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.
Dictionary of the Holy Qur'an
With References and Explanation of the Text

Edited by: Malik Ghulam Farid

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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 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 Masīḥ II constituted a board in 1942 comprising the following:

1. Ḥaḍrat Sahibzada Mirza Bashir Ahmad ra (MA)
2. Ḥaḍrat Maulawī Sher Ali ra (BA), translator of the Holy Quran
3. Ḥaḍrat Malik Ghulam Farid ra (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 Ahmad ra was given by Ḥaḍrat Khalīfatul Masīḥ other important task. Hence Ḥaḍrat Malik Ghulam Farid ra 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 Farid ra 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 Farid ra 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 (لسان العرب), Tāj-ul-‘urus (تاج العروس), Almufradat Ligharibilquran of Imam Rāghib of Isfahan (المفردات لغريب القرآن), Aqrabul Mawarid (القرب الاموراد), and Arabic-English Lexicon by E.W.Lane.
Hadrat 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 Hadrat Mirza Tahir Ahmad, Khalifatul Masih 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

Rabwah
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Abbreviations used in this book

Aor., for Aorist مُضَارِعَ
Inf., for Infinitive Noun مَصْدَرَ
Act. Part., for Active Participial Noun اسم فاعلٍ
This is Arabic tongue, plain and clear.
1

باب الهمزاء

Aa

Numerical Value = 1
[Alif]: It is of two kinds, (soft) and (moving) or (transitory).

The grammarians have other particular appellations for second kind of Alif (الام), some of which are: بَلْ (the Alif of interrogation) as in للام نفَرْحُ لَكَ (Did We not expand thy breast?), (94:2); التَّفْضِيلُ (denoting comparative and superlative degrees) as in الأَخْرَجُ أَكْبَرُ (The Hereafter shall be greater in degrees) (17:22); الْعُرْفُ (denoting sameness or equality) as in وَعَلَّمْهُمْ أَمَّ مُنْتَزِهِمْ (whether thou warn them or warn them not, they will not believe), (2:7).

[Substantive from أَبَّ: أَبَّ inf. noun and أَبَّ subst. noun]: He prepared himself for journey. أَبَّ: He longed to see his home. أَبَّ: Herbage which bea ts feed upon; green herbage or plants. أَبَّ: And fruits and herbage (80:32).

[plural أَبَّاَيْنِ]: 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. أَيْبَقَ and inf. noun. أَيْبَقَ and أَيْبَقَ act. part. أَيْبَقَ]: He (a slave) fled from his master; he hid himself and then went away; أَيْبَقَ الْعَالَمُ: The slave fled; he hid or concealed himself; he confined, restrained or withheld himself; he abstained from a thing as from a crime; أَيْبَقَ الْمَشْحُونَ: When he fled to the laden ship (37:141).
is used as plural and means camels; a herd of camels; clouds; 

أُبُلُونَ: Don't they look at the clouds how they are created (88:18); a large piece of cloud.

The word is said to have no singular. According to some its singular is أُبُلُونَ which means a separate or distinct portion of a number of birds and of horses and of camels and of such following one another. أُبُلُونَ 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. 

أُبُلُونَ: Thy camels came in distinct or separate companies.

أُبُلُونَ: 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)

أُبُلُونَ: He became like a father to the orphan; he brought him up.

أُبُلُونَ: I became a father and mother to him. أُبُلُونَ: 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. أُبُلُونَ: Thy father came (nom. case).

أُبُلُونَ: I saw your father (obj. case). أُبُلُونَ: I passed by thy father (acc. case). أُبُلُونَ: O my father; in the latter expression the (the sign of feminine gender) is substituted for the affix ت (the sign of feminine gender) is substituted for the affix أُبُلُونَ: The woman's father. أُبُلُونَ: He has a very aged father (12:79).

أُبُلُونَ: And our father is an old man (28:24).

أُبُلُونَ: And forgive my father (26:87).

أُبُلُونَ: O my father, why dost thou worship (19:43). أُبُلُونَ is plural. أُبُلُونَ: We found our fathers following it. أُبُلُونَ: And according to some أُبُلُونَ are two fathers; father and mother; parents. أُبُلُونَ (nom. case) and أُبُلُونَ (obj. and acc. case): His parents; his father and mother. أُبُلُونَ in reality is أُبُلُونَ أُبُلُونَ; the letter ن is being dropped owing to إضافة أُبُلُونَ and is the genitive of أُبُلُونَ: And his parents were believers (18:81).

أُبُلُونَ: He refused; or refrained, abstained or held back, of his own free will. أُبُلُونَ: He refused assent to the affair.
He disapproved of or hated the thing.  
Most people would refuse to accept anything (everything) 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).  

I came to him or it or was or became present at it, namely, a place.  
I came to her; he lay with her.  
He came.  
I came to him or it or was or became present at it, namely, a place.  
I came to her; he lay with her.  
He came to her; he lay with her.  
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.  
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 (26:90).  
Allah's appointed time is coming.  
act part. feminine act. part.  
Even though it were the weight of a grain of mustard seed We will requite for it, give a recompense for it, bring it forth for requital (21:48).  
(aor. inf. noun) 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.  
That which is coming.  
His promise must come to pass or the fulfilment of His promise is coming
to pass (19:62).  

\[\text{Those who give Zakat (act part): Those who give Zakat (4:163).}\]

\[\text{æø]\Ö»Ûöç, iöç»áø\]Ö $ÒFçéø (act part): Those who give Zakat (4:163).}\]

\[\text{\[aor. and and Æø}\Ö' and Æø\]Öü: It was or became much in quantity, abundant or numerous; it became great or large.  
\text{Æø: 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.  
\text{Hem: They will be better off in their wealth (foods, property etc.). (19:75)\[aor. and Æø}\Ö' and Æø\]Öü: He made an incision in the foot of the camel.  
\text{Æø: He recited or narrated the story or tradition.  
\text{Æø: He honoured him [Æø and Æø and Æø inf. noun].  
\text{Æø or Æø: 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.  
\text{Æø\Öü: The impress of the Messenger (20:97).  
\text{Æø\Öü: Traces or impressions of prostrations (48:30).  
\text{Æø\Öü: They are following in my footsteps (20:85).  
\text{Æø\Öü: A remain or relic of knowledge transmitted or handed down from the former generations (46:5).  
\text{Æø\Öü: So look at the signs (or marks) of Allah's mercy (30:51).  
\text{Æø\Öü: So they returned retracing their footsteps (18:65).  
\text{Æø\Öü: They were mightier than these in power and in the marks (or traces or signs) they left behind (40:22).  
\text{Æø\Öü (inf. noun): He preferred him.  
\text{Æø\Öü: He preferred him to myself.  
\text{Æø\Öü: He honoured him.  
\text{Æø\Öü also means he chose, selected or elected.  
\text{Æø\Öü: Indeed Allah has preferred thee above us (12:92).  
\text{Æø\Öü: They prefer them to their own souls (59:10).}\}

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

\[\text{Æø\Öü: He fell into sin or crime; he sinned or committed a sin or crime; he did what was unlawful.  
\text{Æø\Öü (Æø 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 ذَبْنُ ذَبْنٍ in-as-much as ذَبْنُ signifies both what is intentional or unintentional, whereas ذَبْنٍ is peculiarly intentional. : In them are great sin and also some advantages for men (2:220). مَآَثَمٍ (plural مَآَمُ) is syn. with ذَبْنٍ and ذَبْنٌ, the latter ذَبْنٌ means, the requital or recompense of sin or crime; or punishment. يَلُقُ ذَبْنٍ : Shall find a requital or recompense or punishment of sin (25:69). ذَبْنٍ (act. part.) : One who commits a sin; sinful. ذَبْنٍ : A she-camel; slow or tardy; weary, fatigued or jaded. ذَبْنٌ : His heart is sinful.(2:284) ذَبْنٍ : A great and habitual sinner or liar, intensive form of ذَبْنٍ and also syn. with it. وَ اللَّهُ لَا يُحِبُّ كَفَّارٍ ذَبْنٍ : And Allah does not love any one who is a confirmed disbeliever and a great or habitual sinner (2:277). تَلَفَّمٍ : Sin, crime, fault. syn. with ذَبْنٍ. لَا يَلُبُّ فِي هَٰٓا رَوْلَّ ذَبْنٍ . ذَبْنٍ : There will be no frivolity (or levity) in it and no sin. (52:24).

أَجَّجٌ [aor. يَأْجَجُ inf. noun : أَجَجٌ] The fire burned or burned fiercely or blazed or flamed fiercely. أَجَّجٌ : 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. أَجَّجٌ مَآَأٌ : The water was or became bitter. أَجَّجٌ : Anything burning to the mouth, whether salt or bitter or hot. مَآَأٌ أَجَّجٌ : Water that burns by its saltiness; salt water; bitter water or very bitter water; very hot water. لَوْ نَمَّأ أَجَّجُ أَجَّجُ يَأْجَجُ : Had We so willed, We would have made it bitter (56:71). أَجَّجٌ and مَآَأٌ أَجَّجٌ 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.

أجر [aor. and inf. noun: أجر] 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.

أجر الدار: He let the house on hire [inf. noun: أجر] He hired the man.

أجر الزَّجَل أو أجرَة: He hired the house. On condition that thou hire thyself to me or that thou serve me on hire.

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

أجْل [aor. inf. noun: أجْل] It had a term or period appointed for it, at which it should fall due. أجْلُ الْآجْل: He defined the term or period; he assigned, appointed or specified it.

أجْلٌ: He granted me a delay or postponement.

أجْلَ: We have now reached our term which thou didst appoint for us (6:129). أجْلَ: When their appointed time comes (7:35).

أجْلُ: For every people is an appointed time (7:35). أجْلُ: For what day they have been delayed or postponed (77:13). أجْلَ: Defined, fixed.

أجْلَ: A decree with a fixed term (3:146). أجْلٌ: The assigned, appointed or specified term or period; the whole duration of life; its end or death.

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

أجْلٌ: When they reach their period of waiting (2:235). أجْلَ: Because; on account of; for the sake of. أجْلَ: I did it because of thee; on thy account; for thy sake.

أجْلٌ: On account of this We prescribed for the children of Israel (5:33) أجْلَ: Yea; yes.
is originally \(\mathrm{\partial}\) \(\mathrm{\partial}\) \(\mathrm{\partial}\), the \(\mathrm{\partial}\) \(\mathrm{\partial}\) \(\mathrm{\partial}\) being changed into \(\mathrm{\partial}\) \(\mathrm{\partial}\) \(\mathrm{\partial}\): One; the first of the numbers; syn. in many cases with \(\mathrm{\partial}\) \(\mathrm{\partial}\) \(\mathrm{\partial}\), with which it is interchangeable in two cases. First, when it is used as an epithet applied to God, for \(\mathrm{\partial}\) \(\mathrm{\partial}\) \(\mathrm{\partial}\) 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. 

\(\mathrm{\partial}\) \(\mathrm{\partial}\) \(\mathrm{\partial}\) : Say, He is Allah, the One (112:2). Secondly, it is interchangeable with \(\mathrm{\partial}\) \(\mathrm{\partial}\) \(\mathrm{\partial}\) in certain nouns of number as in \(\mathrm{\partial}\) \(\mathrm{\partial}\) \(\mathrm{\partial}\); One and twenty. In most cases, however, differing from these two there is a difference in usage between \(\mathrm{\partial}\) \(\mathrm{\partial}\) \(\mathrm{\partial}\) and \(\mathrm{\partial}\) \(\mathrm{\partial}\) \(\mathrm{\partial}\) : And if any one of the idolaters ask protection of thee, grant him protection (9:6). 

\(\mathrm{\partial}\) \(\mathrm{\partial}\) \(\mathrm{\partial}\) : You are not like any other (any one) woman (33:33). And if \(\mathrm{\partial}\) \(\mathrm{\partial}\) \(\mathrm{\partial}\) : I saw in a dream eleven stars (12:5). Feminine of \(\mathrm{\partial}\) \(\mathrm{\partial}\) \(\mathrm{\partial}\) I wish to marry to thee one of these two daughters of mine (28:28). 

\(\mathrm{\partial}\) \(\mathrm{\partial}\) \(\mathrm{\partial}\) : One of the two women. 

\(\mathrm{\partial}\) \(\mathrm{\partial}\) \(\mathrm{\partial}\) : One of them (the men). 

\(\mathrm{\partial}\) \(\mathrm{\partial}\) \(\mathrm{\partial}\) : One of these women. 

\(\mathrm{\partial}\) \(\mathrm{\partial}\) \(\mathrm{\partial}\) : One of you (men). 

\(\mathrm{\partial}\) \(\mathrm{\partial}\) \(\mathrm{\partial}\) \(\mathrm{\partial}\) \(\mathrm{\partial}\) \(\mathrm{\partial}\) : He took with his hand; he took hold of (inf. noun and \(\mathrm{\partial}\) \(\mathrm{\partial}\) \(\mathrm{\partial}\) \(\mathrm{\partial}\) \(\mathrm{\partial}\), \(\mathrm{\partial}\) \(\mathrm{\partial}\) \(\mathrm{\partial}\) \(\mathrm{\partial}\) act. part): He took; he took with his hand; he took hold of. 

\(\mathrm{\partial}\) \(\mathrm{\partial}\) \(\mathrm{\partial}\) \(\mathrm{\partial}\) \(\mathrm{\partial}\) \(\mathrm{\partial}\) \(\mathrm{\partial}\) : He received from him traditions and the like; he took or received with approbation; he accepted. 

