكَرَ الْلَّهُ َوَحْدَةٍ: When Allah alone is mentioned (39:46). َوَاحِدٌ: One; the first of the number, in several cases syn. with َأَحَدٌ (alone; single). See article َأَحَدٌ. َأَحَدُ: Surely, your God is One (37:5). َأَحَدٌ: From a single soul (4:2). َأَحَدُ: Would have made you one people (5:49). َأَحَدُ: Then crushed in a single crash (69:15). َأَحَدُ: A man by himself; solitary; alone; lonely. َأَحَدُ: A man who has no one to cheer him by his society. َأَحَدُ: Whom I created alone (74:12).

وَحَشَّ [aor. َيَحْشُ inf. noun َوَحْشًا and َوَحْشًا and َوَحْشًا] and َوَحْشًا: It [a place] abounded in wild animals. َوَحْشًا and َوَحْشًا: It [a place] was or became desolate, deserted or destitute of human beings. َوَحْشًا: He (a beast) became wild or shy; he (a man) became unsocial or shy. َوَحْشًا: Loneliness; solitude; lonesomeness. َوَحْشًا and َوَحْشًا and َوَحْشًا: 
All these words are used in a collective sense meaning wild animals or such animals as are not tamed. وَحِيٌّ signifies a single one of such animals. : When the beasts are gathered together (81:6).

وَحِيٌّ or [inf. noun وَحِيٌّ] : He communicated or gave order or made a request by gesture or sign; he talked (to him) in secret or he talked (to him) in such a way that others should not hear him. : When the beasts are gathered together (81:6).

وَدَّ [aor. inf. noun وَدَّ] : He left the thing behind. وَدَّ : He left the thing behind. وَدَّ : He put down the thing, deposited it, abandoned it, forsook it, let it alone. : He forsook or deserted (him).
or: Thy Lord has not forsaken thee (93:4).
Leave alone their annoyance (33:49).
He entrusted him with property for safe custody. A depository; a place of safety or security; womb or part of the body in which the child lies before its birth (6:99).

[ aor. inf. noun ]: The rain fell. [ aor. inf. noun ]: The sky began to rain. : Rain (24:44).

Also means, atone for a murder by paying blood-money. : Blood-money (4:93).

He inherited the property of his father or inherited his father. Solomon was heir to David (27:17).
He may be heir to me and to the House of Jacob (19:7).
He made him to inherit the thing. He (God) made you inherit their land (33:28).

An heir. (plural) : One of the attributes of God. You devour the heritage (89:20).
æøøø : He or a camel came to it or arrived at it, namely water; also which means he came to water to drink it; he arrived at it (namely a town or country or the like) whether he entered it or not.

æøÖøÛ : When he arrived at the water of Madian (28:24). Úøç»öæ»ï : If these had been gods, they would not have come to it (21:100). Æøøø€ : He brought him to the water-place or simply he brought him. Êø^øæ»øøâöÜö : And will lead down into the Fire (even as cattle are brought to a water-place) (11:99).

æøøë : Coming to or arriving at water; water to which one comes to drink; the time or turn or place of coming to water; a company of men or a number of camels or birds; a share of water; the turn of fever when it attacks the patient intermittently or periodically. Ùøç» from æøøø : is passive participle and means a place or person arrived at or visited, æøø : is active participle and means a man or a camel who comes or arrives at a place.

æøï Ñø: The tree put forth its leaves. æøø and æøï are plurals. æøø is also singular.

æø øp [inf noun ] and æøöp [inf noun ] : The man became rich. æøø : Leaves; foliage; parchment; sheet of paper; minted silver coins; the prime and freshness of a thing; the youth of a community. Ùøç» with the leaves : With the leaves of the Garden (7:23).

æøök [inf noun ] [aor. ] : He concealed the thing. æøök or æøík : He produced fire from the piece of wood called
How he should hide the corpse of his brother (5:32).

So that he might make known to them what was hidden of their shame (7:21).

The fire that you kindle (56:72).

When they were hidden behind the veil (38:33).

Striking sparks of fire with their hoofs (100:3).

The fire that you kindle (56:72).

When they were hidden behind the veil (38:33).

So that he might make known to them what was hidden of their shame (7:21).

Possibly, the word also contains a hint that bright prophecies about the advent of the final Shariah and the last law-giving Prophet lie hidden in it. The name may have its origin in the popular Jewish belief that the original Pentateuch, like everything celestial, consisted of fire, being written in block letters in flame upon a white ground of fire (Jew. Enc. XII. 197).

[aor. inf. noun] وَزَرَتُ: He bore or carried the thing.

[aor. inf. noun] وَزَرَ: He bore or carried the thing.

[aor. inf. noun] وَزَرَتُ: He bore or carried the thing.

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[aor. inf. noun] وَزَرَتُ: He bore or carried the thing.

[aor. inf. noun] وَزَرَتُ: He bore or carried the thing.
from cruel and tyrannous acts; they marched like an ordered and disciplined army; their first part was stopped in order that their last part might join them (27:18); they shall be placed in separate groups (27:84).

æøøáø [aor. inf. noun: He weighed the thing or he determined or estimated the weight of the thing. æøøáø: The thing became heavy and weighty. æø»Þ÷^: The act of weighing or the weight of a thing or weightiness. æøøáø: The man was of weighty opinion.]: When they give by measure to others or weigh to them (83:4).

æø-fetch. This man is of perfect judgement and opinion. æø»áº: The man was of weighty opinion. ÛÔûà»$: Every thing in proper measure (15:20).

æøø¼ø [aor. and inf. noun: He stood between two things. æøø¼ø: The house was sufficiently spacious. æøø¼ø: The thing was]
ample or abundant.  

My mercy encompasses all things (7:157).  

Our Lord, comprehend all things in Thy mercy (40:8).  

It is not in his power to do it.  

Allah does not burden any soul beyond its capacity (2:287).  

Width or extent; ampleness of means, or plentifulness; capacity or power; wealth;  

He has not been given ampleness or abundance of wealth (2:248)  

Allah will make both independent out of His abundance (4:131).  

He became rich.  

God made him rich.  

He made the thing spacious.  

The rich man according to his means (2:237).  

We have vast powers (51:48).  

He gathered and heaped up the thing; he carried the thing; he loaded the thing.  

And the night and all that it envelopes.  

The affair became in good order, complete, perfect, whole.  

And the moon when it becomes full, its height becomes complete i.e. it becomes Badr, from the 13th to the 15th night (84:19).  

He did a deed by which he became near to God.  

He sought to bring himself near to him, or to approach or gain access to him or to advance himself in his favour by such means.  

Means of access to a thing; means of becoming near to or intimate with a thing or person; honourable rank with a king; degree; affinity; connection.  

And seek the way of approach to Him (5:36).  

He stamped, marked or branded a thing.  

He deliberated over the thing and considered it or examined it and did so repeatedly to know it or obtain a clear knowledge of it; he recognized the thing by
an external sign. I perceived goodness in him or I read signs of goodness in him. We will brand him on the snout (68:17). One who can read signs is plural (15:76). The boy was handsome. Handsome.

First sleep, slumber, nap; drowsiness. Slumber seizes Him not nor sleep (2:256).

Devil suggested to him or whispered to him evil suggestions (20:121). Diabolical suggestion, temptation of the devil; evil whispering (114:5).

He made the cloth beautiful with different colours; he embroidered the cloth. He embellished the talk at the expense of truth. Any colour different from the main body of colours; mark or sign; blemish or defect in colour. No blemish in it (2:72).

It continued; it was constant; it was settled or firm. He kept, attended or applied himself constantly, perseveringly or assiduously to the thing and managed or conducted it well. To Him shall be rendered obedience perpetually or constantly, whether man is content with that which he is commanded to do or not, or whether it is easy for him or not (To Him is one perpetual obedience (16:53).

He remained in the house. He closed or shut the door. He stopped up the mouth of the kettle. It (Fire) will be closed in on them (104:9). A court or open space in front of a house; a threshold of a door. Their dog stretching out his forelegs on the threshold (18:19).
praised the thing; he gave the thing a character.

We know what they describe or allege (23:97).

Description; assertion; allegation; praise.

He (God) will reward them for their assertion (6:140).