\(\mathrm{\partial}\) \(\mathrm{\partial}\) \(\mathrm{\partial}\) \(\mathrm{\partial}\) : accept thou what I say; 

\(\mathrm{\partial}\) \(\mathrm{\partial}\) : 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; 

\(\mathrm{\partial}\) \(\mathrm{\partial}\) \(\mathrm{\partial}\) \(\mathrm{\partial}\) : slumber or sleep does not overpower Him or seize Him; (2:256) he killed or slew; 

\(\mathrm{\partial}\) \(\mathrm{\partial}\) \(\mathrm{\partial}\) \(\mathrm{\partial}\) \(\mathrm{\partial}\) : 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. 

\(\mathrm{\partial}\) \(\mathrm{\partial}\) : He took a thing to or for himself; took possession; he gained, acquired or earned wealth. 

\(\mathrm{\partial}\) \(\mathrm{\partial}\) \(\mathrm{\partial}\) : I did to him a benefit. 

\(\mathrm{\partial}\) \(\mathrm{\partial}\) : 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 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). When the earth (takes) receives its ornament (10:25). And We punished (seized) pharaoh's people with drought (7:131).


And We punished (seized) pharaoh's people with drought (7:131). So We seized them like the seizing of one Who is mighty and omnipotent (54:43). So He seized them a severe seizure (69:11). They take the paltry good of this low world (7:170). Let not pity for the twain take hold of you (24:3). Take to forgiveness (7:200). O Yahya! hold fast the Book (19:13).

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). When the earth (takes) receives its ornament (10:25). And We punished (seized) pharaoh's people with drought (7:131).


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And nor taking secret lovers (4:26).

sing. and pl. He put it back; he held or kept it back or placed it behind; he postponed or delayed it; contrary of قُدِّمَ.

What he has sent forward and what he has left behind (75:14). Wouldst Thou not grant us respite for a while (4:78). And Allah will not grant respite to a soul (63:12). Other; the other; a thing or person other than the former or first. Then We developed it into another creation (23:15). And it was not accepted from the other (5:28). And others who confessed their sins (9:102). Then We destroyed the others (26:173). And then another party should come (4:103). The other two should take their place (5:108). And the others dry (12:44). The last; after; hinder; the end; what is after the first; the later and the latter. The earlier ones and the later ones (56:50). And We left for him a good name among the later generations (37:79). The Hereafter; the other world; the world or life to come; the ultimate state of existence in the next world. And good in the Hereafter; or in the world to come (2:202). 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).


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

[inf. noun إخوة] and [inf. nouns إخوة and إخوة] ; he fraternized with him; acted with him in a brotherly manner. إخوة: (The Holy Prophet) united the refugees with the helpers by the brotherhood of Islam. I united the two things as pairs. إخوة is derived from إخوة 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 إخوة were tied to another like as the horse is tied to the إخوة or it is from إخوة meaning because one إخوة has the same aim, device or endeavour as the other. إخوة originally إخوة: 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. (إخوة and إخوان plural, the former generally applied to brothers and the latter to friends and the like, but not always). إخوة 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) (أخت plural: A sister. إنما المؤمنون إخوة فأصلحوا بينهم (4:13) (أخت): The believers are surely brothers, so make peace between your brothers (49:11). So by His grace you became (as) brothers (3:104).
you intermix with them, they are your brethren (2:221).

Or the houses of your sisters (24:62).

Every time a nation enters, it shall curse its sister (nation) (7:39).

Sleep is the sister (like) of death. (7:39)

There is many a brother to thee whom thy mother has not brought forth. (3:76)

Every time a nation enters, it shall curse its sister (nation) (7:39).

Sleep is the sister (like) of death. (7:39)

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Sleep is the sister (like) of death. (7:39)

There is many a brother to thee whom thy mother has not brought forth. (3:76)
to it or by any movement letter, the "اذ" is quiescent as in وَاذَّ يَرْقَعُ إِبْنِهِمُمُ القواعد
: And when Abraham was raising the foundations (2:128). But when it is followed by a noun with ال (or by any !) the "اذ" 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 وَاذَّكُرُوا اذَّ انتِمْ قليل
: And remember when you were few (8:27).

It is also used as a noun to indicate future and "اذ" is said to denote past time, each of these occurs in the place of the other

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 as in اذَّما تأتيَ انتِك، : Whenever thou shall come to me, I will come to thee.

"اذ" denotes a thing's happening suddenly or one's experiencing the occurrence of a thing when one is in a particular state like اذَا قامَ قَالَ : So he cast it and behold! it was a serpent running (20:21).

خَرَجَتْ فَأذا زَينَد قَاتِمٌ : I went forth, and Zaid presented himself to me suddenly. It also denotes the complement of a condition, like فِئٍ تَصَبِّحُهُمْ سَيِّئَةً بِما قَامَتْ : 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.

ثُمَّ اذَا ذَعَا كُمْ دعوةً مِنَ الأُرُقَ إذا : 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 اذَا sometimes denotes future time; وَاذَا رأوُا بِحَرةٍ أَوْ لَهُوا : And when they saw merchandise or sport (62:12). Thus it occurs in the place of اذَا like as اذَا occurs in the place of اذَا. Sometimes it denotes the present time; and this is after an oath as in وَاذَا اذَا يُفْشِي : 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).

اذن [aor. inf. noun: اذن اذن and اذن] اذن لَهُ: He listened to him or it being pleased. اذن لَهُ: It shall listen to its Lord and obey (84:3); he permitted him.

عَفَّ اللَّهُ عَفَّكَ لَمْ اُذِّبْتْ لَهُ: Allah remove thy cares, why didst thou permit them (9:43).

اذاذن لَيْنَ وَلَا تَفْجَيْيَنَّ: Permit me to stay behind and do not put me in trial (9:49). اذن اذن لَبْدَنَّ يُقاتَلُونَ بِأَنْفُسِهِمْ عَلَمُوا: Permission to fight has been given to those who have been fought against, because they have been transgressed against (22:40).

اذاذن باَلْسَنِّىَء: He knew the thing; became informed or apprised of it. فَاذْتَبَّا بِحُرَّب مِنْ اللَّهِ وَرَسُولِهِ: Then be you informed or apprised of war that shall come upon you from God and His Messenger (2:280).

اذن اذن باَلْسَنِّىَء: He made known or notified a thing; he proclaimed or made proclamation.

اذن اذن في الناس بالحج: And proclaim among mankind the Pilgrimage (22:28). اذن باَلْسَنِّىَء: He proclaimed by (inf. noun: اذن) the time of Prayer. اذن: A notification; a proclamation; an announcement; اذن اذن من اللَّهِ وَرَسُولِهِ: And an announcement from God and His Messenger to the people (9:3); it also means, the call to Prayer of the Muslims.

مُؤْذِن: One who calls for Prayer or announces the time of Prayer. اذن اذن اذن اذن باَلْسَنِّىَء: Then a proclaimer proclaimed (12:71). اذن اذن: He informed him or apprised him of the affair; made it known or notified it to him.

اذن لله: He gave him permission or informed or apprised him.

قبل أن اذن لكم: Before I gave you permission (7:124). فَقُلْ اذْتَبَّا عَلَى سَوَاء: So say, I have apprised you, informed you, warned you all a like (21:110). فَقُلْ اذْتَبَّا عَلَى سَوَاء: They will say, we let thee know that there is no witness amongst us (41:48). اذن اذن: He informed him of the affair. اذن اذن: And when your Lord declared, proclaimed, announced, notified (14:8). اذن اذن اذن اذن بالسُّنَىَّ: He informed him of the affair.

اذاذن اذن اذن اذن أَوْلِوا الْقُوَّة: Those who possess affluence, ask permission of thee (9:86). اذن اذن اذن اذن أَوْلِوا الْقُوَّة: A party of them asked permission of the Prophet (33:14).
اذن: Permission; leave to do a thing, and sometimes command and also will.

بِذِنِّ اللَّهِ: 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.

فعلَهُ بِذِنِّي: He did it with my knowledge.

ما كان لنفس أن تموت إلا بِذِنِّ الله: No soul can die except with the permission or knowledge of God (3:146).

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

رَجُلٌ أذن: A man who listens to every one.

ويقولون هو أذن: 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. (آذان is Plurals).

وَقَبِّي اذانًا وَقَفْرًا: And in our ears is heaviness (41:6); a slight evil; anything by which one is annoyed or hurt (inf. noun); filth; impurity; anything held to be unclean, dirty or filthy. (آذان is Plurals).

وَقُلْ لِعَذَابَ يَوْمِ الدِّينَ: As if in his ears is deafness (31:8).

أذى [aor. inf. noun أذى [اذة] and أذى [اذة] and أذى [اذة] (inf. noun): A state of annoyance or molestation; annoyance, molestation, harm or hurt; a slight evil; anything by which one is annoyed or hurt (inf. noun); filth; impurity; anything held to be unclean, dirty or filthy.

اذَةً عَنِ الْطُّرْقِيق: He removed from the way what was hurtful.

اذى [أذى [اذة] [اذة] [اذة] [اذة] [اذة]: He or it annoyed, molested, harmed or hurt him or he did what was disagreeable or hateful to him (inf. noun) إِذَا [اذة] وَقَبِّي [اذة] and وَقَبِّي [اذة]: Be not like those who harassed (or annoyed) Moses (33:70).

لَاتَكُونَوا كَالَّذِينَ أذى قَوْمِي.): أذى [اذة]: Why do you vex (malign) me (61:6).

وَأَذَى فِي سَبِيلِي: And have been persecuted in My cause (3:196).

وَذَعَ أذْهَم: And ignore their annoyance (33:49).

أَرْبَ [aor. inf. noun أَرْبَ [أَربَ] [أَربَ] [أَربَ] [أَربَ] [أَربَ]: He was or became cunning, intelligent excellent in judgement, sagacious; أَرْبَ بَالْشِيَءَ: أَرْبَ [أَربَ] [أَربَ] [أَربَ] [أَربَ]: (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. أَرْبَ بِهِ or أَربَ لِهِ:
He wanted it; was or became in want or need of it and sought or desired it.  أَرَضَ and أَرَضٌ 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.

I cut him limb by limb.  هوُ دُوَّ أَرَضٍ: He is an intelligent or cunning man.  كانَ أَمْلَكُهُمْ لِإِنْبِي: He, the Holy Prophet, had the greatest control over his want or desire or sexual passions.  مَا لِي بِهِ إِنْبِي: I have no need of it.  Persons deficient in intellect; such as have no need of women.  وَلَيْ بِهِ مَارِبٍ (مَارِبَاتٍ) (24:32).

I have other uses, needs, requirements, purposes of it.  (20:19).

أَرَضَ [aor. inf. noun يَأْرَضُ and أَرَضٌ [أَرَاضَةً] [أَوْرَضَا] [أَرَضُبَ] [أَرَضْبِ] [أَرَضْبَ] and أَرْضَبَ] [أَرْضَبَ] [أَرْضَبَ] [أَرْضَبَ] [أَرْضَبَ]: The land became thriving or productive and abundant in herbage or vegetation, or it became soft to tread upon, pleasant to sit upon.  لَقَرَحَةٌ: The sore became corrupt on account of puss.  أَرْضُنَ (الوَلِدٍ) (الوَلِدَاتِ) (26:10) and أَرْضَبَ (أَرْضَبْ): (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.  أَلْأَرْضَ: (1) The earth; (2) the earth as opposed to heaven; (3) the surface of the earth; (4) the floor.

هوُ أَبُنٌ الأَرْضُ: He is a stranger whose father or mother is not known.  أَهْلُ الأَرْضِ: Inhabitants of the earth; mankind.  هُوَ الَّذِي خَلَقَ نَفْسَكَ مِنْ فِي الأَرْضِ: He it is Who created for you all that is in the earth (2:30).

أَرَكَ [aor. inf. noun يَأْرَكَ and أَرَكُوُا] [أَرَكَ] [أَرَكَ] [أَرَكَ] [أَرَكَ]: He remained in the house.  أَرَكَ اللَّهُ فِي غَنِيَّهُ: Allah compelled him to do the thing; He made him cleave to it.  أَرَكْتَكَ (أَرَكَاتُكَ) (أَرَكْتُكَ) (أَرَكَاتُكَ) (أَرَكَاتُكَ) (أَرَكَاتُكَ): 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.  مَتَكِينُونَ فِيهَا عَلَى الأَرَكَاتِ: Reclining therein upon raised couches (18:32).
[aor. and inf. noun] أَرْزَأَ : (1) The cooking pot made a sound in boiling; (2) it boiled or boiled vehemently.
أَرْزَأَ النَّارِ : He kindled the fire.
أَرْزَأَ السَّحَابَةِ : He put the thing into a state of commotion.
أَرْزَأَهُ : He provoked or roused him; he incited, urged or instigated him.

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

[аor. and inf. noun] أَرْزَأَ : It surrounded or encompassed it.
أَرْزَأَ فَامَتَلَّ : The thing was equal to or matched the thing.

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

[аor. inf. noun] أَرْزَفَ : (1) He was or became, or drew near; (2) he hastened or was quick or he drew near.
أَرْزَفَ الأَرْضَ : The hour of judgement which has to come has come (53:58).

أَسَسَ : (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.
أَسَسَ بَيْتَكَ : Is he who has founded his building (9:109).

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

[aor. inf. noun] آسر : (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. [inf. noun]: (1) Strength of make or form; (2) strength of natural disposition. فلان شديد آسر الخلق : Such a one is of strong, firm or compact make or form. شدّدنا آسراً : We have strengthened their make or form or their joints (76:29). حال القوم بآسرهم : The people came all together. [plural] آسراً : (1) Shackled; (2) imprisoned; (3) a captive or prisoner; ما كان ليبي أن يكون له آسراً : It does not behove a Prophet that he should have captives (8:68). ونطمعون الطعام على خيبر مسكينة وطيباً وأيسرًا : And they feed the poor, the orphan and the captive on account of His love (76:9).