[aor. inf. noun ولصل the shayâbah) : He joined or connected this thing with that; he brought the two things together. ولصل : He had close and friendly relations with him. ولصل الله : Those who join what Allah has commanded to be joined (13:22). When he saw their hands not reaching it (11:71).

Except those who are connected with a people (4:91).

[aor. inf. noun ولصل the shayâbah) : He united or joined one thing with another; ولصل الله : He conveyed it to him. ولقد وصلنا لهم القول : We conveyed to them the Word; We sent the revelation or the Word to them continuously (28:52).

[aor. inf. noun ولصى the shayâbah) : He enjoined upon him with such a thing; he charged him with such a thing; he exhorted him to do such a thing. ولصى Abraham enjoined this (upon his sons) (2:133). He enjoined upon me Prayer (19:32). They exhort one another to accept the truth and exhort one another to be steadfast (103:4). He made a will in his favour, making him heir to his property (after his death). Have they made or left it as a legacy (left it as a will) to one another (51:54)? ولصي : Legacy; will; testament; injunction; bequest; charge; command; an admonition with an endeavour to persuade. ولصي من بعد : After the payment of any bequests which they have been bequeathed. This is an injunction from Allah (4:13). If he leave much wealth that he make a will to parents (2:181).
They will not be able to make a will (36:51). (act. part. from أَوْضَىُ : One who makes a will, a testator. مُفْصِلِيُ : He who apprehends from a testator, a partiality (2:183).

وضع

[ar. inf. noun وضع : He put down, set up or set. وضعُو : He humbled him; وضعُو التَّرَابِيَّةُ : He forged the tradition. وضعُو المَوْتِيَّةُ : He edited or wrote the book. وضعُو الْحُرَّبِ : They relinquished war; they made peace. وضعُو عِنْدَهُ الْإِضْرَّةُ : He remitted or took a burden or anything unpleasant from him. وضعُو الْمَيْيَّةٍ : He (God) set up the measure (55:8). وضعُو الْأَرْضِ وضعُو للْأَلَّامِ : He (God) set the earth for (His) creatures (55:11). وضعُو : When she was delivered of it (3:37). وضعُو عَنْكُ وَزَرَكَ : We removed (or took off) from thee thy burden (94:3). Removes from them their burden (7:158). وضعُو تَغْلِبَ الْحُرَّبَ أَوْزَرَهَا : Until the war lays down its burdens (47:5). وضعُو : You take off or put aside or lay down your clothes (24:59). وضعُو بَيْتٍ وضعُو : First House set up or built (3:97). وضعُو الْأَبْعَرَ فِي سَبُورِهِ : The camel went quickly in its pace. وضعُو عَلَّلَكُمْ : Would have hurried to and fro in your midst (9:47). وضعُو (plural). وضعُو : Place. وضعُو (plural). وضعُو بَيْنَكُمْ : Goblets properly placed (88:15).

وضع

[ar. inf. noun وضعُو : He performed his ablution or washed himself with water for Prayer. وضعُو : The water with which is washed for Prayer.

وضع

[ar. inf noun وضع : He set jewels upon the thing; he folded the thing, entwined it. وضعُو مَضِدْ : Inwrought with gold and jewels (56:16).

وضع

[ar. inf. noun وضعُو : He trod underfoot the thing. وضعُو الْمَيْيَّةٍ : He mounted the horse. وضعُو أَرْضٍ الْعَذَّبُ : He entered the enemy’s land. وضعُو وَطَنٍّ : َوَطَنُو أَرْضٍ الْعَذَّبُ : The place trod underfoot; a track. وَطَنُو : Nor do they tread a track (9:120). وَطَنُو الْقَوْمِ عَلَى الْأَمْرِ : He agreed with him respecting the matter.

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The people agreed with one another respecting the affair. That they may agree in the number (9:37).

A want; a need; an object of want or need; that which one proposes to accomplish or of which one is desirous (33:38).

He dwelt or resided or settled in the place. Home; place of permanent residence. Place of residence; a scene of battle or a battle-field. On many a battle-field (9:25).