[inf. noun] آسف : (1) He grieved, lamented or regretted most intensely over it; (2) he was angry with him. آسف : He angered him; (2) made him angry and grieved him; (3) he made him to grieve or lament. يا آسف علي : O my grief over Joseph (12:85). وَلَمْ أَرَجْ حُمْوَىٰ إِلَى قُومِي غَضَبًا : And when Moses returned to his people indignant and grieved (7:151). فَلَمَّا آسَفُوْا أَنقُمُوا مِنْهُمْ : So when they excited Our anger, We exacted retribution from them (43:56).

[inf. noun] أَسَنّ : The water altered for the worse in odour or in taste and colour from some such cause as long standing. أَسَنّ : Altered for the worse in odour or in taste and colour. من ماء غير : From water which has not altered for the worse in odour or taste (47:16).

[inf. noun] أَسَا : He effected a reconciliation between them. أَسَا بَنِيهِمْ : He made him such a one as an object of imitation for him. أَسَا بَنِي مُهَابَيْلِي : I made him my object of imitation in respect of my property. لَيْنَ فِي فَلَان أَسوَّاً : I have an example or exemplar or pattern or model in such a one. أَسوَّاً : (1) An example (2) an examplar; (3) a pattern or model; (4) an object of imitation. لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أَسوَّاً : Indeed
there is an exemplar or model for you in the Prophet of Allah (33:22).

[**أَبْنَى** inf. noun: أَبْنَى: He grieved or mourned for him or it.]

أَبْنَى or أَبْنَى: Grieving, mournful or sorrowful. أَبْنَى: A woman grieving or sorrowful. فَكُبِّرَ أَبْنَى عَلَى قَوْمٍ كَافِرِينَ: How then should I sorrow for a disbelieving people (7:94). فَلا تَأْسٌ عَلَى الْقَوْمِ: So grieve not over the rebellious people (5:27).

[**أَشْرَأ** and أَشْرَأ أَشْرَأ inf. noun: أَشْرَأ: He exalted or behaved insolently; he behaved with pride and self-conceitedness. أَشْرَأ: (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. بَنُّ هُوَ كَذَابٌ أَشْرَأ: But he is an insolent liar (54:26).

أَوْصَدَ: He closed the door. أَوْصَدَ الْبَابُ: He covered or covered over a cooking pot. أَوْصَدَ: Closed; closed over or covered. بَابُ مُوَصَّدَةٍ: A closed door. قَلْدُ مُوَصَّدَةٍ: A covered cooking pot. عَلَيْهِمْ نَارٍ مُوَصَّدَةٍ: Around them will be fire closed over (90:21). (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 (حَظْرَة) for sheep or goats; (5) (plural): Snare or traps.

وَكَلَّمَهُمْ بَاتِكَةٌ ذَرَاعِيّهِ بِالْوُصِّيدِ: And their dog stretching out its forelegs on the threshold (18:19).

[**أَصَرَّ** inf. noun: أَصَرَّ: He broke the thing. أَصَرَّ: He was inclined to such a one. أَصَرَّ: He confined, shut up, detained or imprisoned him or held him in custody. أَصَرَّ: He provided the tent with a peg or a rope. أَصَرَّ: I withheld, restrained or debarred him from the thing that he wanted. أَصَرَّ (or أَصَرَّ أَصَرَّ 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. وَلَا يَحُمُّ عَلَيْنَا أَصَرَّ: And
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).

أَصَلَ [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. إِسْتَأْصَلْهُ : He knew it completely so that he was acquainted with its foundation or root. أَصَلَّ : He uprooted it.

أَصْلَ : (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 (6) a source of wealth; (capital or principal) (7) the elemental part of a thing; (8) the essential or fundamental part of a thing; (9) (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.

فَعَّلَتُهُ أَصَلًا : I did not do it at all.

أُصِبْلَ : (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. أَصِبَلَ : I met him in the evening. أَصِبِلَ : Whose root is firm and whose branches reach into heaven (14:25). قَانُونَةُ عَلَى أُصِبِلٍ : (59:6). Aَصِبَلَ : And glorify Him morning and evening (33:43).

أَفَ : [aor. and inf. noun] : He said اَفَ : by reason of anxiety or disquietude of mind or by reason of
vexation, distress of mind or disgust. أَفَّٰقُ 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; أَفَّٰقُ لَكُمُ : 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).

أَفَّٰقُ [aor. inf. noun] : He went away at random or heedlessly, and went away in the أَفَاقَ (regions of the land); he went away into the country. أَفَّٰقُ [aor.] : He attained the utmost degree in generosity, knowledge or science. أَفَّٰقُ [aor.] : He overcame or surpassed; he was beautiful. أَفَّٰقُ في الطَّاعٰ : He gave to some more than to others. أَفَّٰقُ (plural أَفَاقٌ) أَفَّٰقٌ and أَفَّٰقٌ : (1) The main and middle part of a road; (2) the face or surface there of. أَفَّٰقٌ (plural أَفَاقٌ) : 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. أَفَاقٌ مَّرَابِيْنَ : We will show them Our Signs in the farthest regions (41:54). أَفَاقُ : And (He revealed His Word when he was in the highest part of the horizon (53:8).

أَفَّٰكُ [aor. and inf. noun أَفَّٰكُ] : (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. أَفَّٰكُ النَّاسِ : He told the people what was false. أَفَّٰكُ : He was turned from his judgement or opinion by deceivers' guile. أَفَّٰكُ : He was (as though perverted) weak in his intellect and judgement. أَفَّٰكُ الرِّجَالُ غَيْرِ الخَيْرٰ : The man was turned away or back from good. أَفَّٰكُ عَنَهُ : Hast thou come to turn us away from our gods (46:23). أَفَّٰكُ : 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 or city overturned or subverted. The plural also signifies the winds that turn over the surface of the earth or ground or the winds that blow from different quarters. (inf. noun): A lie; a falsehood. (as also and and): A great or habitual liar. 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).

He eats the flesh of men i.e. he defames men or does so in their absence. Would any one of you like to eat the flesh of his dead brother (49:13).

He devoured my wealth. The fire devoured or consumed the firewood. He consumed his life. Those who devour interest (2:76). He who takes (eats) interest. Its fruit is perpetual (13:36); means of subsistence; worldly good fortune;
Such a one is possessed of worldly good fortune and ample means of subsistence. (6) intelligence; judgement; firmness of intellect. Like straw eaten up (105:6).

is a conj. particle or conj. noun or a particle of determination on and is equivalent to the English article "the." The man. It (ال) is used to distinguish a noun as known to the hearer or reader in a particular and definite sense first, by its being mentioned before as in the words: Like as We sent unto pharaoh a Messenger, and Pharaoh disobeyed the Messenger (73:16,17); secondly, by its being conceived in the mind as in: When they two were in the cave (9:40); Thirdly by its being applied to a thing present as in: This man came to me. It is also used to denote the species; first to denote the totality of the individual of the species as in: For man has been created weak (4:29); secondly, to denote the totality of the properties of the individual or the combination of all those properties in one thing as in: Zaid is perfect in knowledge. That is the book, i.e. that is pre-eminently the book; that book alone is perfect. It is also used to denote predominance of application as in: The city, i.e. the city of the Holy Prophet. It may also supply the place of the affixed pronoun as in: Verily Paradise, it shall be his place of abode (79:42). It is also a conj. noun in the sense of: The, and its variations. Strangely enough, sometimes is used as an interrogative as in in the sense of.

(1) Relationship; or nearness with respect to kindred. : They would not observe any tie of relationship or covenant in respect of you (9:8); (2) good origin; (3) a place or person from where a place or person originates; (4) a compact or covenant; (5) a confederacy or league; a covenant between two parties by which either is bound to protect the other; (6) a promise, an assurance of safety or security or indemnity;
A keeper of the covenant; (7) lordship; (8) revelation or inspiration; (9) 
also signifies God; (10) a neighbour; (11) it is also syn. with 
used in a plural sense. 

also 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 

is sometimes immediately followed by another 
as in 

Let no one behave foolishly against us. 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 

is sometimes immediately followed by another as in 

is a particle 

denoting a wish or reproof 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 

is sometimes immediately followed by another as in 

not to be confounded with the compound of the conditional 

and the negative is used in four manners: (1) It is used to 
denote exception meaning "except", "Save" and sometimes "but" and sometimes "but not". In Arabic 
(exception) is of two kinds (a) 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 : All the people came except Zaid; (b) i.e. an exception in which the excepted 
belongs to a different class or species as in : All the people came but the ass. : So they all 
submitted, but did not (2:35). ( not being one of the 
angels). 

(in vv 42:24; 20:3,4, 10:99) may be said to be
(2) It is used as syn. with خبر and 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 و i.e. "And". For this meaning of انن لَمْ تَهْيَا اِلْلَّهُ اِلَّا اَنْتُمُّ مُسْلِمُونَ. (4) Sometimes it is syn. with ٌبَعْث" except", "only" or "nothing more than". If you do not do it, there will be mischief in the land (8:74). (5) It is also a particle (or rather a compound of two words) denoting the complement of a condition; originally إِنْ لَا مَنْ كَانَ فِي اَلْأَرْضِ اِلَّا اَللَّهُ وَاتَّبَعَهُمْ مُسْلِمُونَ. If you do not help him, certainly Allah helped him (9:40). Do not die unless you are Muslims (2:133).

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

[ar. inf. noun ]: He kept or clave to it. 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. For the keeping of the Kureish to the journey of the winter and the summer. (106:2,3)

[ar. inf. noun ]: (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 (inf. noun ألفين ابنه) : 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.

الكتب : The composition of a book. الكتب 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.

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

أوْلُوكَ يَتَبَکَ (أوْلُوكَ) : He [a horse] chewed the bit. أكل بين الفوم : He acted as a messenger between the people. أكله : He conveyed or communicated to him a message. أكلْ : He sent. أكلُ : (1) A thing that is chewed; (2) a message or communication sent from one person to another. ملكُ (both singular and plural); plural also ملكة and ملكات of which the original form is ملك : Means an angel because he conveys or communicates the message from God, being derived from وُلُکَ , the root being وَلَکَ. ملك : A message. ملك is also said to have been derived from ملک (power; possession) and is ملک (king) derived from ملک. Both the words ملك (angel) and ملک (king) possess the sense of power and possession.

أَلَامَ (ألَام) : He was in pain; he suffered pain. أَلَامُ (ألَام) Plural: Pain; ache. أَلَامْ : Causing pain; painful; causing pain in the utmost degree. عذاب أَلَامْ : Painful punishment. لَهُمْ عذاب أَلَامْ : For whom shall be a grievous punishment (3:92).

وَهْيَةُ اللّهَ : (1) He served, worshipped or adored; (2) he was or became confounded or perplexed and unable to see his right course. الَّذِي عَلِى فِلَان : He was or became vehemently affected with grief on account of such a
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; (the) 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, O the being a substitute for meaning, O God.

: He fell short; he fell short of doing that was requisite or he was remiss.
: He did not do what was expected of him regarding the affair.
: I will not be remiss in giving thee sincere or faithful advice.
: They will not be remiss in corrupting you (3:119).
: And let not those who have bounty or abundance from among you be remiss or fall short (24:23).
: He swore.
: He swore an oath. also means he swore.
: The Holy Prophet swore that he would not
go into his wives for a month. أولو or أُولَا is a plural which has no singular; (أُولَاتُ fem.) possessors of; possessed of; possessing, having. نَحَنْ أُولًا فَوَّهُ وأُولًا بَاسِمْ شَدِيدٌ. وَذَرُّتِي وَالْمَكْتُوبُينَ. (27:34) And leave Me and the rejecters of truth, those having ease and plenty (73:12). أُولَى النَّعْمَة) (أُولُوُّ: Those having or possessed of authority. إلى: (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: حَتَّى: Then complete the fast till nightfall (2:188); (4) Sometime it signifies towards; He looked towards me; (5) sometimes it occurs in the sense of مَعّ (in addition) when a thing is joined to another thing, من أصصرى إلى الله: Who will be my helpers with or in addition to God (61:15); وَلَا تَأْكُلْوا أَموَالَهُمْ إلى (أُولَى) أَمَوالَكُم: 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; من أَصصَرَى إلى الله: O God my Lord, the prison is more pleasing or preferable to me (12:34); (7) It is also syn. with لَ: And the matter rests with thee (27:34); (8) It is also syn. with: O God, I complain to Thee. آلِيكَ وَقَضِينَا إلى بَنِي إِسْرَائِيلَ بَلْ غَلَيْنَى: And We decreed against Bani Israel or We revealed to the Children of Israel (17:5); (9) It is also syn. with: لو يُهِمُ الْيَكْبَ: And We decreed against Bani Israel or We revealed to the Children of Israel (17:5); (9) It is also syn. with: In 4:88 we have: O God, I complain to Thee. آلِيكَ وَقَضِينَا إلى بَنِي إِسْرَائِيلَ بَلْ غَلَيْنَى: And We decreed against Bani Israel or We revealed to the Children of Israel (17:5). اللهُ يَلِبِّكَ: He will gather you on the Day of Judgement. إلى: (28) To, towards, in addition to; and is applied to rational beings and irrational things. هُمْ أُولَا: They (these) are closely following me (20:85).
The particle ﺑُھَلَاءٌ used as an inceptive to give notice of what is about to be said is prefixed to it. ﻫَذَا ﺑُھَلَاءٌ means 'these' as ﺑُھَلَاءٌ ﻗُوْمٍ ﻟَكَ means 'this'. These are thy people. The of allocation is added to it so that you say أولُكم أوْلُكْ or أَوْلِيْكَ أوْلُكْ, all meaning "these" like as ذُكَ and ذُكَ ﺑُھَلَاءٌ ذُكَ means "that". When one says ﺑُھَلَاءٌ ذُكَ, the singular is ذُكَ and when one says ﺑُھَلَاءٌ أَوْلُكم, the singular is أَوْلُكْ. ذُكَ is likewise a plural having no proper singular and means "they who", "those which" and simply "who" and "which". Its singular is آﻟَدُ ﺑُھَلَاءٌ and is changed from being a noun of indication so as to having the meaning of إنَّ آلِيَ إِلَى ٱللهٍ and إِلَى ٱللهٍ and إِلَى ٱللهٍ : They who have transgressed against us. ﻷنَّ آلِيَ إِلَى ٱللهٍ (singular إِلَيْهِ ﺑُھَلَاءٌ and إِلَيْهِ ﺑُھَلَاءٌ and إِلَيْهِ ﺑُھَلَاءٌ) : (1) 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. ﻓَذَّ أَذَّ رَكُّرُ ٱللهِ : So remember the favours of Allah (7:70).