He promised (generally a good thing). He threatened with something evil. God has promised the believers (24:56). He was strict in keeping his promise (19:55). Warning. And fears My warning (14:15). Promise; pointed or fixed time; promised place; appointment; You broke your promise to me (20:87). They have an appointed time for them (18:59). Your appointment shall be for the day of the festival (20:60). (female of Promise: appointment; Allah does not break (His) promise (3:10). You would have certainly differed with regard to the appointment (8:43).

He exhorted, admonished or warned; he commanded (him) to obey; he gave (him) good advice or counsel; he reminded (him) of that which should soften his heart. I only exhort you to do one thing (34:47). Allah admonishes you that you never return to the like thereof (24:18). Exhortation; warning, admonition. A warning, an admonition from his Lord (2:276).

He gathered the thing and preserved it; he grasped together the thing and put in a vessel, a
receptacle; he preserved it in the memory, retained in the memory.

Øµø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø­Ø-
promise, covenant, compact.

- فَوَّّفُوا بِالعَفُوَّد (5:2): Fulfil the compacts
- فِيّوُفُّونَ بِالنَّذَر (76:8): They fulfil their vows
- إِبْرَاهِيمُ الْدَّيْنِ وَفَقِي (53:38): Abraham who fulfilled or carried out fully (all Divine commandments)
- فِيّوُفُّهُم مَّمَّوْنُ (3:58): He (God) will give them their full rewards
- أُوْفُيٌّ (2:178): Those who fulfill their promises
- أَمَاتَ اللَّهُ هُمْ أَوْفِيُّونَ (4:98): Those whom the angels cause to die

[بَيْتٍ] [وَقُتَ] [وَقْتَ] [وَقُتَ] [وَقُتَ] [وَقُتَ] [وَقُتَ]

- [بَيْتٍ] وَقُتَ الظَّلَامْ: The darkness overspread.
- [بَيْتٍ] وَقُتَ الْقُمْر: The sun set.
- [بَيْتٍ] وَقُتَ الْقَمْرُ: The moon was eclipsed.
- [بَيْتٍ] وَقُتَ الرَّجْلُ: The eyes of the man sank.

- [بَيْتٍ] وَقُتَ الْأَمَرْ: A time; space or measure of time for any affair; a season; a period fixed; a space or measure of local extension.
- مَيَاتٍ: None can manifest it at its time.
- وَقُتَ: A space or measure of local extension.

- مَيَاتٍ: The darkness overspread.
- وَقُتَ: The sun set.
- مَيَاتٍ: The moon was eclipsed.
- مَيَاتٍ: The eyes of the man sank.

- مَيَاتٍ: A time; space or measure of time for any affair; a season; a period fixed; a space or measure of local extension.
- مَيَاتٍ: None can manifest it at its time.
- مَيَاتٍ: According to some having an absolute signification and signifying a time appointed for the performance of some action.
- مَيَاتٍ: Thus the period appointed by his Lord was completed.
- مَيَاتٍ: When Moses came at Our appointed time.
- مَيَاتٍ: Say they are means for measuring time for the people.
- مَيَاتٍ: The place where the pilgrims enter upon the state of the pilgrimage.
**وقد**

: Determined, defined or limited as to time or as to its extreme limit, extent or amount.

وَقَدَ: A determined, defined or limited time or as to its extreme limit, extent or amount.

: Verily, Prayer is enjoined on the believers to be performed at fixed hours (4:104).

وَقَدَ[aor. inf. noun وَقَدَةُ الْيَدَ] وَقَدَدَةَ الْيَدَ: The fire burned, burned brightly or fiercely; the fire blazed or flamed. وَقَدَ: His heart became excited with ardour. وَقَدَةُ الْيَدَ: His heart became excited with ardour. وَقَدَدَةَ الْيَدَ: He lighted or kindled the fire; he made it to burn fiercely or the blaze. Whenever they kindled the fire of war (5:65). كَمْ نَذِيَّ أَوْقَدُوا نَارَ الْحَرَّمِ: Like the case of one who kindled a fire (2:18). وَقَدَدةُ الْيَدَ: Fire-wood but so called when kindled; any fuel; anything with which fire is kindled. وَقَدَدةُ الْيَدَ: They are the fuel of the Fire (3:11). نَارُ اللَّهِ الْمُوَقَدَةُ (أَوْقَدُ): It is Allah's kindled fire (104:7).