[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. أَمْ ﺑُھَلَاءٌ or أَمْ ﺑُھَلَاءٌ : He led the people or led them so as to serve as an object of imitation or an example, he took precedence of them. أَمْ (act. part.): One who repairs to or aims at a thing or place. (أَمْ ﺑُھَلَاءٌ ﺑُھَلَاءٌ ﺑُھَلَاءٌ ﺑُھَلَاءٌ ﺑُھَلَاءٌ ﺑُھَلَاءٌ ﺑُھَلَاءٌ) : Nor those repairing to the Sacred House (5:3). أَمْ ﻷنَّ آلِيَ إِلَيْهِ ﺑُھَلَاءٌ : I was to him a mother. أَمْ (dim. أَمْ ﻷنَّ آلِيَ إِلَيْهِ ﺑُھَلَاءٌ أَمْ ﻷنَّ آلِيَ إِلَيْهِ ﺑُھَلَاءٌ أَمْ ﻷنَّ آلِيَ إِلَيْهِ ﺑُھَلَاءٌ أَمْ ﻷنَّ آلِيَ إِلَيْهِ ﺑُھَلَاءٌ أَمْ ﻷنَّ آلِيَ إِلَيْهِ ﺑُھَلَاءٌ أَمْ ﻷنَّ آلِيَ إِلَيْهِ ﺑُھَلَاءٌ أَمْ ﻷنَّ آلِيَ إِلَيْهِ ﺑُھَلَاءٌ أَمْ ﻷنَّ آلِيَ إِلَيْهِ ﺑُھَلَاءٌ أَمْ ﻷنَّ آلِيَ إِلَيْهِ ﺑُھَلَاءٌ أَمْ ﻷنَّ آلِيَ إِلَيْهِ ﺑُھَلَاءٌ أَمْ ﻷنَّ آلِيَ إِلَيْهِ ﺑُھَلَاءٌ أَمْ ﻷنَّ آلِيَ إِلَيْهِ ﺑُھَلَاءٌ أَمْ ﻷنَّ آلِيَ إِلَيْهِ ﺑُھَلَاءٌ أَمْ ﻷنَّ آلِيَ إِلَيْهِ ﺑُھَلَاءٌ أَمْ ﻷنَّ آلِيَ إِلَيْهِ ﺑُھَلَاءٌ أَمْ ﻷنَّ آلِيَ إِلَيْهِ ﺑُھَلَاءٌ Aَمْ ﻷنَّ آلِيَ إِلَيْهِ ﺑُھَلَاءٌ : His place of habitation or abode shall be fire or Hell shall be his 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. 

أَمَّمُ الرَّجُلِ: The man’s wife and the person who manages the affairs of his house. 

لا أَمُّ لَكْ: Mayest thou have no mother, also 

تَّكُلُّتْكَ أَمْكُ: May thy mother be bereft of thee or lose thee. The word أَمُّ relates to both animate or inanimate things. 

أَمَّ الْمُحْوَمِ: The Milky Way. 

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

أَمُّ الْطَرِيقِ: The main part of the road. 

أَمُّ الْخَيْبَاثِ: Bread. 

أَمُّ الْكَذَّابِ: Wine. 

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

أَمَّ الخَلْقِ: The unlettered; is a relative noun from أَمَّة (nation), of or (1) belonging to or relating to the nation أَمَّة of the Arabs who did not read or write and metaphorically applied to any one not knowing the art of writing or reading; (2) one not having a revealed scripture, particularly an Arab; (3) unlettered man; (4) ignorant person. It is also said to be a relative noun from أَمَّة (mother) and an ignorant person means one who does not know how to read or write because the art of reading or writing is acquired and such a person is as his mother brought him forth in respect of ignorance of that art; or he is as sinless or immaculate as his mother brought him forth. (بَيْعُونَ أُمْيَّونَ (plural). 

الْرُّسُولُ النَّبِيُّ الأَمْثَلِ: Who follow the Messenger, the Prophet, the Immaculate one (7:158). 

لَيْسَ عَلَيْنا فِي الْأَمْثَلِ سَبْبٌ: We are not to blame in the matter of the unlearned (3:76). 

أَمَّةُ (plural): (1) A way, course, mode or manner of acting or conduct; (2) a rule of life or conduct; (3) religion; religious persuasion; 

فَلَنّ لاأَمَّةُ لَهُ: 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; 

مَكَانُ الْإِنسَانَ أَمْثَلَةً وَحَدَّةً: 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; 

ما زَيَّدَ مِنْ أَمَّةِ اللهِ أَحْسَنَ مِنْهُ: 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;
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).

I will make thee a leader of men (2:125); (4) the leader of any army; (5) the guide; (6) the driver of camels (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. Look before thee; beware thou. To send wickedness in advance of (or before) him (75:6).

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 and meaning . They say : Is Zaid in the house or Amr, i.e. which of the two (), therefore what follows 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. Is Zaid standing or sitting. Do you know better or Allah (2:141). Whether thou warn them or warn them not
is used to denote an interrogation, in a compound of the interrogative hamzah and the negative ـا. It is a mere interrogative as in أم َتَستَحبِيُّ مِن اللَّهَ: Art thou not ashamed of thyself with respect to God. أم لا. It is also an inceptive word used in the manner of َثُوبَةَ فَيُظْلِمُونَ: As for those who disbelieved, they will say. In most cases it is used as a partitive implying the meaning of a condition. أمًا السفينة: As for as the boat is concerned. وَأَمَّا َعَلَّامَ: And as for the boy. Few have mentioned its use as a corroborative as in the phrase: Whatever may be, Zaid is going. It is sometimes used as a compound of َثُوبَةَ and the interrogative ـا as in: أمَّا ذَا َكُتُبُ تَعَمِّلُونَ: Or rather what is it that you did (27:85). إنما was originally َثُوبَةَ having been added to ـا which means "if". The change effected in the sense of the particle إنما by the addition of the particle ـا is that whereas إنما alone expresses a mere contingency or possibility which is not necessarily accompanied by hope, the addition of the particle ـا makes the contingency not only more emphatic but also expressive of hope. وأَمَّا َنُرِيبُكَ بَضَعُ الْذُّلِّي نَعَدَّهُم: And if We show thee some of the things We have promised them, (thou will know it) (10:47). يَقُولُونَ: I know not who stood, whether Zaid or Amr. It also denotes giving option: وأَمَّا يَعْدَبُ وَأَمَّا يَنَزِعُ عَلَيْهِمْ: Either thou punish them or treat them with kindness (18:87). It also denotes vagueness of meaning: إنَا َبُعُدُّنَّهُمْ وَإِنَا َبُنِّيْتُ 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: إنَا شَأَكُرُوا وَإِنَا َكُفِرْرَا: Whether he be grateful or ungrateful (76:4).
أَمْرُ [aor. يَأْمُرُ inf. noun] أَمْرٌ [أَمْرُ] : He measured it; determined its measure, quantity or the like; computed or conjectured its measure; he betook himself to it or sought after it.

أَمْتٌ [أَمْتُ] : He computed the number of the people. (inf. noun)

أَمْتُ الْفَوْقَةِ : What is the distance between thee and Kufa? (1) A measure of distance; (2) doubt:

لاَ تَرَى فِيهَا عَجْا وَلَا اِمْتًا : 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;

لاَ تَرَى فِيهَا عَجْا وَلَا اِمْتًا : Wherein you will see no depression and elevation (20:108); (2) the utmost or extreme extent, term, limit, point or reach.

أَمْتُ : He or it reached his or its utmost limit or extent.

أَمْتُ لِهُ اِمْتًا : 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.

لاَ مَا اِمْتُ يَجْعَلُ لِهُ رَبُّي اِمْتًا : The time that they had tarried (18:13).

فَطَالَ عَلَيْهِمْ : Whether my Lord will fix for it a long time (72:26).

فَطَالَ عَلَيْهِمْ : So the term had prolonged for them (57:17). The difference between أَمْرُ and أَمْتُ is that whereas the former means time limited in duration, the latter means time everlasting.

وَالأَخْرَى أَمْتًا : This life has a limited duration, but the next life is everlasting.

أَمْرُ [aor. يَأْمُرُ inf. noun] أَمْرٌ [أَمْرُ] : He was angry with him. (inf. noun)

أَمْيَدُ [أَمْيَدُ] : (1) Time, considered with regard to its end and (2) being time considered with regard to its end and its beginning (but sometimes it is interchangeable with زَمَانَ); (2) the utmost or extreme extent, term, limit, point or reach.

أَمْيَدُ : He or it reached his or its utmost limit or extent.

أَمْيَدُ لِهُ اِمْيَدًا : 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.

أَمْيَدُ لِهُ اِمْيَدًا : So the term had prolonged for them (57:17). The difference between أَمْرُ and أَمْيَدُ is that whereas the former means time limited in duration, the latter means time everlasting.

وَالأَخْرَى أَمْيَدًا : This life has a limited duration, but the next life is everlasting.
Command (plural أمّرُ). He commanded him, ordered him, enjoined him.:
أمرَ (أوامرٌ) (آمرهُ أو أمّرُ أو أمر). He commanded or ordered him to do it. (act. part.).
أمرُ (أمرهُ). He held command or became commander or governor.
أمرَ على الناس (أمرهُ أو أمر). He made him governor or leader over the people. (inf. noun
أمر). He obtained command over the people. أُمرَ (أُمرهُ أو أُمر). He became an
أمرٌ (أمرهُ أو أمر). Governor, leader, king etc. (aor. أمّر). It (a man's property) multiplied.
أُمرَ or أمّرُ: The case or affair became distressful, difficult or severe.
أُمرَ: O my father, do whatever thou art commanded (37:103).
أُمرَ: He consulted him respecting his affair.
أُمرَ: He held command or became commander or governor.
أُمرَ or أمرهُ with the المَثَّرَ: Consult women respecting themselves. وإنَّ.... أو أمرهُ: The chiefs are consulting together respecting thee (28:21).
أُمرَ: And now if he does not do what I bid him (12:33).
أُمرُ: 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.
أُمر: The decree of God is coming (16:2).
أُمر: And the command of Allah is a decree ordained (33:39).
أُمر: Say, the soul is by the command of my Lord (17:86).
أُمر: And the matter of the Hour is but as the twinkling of an eye (16:78).
أُمر: I never decide any matter (or affair of state)
أُمرُ: His is the creation and the command
أُمرُ: Those who possess the command or authority.
أُمرُ and to Allah do all things return (2:211).
أُمرُ: And I did not do it of my own accord (choice, judgement)
أُمرُ: So muster, then all your designs and your partners; then let not your course of action be obscure to you (10:72).
أُمرُ: They
tasted the consequence of their conduct (59:16).

And whose affairs are decided by mutual consultation (42:39). We have taken our precaution (9:50). Those who enjoin good (9:112). 

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).

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:- اَفَضْسَ يَقُولُ لَهُمْ مَنْ يَقُولُ مَذْهَبَاتُ مَنْ يَقِيمُ الْمَذْهَبَاتُ مَثَلَّ الْقُلُوبِ مَثَلَّ الْقُلُوبِ الْعَامَّةَ (امامه) 

- I cannot trust you (1:70).
with him, save as I trusted you with his brother before (12:65).

\[\text{And if one of you entrust another with something, then let him who is entrusted, surrender his trust (2:284).}\ \\
\text{If thou trust him with a dinar (3:76).}\ \\
\text{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.}\ \\
\text{It is equal to and means: He was or became trustworthy or trustful.}\ \\
\text{And rendered them safe from fear (106:5).}\ \\
\text{He rendered him safe or secure; he gave him protection.}\ \\
\text{He believed in God.}\ \\
\text{He believed him; he believed in what he said.}\ \\
\text{Both mean, you believed in him before I gave you leave.}\ \\
\text{He believes in Allah and believes the faithful i.e. believes what they say to be truthful or he gives credit to them.}\ \\
\text{We offered the trust (or gave the commandment) to the heavens and the earth (33:73).}\ \\
\text{It is they who shall have peace (6:83).}\ \\
\text{When We made the house a resort for mankind and a place (possessed) of security (2:126).}\ \\
\text{Peace; security; freedom from fear.}\ \\
\text{Then after the sorrow He sent down peace on you (3:155).}\ \\
\text{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;}\ \\
\text{We offered the trust (or gave the commandment) to the heavens and the earth (33:73).}\

A female slave; a woman whose condition is that of slavery. A believing bondwoman (2:222). Your slaves, male and female. Bondwomen (24:33).