وَقَدَ[aor. inf. noun وَقَدَةُ الْيَدَ] وَقَدَدَةَ الْيَدَ: He beat him violently; he beat him until he became at the point of death; he beat him until he died; he prostrated him. وَقَدَةُ الْيَدَ: He beat the ewe to death with pieces of wood. وَقَدَدةُ الْيَدَ: An ewe or she-goat beaten to death, or killed with pieces of wood or staff or stick or with blunt stones (5:4).

وَقَرَ[aor. inf. noun وَقَرَ الْيَدَ] وَقَرَّةُ الْيَدَ: God made his ear heavy or dull of hearing, or deaf. وَقَرَرَ الْيَدَ: My ear was dull of hearing or deaf to him. وَقَرَّةُ الْيَدَ: He or it was or became still, motionless; he rested; he was or became grave, steady, sedate; he sat with مَثَلُ: And be ye grave ...... in your houses or sit or stay ye with gravity or dignity in your houses (33:34). وَقَرَّ: In their ears is heaviness or deafness (6:26). وَقَرَّةُ (تَوَقَّفَ): He held or reckoned him with honour, reverence, veneration; he did not hold him in light estimation. وَقَرَّةُ وَتوَقَّفَت: That you may honour him (the Prophet) and glorify Him (God) (48:10).
Gravity; dignity; calmness; staidness; steadiness; greatness.

What is the matter with you that you hope not for greatness from Allah (71:14)?

The man was or became grave, steady, wise, dignified, patient.

The palm-tree became laden or heavily laden with fruit.

The debt burdened him heavily.

A load; a heavy load; a weight that is carried upon the back or head; cloud laden with water.

Heaviness in the ear; dullness of hearing; entire loss of hearing.

The man was or became grave, steady, wise, dignified, patient.

The palm-tree became laden or heavily laden with fruit.

The debt burdened him heavily.

A load; a heavy load; a weight that is carried upon the back or head; cloud laden with water.

Heaviness in the ear; dullness of hearing; entire loss of hearing.

[The thing fell from his hand.]

[The sentence became due against them.]

[The bird descended upon the tree.]

[He fell in idolatry.]

[An event betook him; happened to him.]

[He fought with the enemy with the utmost severity.]

[He caused.]

[But when there fell upon them the punishment (7:135).]

[So the truth was established (7:119).]

[When the sentence is passed against them, becomes due against them (27:83).]

[Withholds the rain (or sky) from falling upon the earth (22:66).]

[Then fall ye down in submission to him (38:73).]

[Act. part. (plural) from وَقَعَ.]

[Coming to pass.]

[When the event takes place or comes to pass, there is no denying its coming to pass (56:2,3).]

[That he should cause enmity between you (5:92).]

[A place or time, where and when a thing happens.]

[Plural.]

[I swear by the time of the shooting of the stars (56:76).]

[Act. part. (plural) from وَقَعَ.]

[They are going to fall therein (18:54).]

[aor. inf. noun وَقَعَ: He protected him or shielded against evil and hid him from trouble, guarded, preserved such a one.]

[aor. inf. noun وَقَعَ: He reformed or connected the affair, or set it
right. اَنْقَفِيْ: He was on his guard. اَنْقَفِيْ: He took it or him as a shield for himself. اَنْقَفِيْ اِلْقَافِ, and اَنْقَفِيْ: all mean, guarding oneself against sin, trouble. Ubbayy ibn Kab explains اَنْقَفِيْ by likening اَنْقَفِيْ to a man who walks on thorny bushes, taking every possible care that his clothes are not caught in and torn by the branches. An Arab poet Ibn-ul-Mutazz has expressed the same idea in the verse.

Avoid all sins both small and great; that is اَنْقَفِيْ. And act like one who walks through a land full of thorny bushes, being cautious of all things that one sees. Do not think lightly of small sins, for even mountains are made up of tiny pebbles.

We shielded ourselves while facing an enemy by placing him in front of us. اَنْقَفِيْ: We shielded our thoughts while facing an enemy by placing him in front of us. اَنْقَفِيْ بِهِ: He was on his guard. اَنْقَفِيْ: He took it or him as a shield for himself.
[aor. inf. noun ﺔﻗﻔُو: He stood; he stood still; he continued standing. ﻹوَّلُ نَّى إِذْ ﻰَﻗَفْوُا (pass. part. from ﺔﻗﻔُو) : And couldst thou see when they are made to stand (6:28).

[inf. noun ﻷوُﻛُأ: He set up for him a thing upon which to recline; ﻷوُﻛُأ ﻷنَأ: He sat leaning upon one of his sides; he leaned or reclined upon a thing; he reclined upon a cushion.

We ate a repast with such a one. ﻷوُﻛُأ ﻷنَأ: A place in which one reclines; a chamber or sitting-room; that upon which one leans or reclines in eating, drinking or taking food or repast, so called because high people used to recline when they sat to eat.

[act. part. from ﺀوُﻛُأ] ﻷوُﻛُأ: She prepared for them a repast (12:32).

This is my staff or rod on which I lean (20:19).


Being firm. ﻷوُﻛُأ: He relied upon God; he put complete trust in Him; he

So Moses struck him with his fist (28:16).

He tied the saddle firmly or strongly. ﻷوُﻛُأ: He confirmed, ratified or corroborated a compact, a covenant or an engagement.

After making them firm (16:92).

He made or appointed such a one or agent for the disposal or management of his affair.

He became responsible or accepted responsibility for the management of the affair.
submitted to Him: Relying upon and trusting in God alone to the entire exclusion of worldly means. In Allah alone we have put our trust (7:90). We have entrusted them to a people (6:90). One who trusts in God. Plural, pass. part. Substitute; agent; proxy; advocate; guardian; watcher; manager; steward; governor; protector (6:103;12:67;6:67).

ولد [aor. يلد inf. noun ولّد: He diminished unto him his due or right or defrauded him of a part thereof. لا يدكّم من أعمالك: He (God) will not detract anything from your deeds (49:15).

ولح [aor. يلوج inf. noun ولّوج: He entered the house. ولح ألبث: He caused it or him to enter; he inserted it. يلجم ما يلبت في الأرض: He (God) knows whatever goes into the earth (34:3) حتى يلبج (7:41): Until a camel goes through the eye of a needle. ولح ألبج ألبث في الناهار: He (God) causes the night to enter into the day (22:62). ولحّ: Anything that is introduced or inserted into another thing, an intimate friend or associate; one whom a person takes to rely upon, not being of his family (9:16).

ولد [aor. يلد inf. noun ولّد: He or she begot a child. ولد: He reared him; he educated him; he brought him up. ولد: The people became large in number by birth. ولد يلد ولد يولد: He begets not, nor He is begotten (112:4) ولد and ولد: The word is very comprehensive in its meaning. It signifies both male and female and is also used as singular and plural, extending to remote offspring. It means a child; a son; a daughter; any young one; children; sons; daughters; young ones. ولد وولد (plural). ولد: In wealth and children (17:65). ولد: A new-born child; a young infant; a boy; a youth; a youthful servant; a slave, born in servitude. يطوف عليهم.
There will wait upon them youths or sons (56:18).


Profile; that breeds plentifully.

He became near to such a one. Fight such of the disbelievers who are near you (9:123). (ولى) He managed and looked after the thing. He helped the man. He ruled and got authority over and became the master of the town. He loved the man. Friend; one who loves; helper; protector; guardian of one's affairs; There is no protector for you beside Allah (2:108). Then let someone who can watch his interests dictate (2:283). He loves the righteous or is their friend (7:197). Protection; mastery; the town over which mastery is held. You are not at all responsible for their protection (8:73). In such a case protection comes only from Allah, the True (18:45). He turned away and became remote from the thing; he turned back to the thing. He ran away turning his back. He turned his back retreating (28:32). What made them turn away from their Qibla (2:143). He set him over the thing, appointed him superintendent over the thing. Then We will make thee turn towards or We will
make thee master or ruler (2:145).

They sent back or retreated to their people (46:30).

Thus do We make rulers some of them of others (6:130).

Friend; guardian (13:12).

Thus do We make rulers some of them of others (6:130).

Friend; guardian (13:12).

When he becomes ruler or is in authority (2:206).