He moaned or uttered a moan by reason of pain; he said "Ah" (syn. ُنَاءَ). Before that death
comes to any one of you (63:11); (2) It is a contraction of and occurs after a verb denoting certainty;  َعَلِمَ الَّذِي أَمْتَرَكُ: He knows there will be some among you who will be sick (73:21); (3) It is an explicative meaning َفَأَوْحَيْنَا إِلَيْهِ أَنْ أَضْعِفْ أَيْ: And We revealed to him saying, make thou the ark (23:28); (4) It is redundant as a corroborative and occurs mostly after َلَمْ: And when the bearer of good news came (12:97) (5) it has a conditional meaning like َإِنْ تَحْزَبُنَّ إِلَّا لِأَنْ تَضَلْلُ إِلَّا لِأَنْ تَصِلْلُ: If one of the two forget (2:283); (6) It is a negative like َلْيُجِبُوا أَنْ َجَا هُمْ َمَفْلُوْرُ َلَمْ: They wonder because a Warner has come to them (50:3); (8) syn. with َلَمْانَ فَنَصِيبُكُمْ: God explains to you lest you go astray (4:177); (9) it occurs in the sense of َذَا أَغْفِلْ أَلْدَى: 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. َإِنْ: 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. َإِنْ تُفْعَلُوا تَفْعَلُوا: If you return (to hostility), we shall also return (8:20); (2) it is a negative syn. with َلَمْ: 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 َإِنْ َفَلَمْ أَنْ لَوْفَقْتُنَّهُمْ رَيْبُكَ: 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 َلَمْ: Surely, reminding is profitable (87:10); (6) Some say it is syn. with meaning "because" as in َوَافْتَقَرَ اللَّهُ إِن كَانَ مُؤْمِنِينَ: And fear Allah because you are true believers (5:58). َلْدَخَلْنَ: You shall certainly enter the Sacred Mosque in security because Allah has willed it (48:28); (7) It is syn. sometimes with َإِذًا إِمَّا: If or when they prefer disbelief to belief (9:23) and 33:58; (8) it is used for َإِمَّا: So briefly َإِنْ إنْ means if; not; verily. because; when; َأَنْ is
originally or is a derivative from بَنَّ. With كُل prefixed to it is a particle of comparison. Sometimes كُل also denotes denial. بَنَّ is sometimes contracted into بَن. It is also syn. with تَنفَّد as in بَنُوُن. Come to the market, may be thou wilt buy for us something. وَمَا بَنُوُكُمُ أَنَا إِذًا جَاءَ تَلَّأَمُونَ. And what should make thee know, may be when it comes, they will not believe (6:110). إن 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. إن is sometimes contracted into إنَّ الله غَفُوَرُ وَرَحِيمُ. إنَّ: Verily, Allah is Most Forgiving, Merciful. It is also syn. with تَمَّ i.e. even so; yes; yea, as in the verse: إن هذان لساحران يُرِدُان يَنْفَدُوْنُهُمْ: Verily, (or yes) these two are magicians who seek to drive you out (20:64). إنَما is considered to be a compound of إنَّ and مَا meaning: Surely. It imports restriction of that which it precedes to that which follows it, giving the sense of "only". إنَما الْمَنْهَةُ فِي النَّسْبَةِ: 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 إنَما الْمَنْهَةُ فِي النَّسْبَةِ: surely (one form of) usury is in the delay of payment.

انَثَى [aor. بَنَّتُ يَانِثَتُ: It was or became female or feminine or it (Iron) was or became soft. أنثى (أنثى plural) means, female; feminine; of the female sex or feminine gender. It also means inanimate things; small stars. إنَّ: A feminine woman - a perfect woman. رجل ذَكَرُ: A man perfect in his masculine attributes. مؤنث: An effeminate man or a man in the form of a woman; a feminine word. إن يَذْعَرُونَ مِن دُونِهِ أَنثَى أَنُثَى: They invoke besides Him but lifeless objects (4:118): أمَّا خَلَفَهَا السَّلَاتِيْكَةُ أَنثَى. Did We create the angels females (37:151).

انَسَ [aor. بَيَانُتُ and بَيَانَتُ بَيَانَتُ and بَيَانَتُ أَنْسُ and بَيَانَتُ أَنْسَ and بَيَانَتُ أَنْسَ أَنْسُ and بَيَانَتُ أَنْسُ أَنْسُ بنَسُ أَنْسُ أَنْسُ بيَانَتُ and إِسْتَيْشُ أَنْسُ Be 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.

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

سَأَلَ: Go and look if you see any one.

غَيْرُ مَسْتَأْسِيَّنَ لِحَدِيدِ: Without seeking to engage in talk i.e. without seeking to have delight in talking (33:54).

أَنْسَ: (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; he saw it not having known it before; (5) he heard it; (6) he felt it; he knew it; was certain of it.

إِنْسَانَ: (Plural إِنْسَانَ and أَنْسَانَ, the last i.e. إِنْسَانَ, being a contraction thereof): A select friend or companion; (1) He is my select friend; (2) mankind as opposed to نَفْسٍ and إِنسَانٍ, the last i.e. إِنسَانٍ, being applied to male and female and singular and plural. إِنْسَانَ = أَنْسَانٍ: Many men; a numerous company of men; a tribe staying; the inhabitants of a house. إِنْسَانٍ: Belonging to mankind; human.

خَلَقَ لِسَيْبَا: Domestic asses; a human being; a man.

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

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

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

أَنْسَانَ: Familiarity; sociableness; joy; ease.

أَنْسَانٍ: Man; mankind. Applied to the male and female and used as both singular and plural. (plural إِنْسَانٍ and أَنْسَانٍ). Respecting the derivation of إِنْسَانِ, authors differ. Some say that it is from نَفْسٍ signifying "perfection" or "sight" and "knowledge" and "sensation", because man uses these faculties. It is also said that the form إِنْسَانٍ is also used for إِنْسَانٍ, as though it were a dual meaning "a double associate", i.e. an associate with the jinn and with his own kind. They say إِنسَانٍ بالجَنِّ وَأَنْسَانٍ بالُخَطْلِ: He associated with the jinn and associated with men. Some other
people derive it from the word انِسْانٌ signifying "motion", some others say that it is originally from الْبَسَانَ (forgetfulness). It is said: ﷲ and ﷲ: He was only named انِسْانٌ because he was commanded and forgot. انِسْانٌ also means: 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. ﷲ: But man bore it (33:73). Remember the day when We shall summon every people (17:72). is syn. with انِسْانٌ being a contraction thereof and means: Men; mankind; people; ﷲ: Lord of men; Lord of mankind.

[ar. inf. noun and ﷲ inf. noun: He struck his nose (inf. noun ﷲ. ﷲ). (ar. inf. noun ﷲ. ﷲ: He turned up his nose at it; he hated it (inf. noun ﷲ. ﷲ: In the beginning; just now; a little while ago; in the first time; near. ﷲ: What has been talking about just now (47:17).

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

[ar. inf. noun and ﷲ and ﷲ and ﷲ and ﷲ: (1) Its 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. ﷲ: Has not the time come for those who believe (57:17). ﷲ: Without waiting for its appointed time; without waiting for it having been cooked (33:54). The water became hot to the utmost degree. ﷲ: The hot water became hot to the utmost degree. (4) ﷲ also means, it (a thing) was or became behind its time; delayed. ﷲ and ﷲ and ﷲ and ﷲ and ﷲ: An hour or a short portion of time; or an indefinite time; a time of the night; any hour of the night; or the whole day. ﷲ: A time of the night passed. ﷲ: Hours of the night (20:131). ﷲ: Meaning the day and the night. ﷲ as also
A vessel or receptacle of water. (مَكَّةُ، plural) 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. آلان: Time; now; at present; the present time. آن: It drew near; it attained to its full. آنَ وَ قَدْ غَصِّبَ كِلَٰلَ: What! now! while thou wast disobedient before (10:92). Whence; or from where; when; how and however. آنَ لَكَ هَذَا: Whence hast thou this (3:38). فَأَنَّ‌ا (3:41): آنَ تَجْعَلْ لِنَفْعَامَ: How shall I have a son (3:41). سُلِّمْ‌ا: So approach your tillth when and how you like (2:224). آهلُ: The man married. آهلُ الرُّجَلٍ [آهلُ]: A man or his house. آهلُ: He married a woman (also تَأَوَّلَهُ: He became friendly with him. آهلُ: The house became inhabited. آهلُ: He said to him i.e. he welcomed him. آهلُ: 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 آئل signifies relations with their followers or dependents; (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. آهلُ الكُتَّابِ: The people of the Book (5:60). آهلُ الفُرْقَى: People of the Gospel (5:48). آهلُ الْمَدِينَةِ: People of the towns (7:97). آهلُ الْذَّكْرُۡ: People or inhabitants of the city came (15:68). فَسَأَّلُوا آهَلَ الْذَّكْرِ: So ask those who possess the Reminder (16:44). آهلُ الْبَيْتِ: People of the house (11:74); members of the family (33:34). When
thou didst go forth early in the morning "from thy household" (3:122).

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

أَهْلُ الْضَّيْلِ: The man's wife and his children.

أَهْلُ الْعَهْدِ: Those who have a compact or covenant with Muslims.

أَهْلُ الْمَغْفُورة: He (God) is entitled to be regarded with fear and has the right to forgive (74:57).

أَهْلُ الْبَيْتِ: The author or authors of innovation. The opposite of

إِلَّا: Domestic asses.

أُوُلُّ: He returned. He returned to his family at night.

آَبَ: The sun set.

آَبُ: The people came to him from every direction.

آَبَ إِلَيْهِ النَّاسُ: Returning; a right way; a direction; a way or road.
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.

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.

But it is Allah with Whom is an excellent home.

Unto Him is my return.

It became bent.

It (the day) receded in the evening; it (the evening) declined.

The shadows returned and inclined towards the East.

He pitied him.

It oppressed him by its weight; burdened him; it (a thing or affair) oppressed or afflicted him.

And their care does not burden Him.

He returned or resorted to him or it.

He returned or reverted from it.

He bore a relation to him by kindred.

The thing decreased or became defective or deficient.

The milk became thick.

He escaped from such a one.

He or it preceded; was beforehand, first or foremost.

He ruled or governed his subjects; presided over their affairs.

He held authority over them; presided over their affairs.

He managed his property well.

He explained, interpreted the dream.

The interpretation or explanation; meaning; telling the final result; the end; issue, result or final sequel of thing.

This is the result or fulfilment of my dream.

This is the explanation of that which thou wast not able to bear with patience.

Do they wait for the fulfilment (result) of warnings thereof?
commendable in the end or as regards its result (4:60).

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).

The Holy Prophet's followers, whether relations or others, his relations, whether followers or not; and his wives; First; foremost.

He is the First and the Last (57:4).

and "ah" or "alas"; he moaned or uttered prolonged voice of complaint.

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).

He betook himself to it or repaired to it for refuge; he returned to it; he dwelt in it.

I shall soon betake myself to a mountain (11:44).

He lodged his brother with himself (12:70).

Did He not find thee an orphan and protect thee (93:7).

And We gave them refuge (23:51).

He gave him lodging or refuge; harboured him; sheltered him; protected him; lodged him with himself; made him his guest.

A place to which one repairs or betakes himself for refuge; a refuge; an asylum; a place of resort; the abode or lodging place.

Whose abode is Hell (3:163).

He put or set up a sign, token or mark by which a person or thing might be known.

A vocative particle.
Zaid, come. 

O my Lord. This particle is addressed to a near or a distant thing. 

قُلُ أَنِّيِّرَبُتُمُّ (yes or yea); importing acknowledgement of the truth of an enunciation and the making a thing known to him who asks information; a promise to him who seeks or demands. 

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

أَنِّيِّرَبُتُمُّ is a noun used in five different meanings. 

(a) It is used as an interrogative meaning "who", "which" and "what". 

Who or which of them is thy brother. 

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

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

What turn their affairs shall take (26:228); (b) it denotes a condition; 

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

Whichever of the two terms I fulfil (28:29); 

By whichever name you call on Him, His are the most beautiful names (17:111); (c) It is also a conjunct noun i.e. it is sometimes used in the manner of أَنِّيِّرَبُتُمُّ and therefore requires a complement. 

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

(d) it also denotes perfection; 

Zaid is a man, what a man; (e) It also has prefixed to it; then it denotes numerousness, being syn. with كَثِيرٌ. 

How many a Sign is there in the heavens and the earth (12:106) (f) It is also a connective of the vocative يَا with the noun signifying the person called when this noun has the article prefixed to it. 

O sorcerer (43:50). 

O thou to whom this exhortation has been sent down (15:7). 

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

When; at what time. 

When they will be raised (16:22). A sign, token or mark by which a person or thing is known; a message or communication sent from one person to another; the body of a man; that which one sees from a distance; a
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 (سورة) ; a sign as meaning a miracle; a sign as meaning an indication; an evidence or a proof; an example or a warning; آیات (plural). Two signs: آیات الله. Signs of Allah; wonders of Allah; Divine miracles; warnings from Allah; commandments of Allah.