One who turns his face (act. part. from (2:149).

More entitled; nearer; having a better right; more regardful or more thoughtful or more considerate.

Such a one is more entitled to such a thing or has a better right or a better title or claim to it or is more deserving or worthy of it or is more competent or fit for it.

Lord or chief; master or owner; son of a paternal uncle; a relation such as a son of a paternal uncle and the like; a freed man whom the emancipator is bound to aid and whose property he inherits if he dies without leaving an heir; a slave; emancipator of a slave; a neighbour; an ally; a friend or helper; a follower; an heir.

An excellent Protector (8:41).

He is a burden to his master (16:77).

To every one We have appointed heirs (4:34).

Your brothers in faith and your friends (33:6).

Worship inf. noun [أوَلِيْ] : He was or became languid, remiss, weak, feeble or faint. [أوَلِيْ] : He entered upon a thing languidly or weakly. [أوَلِيْ] : He flagged or was remiss in the affair. And slacken not in remembering Me (20:43).

Gave such a one property with or without return or without expectation of

\[\text{æøâøf»ßø^Öøäü\]}ô»vø^Ñø\]

O  my  Lord  bestow  upon  me  a  son  of  the  righteous  (37:101).

\[\text{æøâø}sø\]

:  He  became  weak  in  the  affair  and  in  action  and  in  body;  he  slackened.  They  slackened  not  (3:147).  Slackness;  weakness;  feebleness.

\[\text{æøâøu\]}\]

Weakness  upon  weakness  (31:15).  More  or  most  weak  or  frailest.

\[\text{æøâøo\]}\]

The  thing  became  worn  out  and  weak.  The  wall  was  about  to  fall.  The  cloth  was  worn  out.

\[\text{æøâøp}\]

It  is  a  compound  word  made  up  of  and  კ  კ.  It  is  used  to  express  surprise  or  reproach,  meaning  woe  and  კ  კ  being  letter  of  address.  Woe  to  thee.  Some  say  კ  კ  is  (thy  perdition),  ლ  having  been  omitted.  Woe  to  you,  do  not  forge  a  letter  of  address.

\[\text{æøâøØº}\]

The  befalling  of  some  calamity,  misfortune  or  sorrow;  woe;  punishment.  are  used  as  a  warning  for  some  impending  misfortune  or  calamity.

\[\text{æøâø×øÔø}^\]

So  woe  to  those  who  pray  (107:5).  Woe  unto  thee,  believe  (46:18).  O  our  woe,  or  alas  for  us,  we  were  indeed  wrongdoers  (21:15).  Woe  to  you,  do  not  forge  a
بَابُ الْيَاءُ

Yā

Numerical Value = 10.
[aor. يَبْدِى and يَبْدَى inf. noun يَبْدَى : He despaired of the thing; his hope of the thing became cut off; he knew the thing. ]

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authority: I contracted a sale with him for ready money.

بینَ يَدٍ: I will never come to him or do it ever.

رَجُمَتِه: Before, in front of, in his presence.

لَا تَقْبَلُوا بَينَ يَدٍ الَّهَ وَرُسُولُهُ: Be not forward in the presence of Allah and His Messenger (49:2).

Before your consultation (58:13).

فَصَدِّقو لَمْ يَدْ: Fulfils that which is before it or precedes it (2:98).

يَدًا: Two hands.

يَدًا - يَدًا: Before, in front of, in his presence.

أَيَدٍ: [syn. with يَدٍ] (inf. noun): He was or became gentle, submissive.

يَدَرَجَ: He came from the left of the man.

يَدَرَجَ (aor. inf. noun): It became little in quantity; of no weight or worth.

يُكَبَتُ: The affair was or became easy (inf. noun).

يُكَبَتُ: The man became well-off.

يُسَرَتُ: The woman was delivered of the child easily.

يُسَرَتُ: He made it easy, he facilitated it.

أَيَدَتُ: We have made easy the Qur'an to understand and remember (54:18).

نَسَكَتْ لِيَسَرَتُ: We shall facilitate for thee every facility (87:9).

يُسَرُّ (syn. with يَسَرُّ): Facility; easiness.

يَخُصُبُ (94:7): Surely, there is ease after hardship.

جَسَّابًا يُسَرُّ: He will have easy reckoning (84:9).

يُسَرُّ: Easy; little in quantity; petty; paltry; of no worth or weight.

مَن يُسَرُّ: A thing was or became facilitated or easy or was easily available.

فَمَا بَسَرَ وَأَسَسَرَ: Take what is easy to obtain or attain.

فَأَوْفِهَوْا مَا يُسَرُّ مِن الْقُرآنِ: Recite what or as much as is easy of the Qur'an (73:21).

كَثِيرًا يُسَرُّ: Whatever offering is obtainable (2:197).

يُسَرُّ: Game of chance or of hazard; gambling (2:218).

يُسَرُّ: Easy; facile; not difficult; gentle.

قُوَّالَا يُسَرُّوا: Gentle word (17:29).
ýqít: Competitive; easiness of circumstances; sufficiency; abundance; wealth (syn. with mú'r and contr. of gásr and gásr).

قُطرة إلى ميسرة: Grant (him) respite till a time of ease (2:281).

يقت: Left side.

بَطَطِين: A precious stone; sapphire of whatever variety; ruby; a well known gem which has many varieties (55:59).

Pumpkin; gourd (37:147).

[ao. inf. noun ] يَقَطَ: He woke; he did not sleep or was not sleeping.

يَقَطَ: A man waking; vigilant; wary; cautious or in a state of preparation; having his attention roused and possessing knowledge and much intelligence. (plural): Awake (18:19).

فَلَا يَقَطُّ (بَطَطِين): Verily, such a one is vigilant.

الْمُلْمُورُ: Life is a state of sleep and death is a state of waking; and the man between the two is a fleeting phantom (or night journeying).

يَقَطَ: State of waking.

[ao. inf. noun ] يَقَينَ: The affair became manifest and established.

يَقَينَ: He knew it and was or became sure or certain or made sure of it; he knew it intuitively and inferentially.

أَنْ فَلَا يَقِينَ (بَطَطِين): They are sure or certain of or have firm faith in the Hereafter (2:5).

يَقَينَ: Sure, certain or sure knowledge; death, because it is as certain as anything.

إِنَّ اللَّهَ لَحَقَّ الْيَقِينَ (عَلَّمَ الْيَقِينِ): Until death overtook us (74:48).

أَنْ تَقَيَّنَ الْأَمْرَ: Certain knowledge.

عَنْ الْيَقِينِ: Eye of certainty (102:8).

أَيْقَنَ وَأَسْتَيْقَنَ: Their souls were convinced of it (27:15).

أَيْقَنَ: We are convinced (32:13).

إِنَّ كَانَ مَوْقِفً: If you would be convinced (26:25).

And we are not convinced (45:33).

[ao. inf. noun ] يَمَّ: He was thrown into the sea or river.

يَمَّ: He sought and singled him out.

بِسَلاَةً: He performed for the Prayer i.e. instead of performing the usual ablution,
betook himself to pure dust and wiped his face and hands therewith. (4:44)

And seek not what is bad (2:268).

Sea; river. (28:41)

And you throw it into the river (20:40).

The man came from the right side. (2:268)

And you throw it into the river (20:40).

Two gardens, one on the right and other on the left (34:16).

And what or whom thy right hand possesses (33:51). (20:70)

He struck them with the right hand (with great force) (37:94).

Such a one holds a high position with us. (19:53).

Surely, they have no regard for their oaths (9;12).

From the right side of the Mount; from the blessed Mount (19:53). (56:9).

When it bears fruit and the ripening thereof (6:100).

He did it in days. (75:2).

Time absolutely; day from sunrise to sunset; present time; period, cycle, an event, an accident; age, stage, etc. (1:4).
In a day the duration of which is a thousand years (32:6).

I fear for you the like of the day of destruction of the parties (40:31).

(plural of يوم) : Days.

For a fixed number of days (2:185).

The word also means dominion, wealth, sovereignty, rule.

And such days We cause to alternate among people (3:141).

The days of favours and punishments of Allah.

And remind them of the days of Allah (14:6).

The contests and fights of the Arabs.

A person well-acquainted with the conditions and circumstances of the time.

A day's journey; He comes to us day after day.