There are the verses of the Book that is full of wisdom: So that we might have followed thy commandments. Recite to them Thy Signs. They begin to plan against Our Signs. In what word then, after rejecting that of Allah and His Signs, will they believe? Do you build monuments on every high place, seeking vain glory? Surely, in Joseph and his brethren there are Signs for the inquirers: Whatever Sign We abrogate. The words آیات and آیات have been used in the Holy Qur'an in hundreds of places in different senses which have been given above. Generally, the word آیات 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: Thee alone do we worship: We provide for them and for you: Me alone should you fear: It was not us that they worshipped: Beware thou of the lion.
is a vocative particle used in calling him who is near and him who is distant.

أياً : O Zaid come.

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

أَيُّهُ الْأَزْكِيَ : He helped him to accomplish the affair.

أَيُّهُ الْأَزْكِيُّ (inf. noun): Strength; help, aid.

أَيُّهُ الْأَزْكِيُّ الْقَدْسِ : We helped or strengthened him with the Spirit of holiness (2:254).

وَلَهَّنَّ أَيُّهُ : Allah strengthens with His aid whomsoever He pleases (3:14).

أَبَكُ : The trees called أَبَكُ الْإِلَكَ (إِلَكَ الْإِلَكَ) became what is called أَبَكُ الْإِلَكَ (الْإِلَكَ المَجْرَ : The trees grew thick and formed a wood.

أَبَكُ الدُّمَيْرَتَ : A collection of numerous tangled or dense trees particularly of the kind called أَرَكَ أو سَدَرَ.

إِلَيْلَ : A name of God, a Hebrew or Syriac word: It is a dial. var. of إِلَٰلٓ جَيْرَلَل ُ : or the latter may be an arabicised form of the former. إِلَيْلَ جَيْرَلَل ُ is a compound word made up of جَيْرَلَل ُ which in Hebrew means a man or a mighty man or a hero, and إِلَٰلَ إِلَٰلٓ means God. The word إِلَيْلَ occurs in several combinations as in مِكَانَل ِجَيْرَلَلَل ُ and مِكَانَل ِجَيْرَلَلَل ُ. In Arabic the word جَيْرَلَل ُ means: Mending a broken thing; giving a poor man so liberally as to make him well off; a brave man. جَيْرَلَل ُ also signifies "a servant". إِلَيْلَ is 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.

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

إِلَيْلٌ (إِلَيْلُ) : The man lost his wife and did not marry. إِلَيْلٌ also means, the man lost his wife or the woman lost her husband.

إِلَيْلٌ 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. أم 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). الله: By God.
2

باب الباء

ب

Ba

Numerical Value = 2
بَاءُ

The second letter of the alphabet. (1) It denotes adhesion in the proper sense. غَلِبَ بَّعْدَهُ : Keep thou to Zaid. (2) It is also used to make a verb transitive. ذُهَبَ اللَّهُ بِيُؤْرُوهُمُ : God took away light (2:21). (3) It also denotes the employing of a thing as an instrument. كَتَبَ بِالْقِلْمِ : He wrote with the pen. (4) It also denotes a cause. فَكَّلَ أَخْذُنا بَعْضَهُ : We punished every one of them because of his sin (29:41). (5) it is also used in the sense of مَعِ i.e. "with". وَقَدْ دَخَلُوا بِالْكُفْرِ : O Noah, descend then with peace from Us (11:49). (6) It is also syn. with في i.e. "in". وَقَدْ نُضِرَّكَ اللَّهُ بِنَذِرِ : And Allah had already helped you at Badr (3:124). (7) It is also used in the sense of "instead of" or "in place of". أَدْخِلُوا الْجَحِّةَ بِمَا كَتَبْنَاهُمُ : These are they who have taken error instead of guidance (2:17). (8) It also denotes requital. إِنَّا أَنْبَأْنَا الْجَحِّةَ بِمَا كَتَبْنَاهُمُ : Enter Paradise in return for that which you did (16:33). (9) It is also syn. with عَنِ as in فَأَسْلَمْ بِهِ خَيْرًا : Ask thou then concerning Him one who knows (25:60). What has beguiled thee from thy Gracious Lord (82:7). (10) It is syn. with عَلَى as in إِنَّ تَأْمُّهُ بُشِّيَّرُ : If thou give him charge over a dinar (3:76). (11) it also denotes part of a whole. وَفَمْسَحُوا بُؤْسُوهُمُ : And wipe you a part of your head (5:7). (12) It is also used to denote swearing. فَأَسْلَمْ بِهِ خَيْرًا : I swear by God. (13) It is also syn. with إِلَى as in إِنَّ تَأْمُّهُ بُشِّيَّرُ : And He did a favour to me (12:101). (14) It is also redundantly prefixed to the objective complement of a verb as in وَلاَ لِتْفَوْنَوْا بِبَيْنَيْكَمْ إِلَى الْنَّهَالَةِ : And cast not yourselves into ruin with your own hands (2:196).

بَارُ [aor. بَيْأُ inf. noun بَيْأَرُ] : He dug or sank a well. بَارُ الْحَبِيرُ : He concealed the news. بَارُ السَّيْرُ : He stored the thing for a time of need. بَارُ الْحَبِيرُ : He did good beforehand. بَيْأَرُ مَعْطَلَةً : A well. وَبَيْأَرُ مَعْطَلَةً : He who digs a well for his brother, himself falls into it. And deserted wells (22:46). And he who digs a well for his brother, himself falls into it.
strong and valiant in war or fight; (2) he was or became in a state of distress or great want or poverty. 

The terms 

**يَبْيَسُ** : (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. 

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

**يَبْيَسُ** : He was distressed by it or at it; he was grieved at it. 

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

**عَذَابٌ يَبْيَسٌ** : 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. 

Evil; bad; wicked. 

Evil is the likeness of the people. 

Evil is that which your faith enjoins on you if you are believers. 

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. 

Possessed of great might in war. 

Their fighting among themselves is severe. 

And Our punishment came upon it by night. 

And the patient in poverty and afflictions. and in time of war. 

We seized their people with adversity and suffering 

So grieve not at what they have been doing. 

[ *aor. يَبْتَرُ* : He cut or cut off; he cut off utterly or entirely. 

*بَتِّرُ* : He cut his tail. 

*ربَّحُمَةُ* : He cut the ties of his relationship. 

*أَبْتَرَ* : (1) Any beast having the tail cut off; (2) a short tailed serpent; (3) in want, or poor; (4) defective, deficient, imperfect; (5) suffering loss; (6) one from whom all good or prosperity is cut off; (7) having no offspring or having
It is thy enemy who shall be without issue (108:4).

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

He cut it or cut it entirely or from its root; he plucked it out.

He cut it off; he separated it.

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.

He spread it; he dispersed it, scattered it or disseminated it.

He 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).

He spread or published the information.

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).
had a way or opened for it a way to flow; it poured forth.

So from it there gushed forth (7:161).

[Inf. noun: He dug up or scraped up the earth. He scraped it up and he searched for it in the dust or earth. He dug up the earth. He inquired into it; investigated or examined it. It scratched in the ground (5:32). (Inf. noun): Investigation; search; a mine in which one searches for gold. A place and a time of scraping up or digging or scratching, inquiring or examining.]

[Inf. noun: (1) He slit or cut lengthwise; he split or clave and enlarged; (2) it was or became wide or spacious. He slit the (goat's) ear lengthwise, widely. He embarked upon the sea; it (the water) was or became salt. He went deep into knowledge and enlarged himself wide as the sea. (inf. noun): A sea; a great river; a spacious place comprising a large quantity of water; a large quantity of water; Cont. of بَّيْخَسُ ; salt; a swift and excellent horse; a generous man who takes a wide range in his bounty; land of seed produce and fruitfulness; fungus uteri (بَّيْخَسُ and بَّيْخَسُ; plural). Relating to the sea; a sailor. The crisis of a disease. Corruption has appeared on land and on sea (30:42). The two seas cannot be equal (35:13). And when the rivers are made to flow (82:4). With seven oceans swelling it thereafter (31:28). A she-camel or goat which the Arabs let loose to feed after slitting its ears. Such camels or goats were dedicated to God and their milk was not used nor their back.

[Inf. noun: He diminished it; he lessened it; he made it deficient or defective; he wronged him; acted wrongfully or unjustly towards him. He diminished to him his rights; he defrauded or deprived him of his right. Deficient; defective; paltry or small; unjust.]

ولا خَسَّوا الناسَ
And diminish not unto people their things (7:86). 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. He killed himself with grief. He acted sincerely towards him. May be thou wilt kill thyself with grief. (18:7).

Niggardliness, stinginess or avarice: Cont. of generosity. They became niggardly of it (9:76). Who is niggardly, is niggardly against his own soul (47:39). They enjoin on people stinginess (4:38).

He 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. God began or originated the creation. He dug the well for the first time. In the days in which the Prophet of God fell sick. So he began with their sacks (12:77). Allah originates the creation, then reproduces it (30:12). Surely, He creates first and reproduces it (85:14). They attacked you first (9:13).
b'dr [aor. b'dr 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. b'dr: He hastened or made haste to be first or beforehand in doing it. b'dr, Ab'dr fî màl 'l-lîtim: He hastened to be before the orphans attaining to full age in expending his money. b'dr: Such a one hastens in consuming the property of the orphan before the latter is of full age. b'dr: They vied with one another to be first or beforehand. b'dr: Hastening before their attaining to full age in expending their property (4:7). b'dr: (1) Full moon; the moon in its fourteenth night. (b'dr 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. b'dr: Allah did help you at Badr (3:124).

b'du [aor. b'du or b'du b'du] b'du: 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. b'du, 'l-ryân: The man introduced an innovation. b'du and b'du = b'du. w'rhabibi'tz: The poet produced a new poetry. b'du: And monasticism which they innovated (57:28). b'du: When used about God, means originating a thing without any tool or instrument or pattern and without matter. b'du: I am not the first of the Messengers (46:10). b'du: This is the first thing. b'du: (1) First; (2) superlative in his kind in anything; (3) a man liberal in disposition; (4) a full body. b'du: b'du and b'du are syn.: (1) New; wonderful; unknown before. b'du: I did a new or wonderful thing, a thing unknown before; (2) fat. 'l-b'du: One of the names of God. b'du: 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
An innovation; a novelty or innovation in religion; an opinion deviating from the right way.

**بدل**

[aor. inf. noun بدل الْنَّسِيَةَ or بدل الْمَنْسِيَةَ or بدل الْقَلَيْبَةَ (بدل) : 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 إيِدَالَلَّهِ which signifies the changing of a thing by substitution; exchanging it; replacing it with another thing. (مبدل) (Act. par.).

- بدل بَدَلَ: He gave him in exchange for it such a thing.
- بدل بَدَلَ: He took a thing in exchange for the thing.
- بدل بَدَلَ: He took the thing in place of another. بدل and بدل and بديل and بديل all signify the same meaning, (1) substitute; a thing given or received or done in place of another thing; a compensation. بديل (أبدل plural) also means a noble and generous man. بديل عن الْنَّسِيَةَ or بديل النَّسيَةَ: The substitute for a thing. afterward has changed evil for good بدل: Who changed Allah's favour into ingratitude (27:12). وَمَا بَدَلََ: And they have not altered in the least (33:24). 
- بدل: So we desired that their Lord should give them in exchange (18:82).
- بدل: Would you take in exchange that which is inferior for that which is superior (2:62). 
- بدل: Evil is the exchange for the wrongdoers (18:51). 
- بدل: There is no changing the words of Allah (10:65).
- بدل: None can change the words of Allah (6:35).
- بدل: If you desire to take one wife in place of another wife (4:21).

**بدل**

[aor. inf. noun بَدَلَ and بَدَلَ and بَدَلَ aor. بَدَلَ and بَدَلَ and بَدَلَ: He or she became big bodied or corpulent. بَدَلَ: Body without head and arms and legs; body without soul; the whole of the جَسَمَةَ (أبدل plural); limb or limbs of a slaughtered camel; an old man; an old mountain goat. بَدَلَ (بلد plural): 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. يَبْدَأ] inf. noun: يَبْدَأ and يَبْدِئُ and يَبْدِئَ : It appeared; it became apparent, plain or manifest. يَبْدَأ لَهُ فِي الْأَمْرِ : 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. أَبْدَأَ الْقُوَّمُ : He made it apparent, manifest or plain; he showed, evinced or revealed it. أَبْدَأَ الْأَلْبَادَةَ or أَبْدَأَ الْأَلْبَادَةَ: A desert. is the contrary of حضارة which means life in towns.

: (1) Apparent, open, plain or evident; (2) a man going forth to the desert, living in the desert (plural). أَهْلُ الْبَدْوُ : People of the desert or dwellers of the desert. 

Which is made up of بَدْوٍ, the word بَدْوٌ has two possible derivations. It may be derived from بدأ which means, he began, or it may be derived from بدأ which means, it appeared. According to these two roots, the word بَدْوٌ would mean: (1) That which begins or who is first; (2) that who appears. So the expression بَدْوَ الزَّائِرِ would mean: (1) At first thought; (2) according to the appearance of opinion which may mean either insincerely or inconsiderately. 

: Relative noun from بَذِّيَةٍ meaning a dweller of the desert; an Arab of the desert.

Indeed hatred has shown itself or has appeared from their utterances (3:119). 

: She would have disclosed the secret (28:11). 

: And I know what you reveal (2:34).

: And brought you from the desert (12:101). 

: Equal therein are the dwellers or visitors from the desert (22:26). 

: Who to all outward appearance are the meanest of us (11:28). 

: They would wish to be among the nomad Arabs in the desert (33:21). 

: What Allah was going to bring to light (33:38). 

[act. part.]

[aor. يُبْدِئُ] inf. noun: يُبْدِئُ : (1) He sowed seed; (2) he scattered seed upon the ground; (3) he scattered or dispersed a thing. بَذِّيَةٍ
is the intensive form. Allah scattered mankind. The land put forth its herbage. He divulged what was secret. 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. 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 denotes excess with respect to quantity and is ignorance of the values or the right objects. (act. part.): One who dissipates his wealth; (plural): And squander not thy wealth extravagantly, verily, the extravagant are brothers of satans (17:27,28). : Squandering or dissipating of wealth or property in a way that is not right.

: He was pious; he was good, just, righteous or honest; he was extensively good or beneficent; he was true in his saying. : His work was good. : His pilgrimage was sincerely performed. : God accepted his pilgrimage. : Pilgrimage performed sincerely or accepted by God. : He obeyed God. : He spoke truthfully. : He is true in his oath. : 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. : His heart is at rest. : (1) Pious; (2) good; (3) just; (4) righteous or honest; (5) highly righteous person (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. : That you be kind to them and behave justly towards them (60:9). : And kind or obedient to my mother (19:33).
And He knows what is in the land and the sea (6:60).

He is the Benign, the Merciful (52:29).

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

(plural of بنر and فز) : 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: "فَلَيْنَ أَلْتَمُوا الْبُرَّ": 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.

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

He became free from the disease; he became convalescent; or he recovered his health but not completely. The wound healed. He was free from the thing or quit or rid thereof; he was guiltless of it and was not responsible for it. 

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

: God created mankind after no model or similitude. The primary meaning of the root پری is to denote a thing becoming clear or free of or from another thing; either by being released therefrom or by production.

God created or produced man.

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

being inf. noun. from پری besides possessing all the meanings derived from this root, particularly means: A declaration of granting or conferring or announcing immunity or exemption or absolution from a fault or responsibility; freedom from blame; exemption or absolution from a demand etc.

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

He made him, pronounced or held him to be free from fault or defect.

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.

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

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

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

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

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

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

I 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. br: aor. inf. noun. br and br: aor. inf. noun. br: ñ: It was or became cold, chill or cool; its heat became allayed. br 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. br: Cold; chill; cool; coldness; chilliness; coolness; pleasantness; enjoyment; ease; comfort; sleep. br: The hail prevented sleep. br: Hail; frozen rain. br: A kind of garment (كُسْمَاء) wrapped round the body. br: Cold; chill; cool; anything loved or liked. عَيْشٌ: A pleasant life. سَمْوُ: A hot wind that is continuous. يَا: O fire, be thou a means of coolness and safety من السَّمَاءِ: من جبال فيها من نِدٍّ (21:70). Clouds like mountains wherein is hail (24:44). br: Neither cool nor of any good (56:45).

br: [ar. br: aor. inf. noun. br: 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. br: He made it manifest; he showed or manifested it. br: He surpassed his fellows in knowledge. br: He went out to fight him. br: He went out to satisfy a want of nature. br: He went out (act. par) and br (feminine) and br (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).

[ar. inf. noun.]: He was or became affected with leprosy.

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.

Leprous, or having the disease called.

Land bare of herbage.

A serpent having in its skin white spots distinct from the general colour.

[ar. inf. noun. and plural]: It (a sword) shone, gleamed or glistened; it (a cloud) gleamed or shone with lightning.

The lightning appeared.

He threatened and frightened.

[ar. inf. noun.]: He feared so that he was astonished at seeing the gleam of lightning.

His eyes became weak.

The eyes became raised or fixedly open.

also means, he was afraid or he became confounded or perplexed and was unable to see his right course.

Lightning (plural).

Confusion; fear; lamb.

A cowardly man.

Wherein are thick darkness and thunder and lightning.

When the eye is dazzled (75:8): 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.

[ar. inf. noun بَرَكَةُ] بَرَكَةُ: (1) 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. (barkat plural): (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. (feminine): blessed or made to possess بَرَكَةُ: 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 (49:49). In a blessed Night (44:4).
[aor. inf. noun] بَرِّمَ : He made the rope of two distinct yarns and then twisted it. (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. (plural) برِّمُونِ: Active participle from برِّمَ meaning one who is firm or determined to do a thing; one who arranges or settles an affair soundly or thoroughly. : Are they determined upon a course, then We too are determined (43:70). فَضَاءَ مُبَرِّمٍ: An inevitable decree; an unalterable decision.

[plural] برِّجنِ: 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. : He adduced an argument or evidence.

[plural] يَرِغَّغَبَتْ السَّمَسُ [يَرَا:َعَ] يَرِغَّغَبَ : The sun began to rise as though it clove the darkness with its light; it rose with spreading light. The primary meaning of يَرِغَّغَبَ is the beginning to come forth, said of a tusk or tooth, because it cleaves the flesh and comes forth. قَمِّرَ نَارِغَبَ : He made his blood flow. يُرِغَّغَبُ ذَمَةٌ : The rising moon or the rising sun. يَرِغَّغَبَ (plural) يَرَاغِ: And when he saw the sun with spreading light (6:79).

[plural] بِسَّ : He broke it, crumbled it. بَسَّ الأَلْبَلُ : He drove the camels gently. بَسَّ الْمَالَ فِي الْبَلَادِ : He sent the money in the towns and distributed and divided it. بَسَّ الْجَنَّاَلَ بَسَّ : 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)

[plural] بَسَرَ : He frowned; he contracted his face; he grinned. بَسَرَ وَجَهَةً : 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)

بسط [aor. بسط inf. noun. بسطة] He spread it, expanded or extended it. 

بسطة إلى يدّة: He stretched forth or extended his hand towards me.  

بسطة يدّة عليه: He was made to have dominion over him by absolute force and power.

بسطة كفّة في الْذَّغَر: He expanded his hands in supplication.  

بسط الله الزَّوق: God multiplies or enlarges or makes abundant the means of subsistence.

بسط وجهه: He accepted the excuse. 

بسطَ وجوه: His face became cheerful.  

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

أمست وجوه: God enlarged the provision (28:83).

أمست وأمست: And He increased you abundantly in constitution (7:70).

أمست وجوه: He is a liberal or a bountiful person.

أمست وجوه: He is of cheerful countenance. 

أمست وجوه: Width or ampleness; length or height; increase, excess; height or tallness; perfection or excellence or completeness. 

أمست وجوه and أمست وجوه are syn. 

وَزَادَكَمُ فِي الْخَلْقِ بَسطَة: And He increased you abundantly in constitution (7:70).

أمست وجوه: A woman beautiful and sleek in body.  

أمست وجوه: A liberal person.  

أمست وجوه: But both His hands are wide open (5:65).

أمست وجوه: He (God) has made the earth for you a wide expanse. (71:20).

أمست وجوه and أمست وجوه are syn. 

إِفْرَأْتَ بَسطَة: A woman beautiful and sleek in body.  

إِفْرَأْتَ بَسطَة: A liberal person. 

إِفْرَأْتَ بَسطَة: If thou stretch out thy hand against me to kill me (5:29).

إِفْرَأْتَ بَسطَة: And the angels stretch forth their hands (6:94).

إِفْرَأْتَ بَسطَة: Surely, Allah enlarges the provision (28:83).

إِفْرَأْتَ بَسطَة: And if Allah should enlarge the provision (42:28).

بسط [aor. بسط inf. noun. بسطة] The palm-trees were or became tall or exceedingly tall and full-grown, or they bore fruit.

بسط علّيهم: 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 exalted above them in fame or renown.

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

The sun rose.

An exceedingly tall palm-tree; a palmtree bearing fruit.

And tall palmtrees (50 : 11).

A cloud of a clear white colour; a calamity.

A person endowed with noble moral or mental qualities.

The man frowned on account of anger or because he was courageous.

He prevented me from accomplishing my want.

He was or became courageous in fight.

(1) He pledged him or it for such a thing; he gave him or it in exchange for such a thing; (2) he gave him up or consigned him to destruction.

He subjected himself to death and felt sure of it.

Courage, bravery; (2) dislike.

Brave; courageous; frowning.

vehemently frowning.

Lest a soul be consigned to perdition (6:71).

They are those who have been delivered over to destruction for their actions (6:71).

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He smiled.

These verbs signify less than ضحك (laughter).

Thereupon he smiled, laughing at her words (27:20).

He pared the skin removing its face or surface or the skin upon which the hair grew.

I removed from the hide its i.e. outer part of the skin.

The swarm of locusts ate altogether what was upon the surface of the earth and thus laid it bare.

He met me with a cheerful countenance.

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.
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. and are all used. 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. and are subs. from and (plural). Beauty and comeliness of the face; elegance of form or features. i.e. (plural and and are all used. : The father of mankind, i.e. Adam. (Syn. ) : 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). 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).

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).

He saw; he became seeing.

So she observed him from afar (28:12); (2) he was or became endowed with mental perception or belief or firm belief or knowledge, understanding, intelligence or skill.

He perceived it mentally; he knew it or understood it.

I perceived (or knew) what they perceived not (20:97).

He opened his eyes; he made him to see or to have mental perception or knowledge.

He made him see; he saw or became seeing.

O our Lord, we have seen and we have heard. (32:13).

Look at me.

How Seeing is He and how Hearing (18:27).

He saw; it also means he relinquished infidelity and adopted the true belief.

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.

One who has intelligence or knowledge.

They were sagacious or wise or intelligent.

It (a road) became plain, clear, manifest.

The matter became clear.

The sense of sight; the light whereby the organ of sight perceives the things; knowledge.

The eye deviated not, nor did it wander (53:18).

And sharp is thy sight this day (50:23).

A lesson for those who have eyes. (3:14).
Eyes cannot reach Him but He reaches the eyes (6:104).

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. A man well versed in knowledge. means (1) The dog, because it is one of the most sharp-sighted of animals; (2) a man endowed with mental perception. And Allah is mindful of servants: God sees what you do (2:238).

I call unto Allah on sure knowledge. I and those who follow me (12:109). Proofs have indeed come to you from your Lord. This book contains clear evidences for men (45:21). Blindness of the eyes is lighter than blindness of the mind. As a means of enlightenment and as a Reminder (50:9).

A watcher or guard; giving light; shining; illuminating; conspicuous; manifest; evident; causing to have mental perception or knowledge. And the day full of light, or giving light (10:68). And the sign of day We have made sightgiving (17:13).

Onion; a helmet of iron pointed in the middle. And its lentils and its onions (2:62). He cut it; he cut it in pieces; he cut it lengthwise. He lay with her. He gave her in

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marriage. The Holy Prophet is reported to have said: Women shall be consulted respecting their being given in marriage.

παντείη: 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.

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

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

παντείη: From three to nine men. From three to nine women. 

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

παντείη: Also signifies a part or portion. The Holy Prophet is reported to have said: Fatimah is a part of me.

παντείη: (1) Merchandise; an article of merchandise; a portion of one's property which one sends for traffic. 

παντείη: They concealed him as a piece of merchandise (12:20); (2) money spent on buying and selling articles of merchandise They found their money returned to them (12:66).

παντείη: [aor. inf. noun and and and] He became slow or backward, tardy or dilatory. He made his pace slow. 

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

παντείη: What kept you back. 

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

παντείη: [aor. and παντείη] 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. 

παντείη: He was disdainful of truth and did not accept it. 

παντείη: He disliked a thing while it did not deserve that dislike; he was or became brisk or lively; he

[ar. بطل inf. noun بطل به]: He seized him violently; he assaulted him; he seized him with violence and assault; he seized him vehemently in anger; he laid violent hands upon him; he took it or took hold of it or clung to it strongly.

[ar. بطل inf. noun بطلان and بطل 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). Their works proved vain (7:119). His blood went vain i.e. it was not avenged or retaliated. He joked or was not serious or earnest in his discourse or talk.

[ar. بطل]: He was or became brave or courageous in war or fight. (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.

The man joked.

He annulled his testimony; he proved or rendered it false, vain.

And He brings to naught that which is false; False, wrong, spurious, vain, futile, void, null, ineffective, unsound, unfounded; a thing of no account; a thing that has perished or become lost.

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.

Our Lord, Thou hast not created this in vain.

Those who devour the wealth of people wrongfully.

Falsehood has vanished away.

And then there perish those who uttered falsehoods.

A great liar.

He was or became big in the belly in consequence of much eating.

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.

He struck his belly; 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.

Also means, it was or became hidden.

Whether open or secret.

He concealed the thing.

I made the man to be one of my intimate friends; I took him as my close friend.

The belly or abdomen.

What is in the belly.
child: She died in child-birth. (2) The inside of anything.  
بطن مكة: In the valley (interior) of Mecca (48:25).  
نذر لك ما في بطني: I have vowed to Thee what is in (the interior of my belly) my womb (3:36).  
أخرجكم من بطن أمهاكم: He (God) brought you forth from the inside (i.e. wombs) of your mothers (16:79).  
بطن السماء: The visible part of the sky. It also means the state of enlargement of the belly arising from satiety.
مات بالبطن: 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.  
أبطن: 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).  
وردو ظاهر الألفم وباطنة: Eschew sins, open as well as secret (6:121).  
باطنة: Both external and internal (31:21).  
باطنة (بطن): Lining or inner covering of a garment; a secret that a man conceals; a special or intimate friend or associate.  
هو لا تتعلقوا بطناء: He is my close, intimate or special friend.  
مطون: Take not as intimate friends (3:119).  
بطانتها من استورق: The family of a man and his intimate associates; an inner vest.  
بطانتها: Linings of which will be of thick brocade (55:55).  
مبتطن: Having a disease of the belly; one who dies of a disease of the belly.
[ ]  
بعث [بُعِثَ] inf. noun بعثة and بعث: He sent him as a messenger.  
بعثه في كل أمر: We sent (or raised) among every people a Messenger (16:37).  
بعث الله عز وجل: Allah sent a raven (5:32).  
بعث على الله عليهم الابلاء: (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 الابلاء: God sent upon them afflictions.  
bعثنا: We sent against you or appointed for you our servants (17:6).  
فاعل على خصمه من أهلها: Then appoint an arbiter from his folk (4:36).  
فاعل على خصمه: It also means, to rouse someone from sleep, as they say.  
بعثه من نومه: 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).

And the dead, Allah will raise them to life (6:37).

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

(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).

God quickened or raised to life the dead.

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

The day of Resurrection.

This is the Day of Resurrection (30:57).

He was being sent; he became roused to action; he became roused or was awakened from his sleep; or he awoke from his sleep.

Allah was averse to their marching forth.

One who is raised; one who is sent; they will be raised again (83:5).

(1) He took a thing out; (2) he laid it open or exposed it; (3) he raised what was in a thing and caused it to come forth; (4) he examined; (5) he searched; (6) he searched or dispersed a thing and turned it over.

And when the graves are laid open (82:5).

When those in the graves are raised (100:10).

(1) Distance or remoness; (2) judgement and prudence. (1) Distance or remoness; (2) judgement and prudence. (1) Distance or remoness; (2) judgement and prudence. (1) Distance or remoness; (2) judgement and prudence. (1) Distance or remoness; (2) judgement and prudence.
malediction, مَّالِدْنِ أَلِيمًا َّنُمَّودُ: 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. 

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). 

(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) instep of being, syn. with مَعَ and also means; (9) contrary or (10) against and (11) addition to or further more. It is used with aضافت but if it is without it has زَمْمَة or فَاتِة with تَنْوَيْن as 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). 

[ following text not provided in the image ]
The gnats or mosquitoes bit him or annoyed him. Mosquitoes increased in the house. Some or somewhat or someone; a part or portion of a thing or things; all. Some of the travellers will pick him up. I have remained a day or part of a day. Gnats or mosquitoes. A gnat. Some of the travellers will pick him up. I have remained a day or part of a day. Gnats or mosquitoes. 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. Like means both a husband and wife (spouse), more generally husband. Husband; wife lord, master or owner of a thing; a head chief; ruler or person of authority; one whom it is a necessary duty to obey; a family whose maintenance is incumbent upon a person; a weight or burden (as though a wife, wife); an elevated land; the tax that is given for the watering of palm-trees. This my husband is an old man. Do you call on Ba'l? Ba'l was the name of a god belonging to the people of Ilyas. Their husbands, have the greater right to take them back. Hatred like is the plural of 

He came to him suddenly. I do not feel safe from the sudden attacks of the enemy. When the hour shall come upon them suddenly. 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 Vehement hatred. Hateful; odious; an object of hatred; hated. Extreme hatred has shown itself from what they say by their mouths (3:119).

[inf. noun] (plural and fem. and 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.

[inf. noun] (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.

[inf. noun] and : He sought; sought after or sought for; he desired or endeavoured to find and take; (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.

[inf. noun] : He looked at a thing and waited for it. (inf. noun) (inf. noun) : The girl committed fornication (or adultery); she prostituted herself. And do not compel your maids to commit fornication or prostitute themselves (24:34).

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

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

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

 Он один из нас преступил против другого (38:23). 

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

 Он гордился или превозносился в виньете; он вел парадный, гордый или знатный. 

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

 Они не стремятся (или не стремятся) к созданию возмущения или худой в ней. 

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

 Ищите путь к нему (5:36). 

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

 И тот, кто ищет веру, отличную от ислама (3:86). 

 It does not behove thee that you should do such a thing. 

 Это не делает для тебя грехом, что ты совершишь такое. 

 And We have not taught him the art of poetry, nor does it behove him. (36:70). 

 Мы не преподавали ему искусство поэзии, и это не является делом для него. 

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

 Солнце не может превзойти луну. 

 Tyranny; wrong, injustice; excess; transgression; disobedience; exceeding legitimate limits; mischief; corruption or disturbance; much rain. 

 Тиранство; неправедность; превышение; превышение; неповиновение; превышение правомерных пределов; вред; зло; преступление; превышение; много дождя. 

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

 Фараон и его войска преследовали их неправедно и агрессивно (10:91). 

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

 Твои превышения относятся только к тебе и твоему собствену (10:24). 

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

 Проститутка, любовница или проститутка; (плотворно: Стечен; это также означает женский певец. 

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

 И твоя мать не была непорочна (проститутка и т.д.) (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. (act. pat.): Neither disobedient nor exceeding the limits (2:174). 

 человек, который ищет или ищет; человек, который превышает правомерные пределы в неправедности; который нарушает; лошадь, которая гордится чрезмерной бойкой. (прим. пат.): Ни один из них не неповинен, ни один из них не превышает пределы (2:174).
Verily, cows appear to us alike (2:71). I see in a dream seven fat cows (12:44). This also applies to a family whose maintenance is incumbent upon a person and who lives with a person. If Allah has favored you with a good station with the leader, then be more enduring. This is one of the attributes of God meaning Everlasting. And give up what remains of the interest (2:279). This is not to be left, nor does it leave (74:29).

Verily, Allah commands you to slaughter a cow (2:68).

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.

Verily, such a one has a good station with the leader. A wide or spacious place or piece of land; a piece of land full of different kinds of trees.

A land which grows... one who sells vegetables.

A remain, remnant, relic or residue of the thing remained. A remain, remnant, relic or residue of the thing remained. May God preserve him, or God preserved him. He pardoned him; he took pity on him. More enduring.

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).
and are plural and مُباقِئَ 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). : 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 (وَباقِئَ مَمَّا) : 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 (أَوْلَوْا بَاقِئَ) : Persons possessing all these above mentioned qualities i.e. intelligence, discrimination, understanding, obedience etc; (11) Best part of a people. : Such a one is the best of the people; (12) good state or condition remaining. : 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).

[ [أوْلَوْا بَاقِئَ 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 (سَحَابٍ بَكُرٌ) ; 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 (فَأَلْقُوهُ بَكُرٍ) ; the first born child whether male or female; the first of anything. : A blow or stroke that kills at once, not requiring to be struck a second time. : Neither old nor young (2:69). : We have made them virgins (56:37). (inf. noun from بَكُرٍ) and : The early morning or first part of the day; time between dawn and sunrise. : In the evening and in the early morning (3:42). : I came to him early in the morning. : ولَقَدْ صَبَحَهُمْ بَكُرَةً عَذَابٌ مُسْتَقِرٌ and there came upon them
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).

[aor. inf. noun] 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. (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:

\[ \text{أُلْجِبُونَ} \] 87:17

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

\[ \text{بَلِّ الْذَّنِينَ كَفَرُوا فِي عَزْوَةٍ وَ شَفَافِ} \]

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

\[ \text{بَلَلَّ} \]

Water; prosperity or wealth; good future; health.

**بُلْدَة**

[aor. **بَلِّدَت** inf. noun **بُلْدَة** **بُلْدَة**] He remained, stayed, abode or dwelt in the place and kept to it. **بُلدَة**

[aor. **بَلِّدَت**] He had eyebrows not joined. **بُلدَة**

[aor. **بَلِّدَت**] He was or became stupid or dull. **بُلدَة** (masc. and fem.) and **بُلدَة**

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. **ذَّنِينَ**

is one of the mansions of the moon; the earth or ground; breast.

\[ \text{فَلَانُ وَاسِعُ الْبُلدَة} \]

Such a one is wide in the breast.

\[ \text{سَقَٰفُةُ الْبُلدَة} \\
\text{أَحْيَّبُي} \\
\text{بَلَّدَة} \]

We make this city a city of peace (14:36). We drive it to a dead land. A fair city (34:16). We quicken therewith a dead land (50:12). Mecca. **ذَّنِينَ**

This town of peace (95:4). I am commanded to serve the Lord of this city (27:92). (singular **أَبْلاَدُ** (بُلدَة** [aor. **بَلَّسَ inf. noun **بَلَّسَ**])

He despaired or gave up hope, 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. مُبْلِسَةً: He caused him to despair. فأذاَ هُمُ مُبْلِسُونَ: And lo! they are plunged in grief; they despair (6:45). إبليسٌ: One who despairs. وَأَتِيَ بِمَآ أَرَضَ إبْلاَسٍ مَّآءَ كَبَّ: They submitted but Iblis did not (2:35).

[plural, act. part. noun: one who despairs. And lo! they are plunged in grief; they despair (6:45). One who despairs (2) it is generally considered to be a name of Satan. فَسَجَدَّوا إبْلاَسٍ: They submitted but Iblis did not (2:35).]

and [aor. inf. noun بَلْغَ: He swallowed it. وَأَرَضْتُ الْبَلْغَ مَآءً كَبَّ: O earth, swallow thy water (11:45).]

[plural, act. part. noun: one who despairs. And lo! they are plunged in grief; they despair (6:45). One who despairs (2) it is generally considered to be a name of Satan. فَسَجَدَّوا إبْلاَسٍ: They submitted but Iblis did not (2:35).]

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بلاغ (fem.) : Reaching, attaining or arriving at a place, time or affair; that which reaches or arrives at a place, affair etc. بلاغ في الحمى : Reaching the utmost degree in stupidity. بلاغ بالله : Offering reaching the Ka'aba (5:96). بلاغ means also a young man who has reached his maturity. It also means a good or excellent thing. بلاغ للحبة أبلاغ : For God is the most thorough argument; argument that reaches home (6:150). بلاغ : Consummate Wisdom. بلاغ : That which is conveyed; a message; the act of conveying; delivery of a message; reaching or attaining a thing. بلاغ للناس : Upon thee is only conveying the message (3:21). بلاغ : This is sufficient exposition for men. (14:53). بلاغ : He was or became or فصيح بلاغ or فصيح بلاغ i.e. chaste or eloquent in speech; sharp, penetrating or effective in tongue. بلاغ : 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. بلاغ : One who carries or preaches a message. بلاغ ملية العلم : That is their sum of knowledge or their utmost limit of knowledge (53:31).

بلاغ [aor. inf. noun بلاغ and بلاغ and بلاغ (as also بلاغ and بلاغ)]: He (God) tried, proved or tested him or tested him (with or by good) or or (by or with evil); He afflicted him. بلاغ : He knew it or became acquainted with it. بلاغ : I tried, proved or tested him; I smelt it. بلاغ ولست بينوكم من الحروف والجورع : We tried them with something of fear and hunger (2:156). بلاغ : We tried them with good things (7:169). بلاغ واختباركم : We may know or become acquainted with i.e. make known or test the facts about you (47:32). بلاغ [aor. بلاغ] : 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).

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

He made him to swear, or he swore to him; he informed him or acquainted him with; he manifested it; he revealed it. On the day when the secrets shall be disclosed (86:10).

He wore out the garment. (or - plural)

A trial; a test; an affliction by which one's mettle is tried and tested; the act of trying; grief as it tries the body; imposition of a difficult or troublesome thing; a favour or blessing. And in this there was a trial for you from your Lord (2:50).

A great favour (8:18).

Is a particle; contrary of لَا and used for corroboration like تَمَّ ؛ 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 بلْيِي meaning yes, yea or aye. It is also used to convey reproof. Does man think that We will not collect or assemble his bones? (75:4) Then the reply is بلْيِي i.e. We will collect them. It is also used to make a person confess or acknowledge a thing. Am I not your Lord? (7:173) and the reply قالوا بلْيِي: They said, yea. It denotes a reply to a simple negation also. It occurs in 39:60 where it is said بلْيِي قَدْ فَلَأْتُمْ (Aye, My Signs came to thee), preceded by that which is not literally a negation, but which has the force of a negation.
He remained or remained in the house or clung to it. (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.

And smite of all their finger-tips (8:13).

Restored his very finger-tips (75:5).

He built houses in the land.

To restore his very finger-tips (75:5).

He went into his wife.

The food built or fattened his body.

A builder; one whose business is that of building i.e. an architect.

A son (because he is the father's building, made to be so by God); A son's son; a descendant (plural).

A daughter; any female descendant (plural).

The wayfarer.

The thief or robber.

The rich man.

The tear.

The coffee.

The calamities and misfortunes.

The griefs.

The streamlets. Also means, dolls with which young girls play.

A term of endearment.

A little daughter.

The small roads that branch off from the main road.

Thy son has committed a theft (12:82).


[trans: Has He only daughters and for you sons (52:40).]

O my son, observe prayer (31:18). Lofty mansions (39:21).

[trans: O my son, observe prayer (31:18).]

Lofty mansions (39:21).

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.

It shall come upon them suddenly, so that it will confound them (21:41).

Confounded, perplexed; slandered or falsely accused; calumniated. 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; against Mary a grievous calumny (4:157).

Beauty; beauty and brightness of a thing; joyfulness of appearance; joy or happiness; freshness. A garden of surpassing beauty. A man possessed of beauty. Beautiful orchards (27:61).

Beautiful in colour; beautiful and bright, applied to a plant; beautiful, happy or glad, applied to a man. 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) 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.

aor. 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 wall which has no door. 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. 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). Thou assigning to the
believing men their positions (3:122). Who made their abode in the city and in the faith, the faith being likened to a place of abode (59:10).

[plural noun] باب لّه [بَابُ]: 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.

: I explained to him his account head by head. A door-keeper or gate-keeper.

[bare stem] [stem] [participle] وُثُرَتْ لَهُ جَسَابَةً: Enter the door submissively (2:59). For it there are seven doors (15:45).

: A state; condition or case. He (God) will improve their condition (47:3). What is the case of the women who cut their hands (12:51). How are you?

: It occurred to: (1) The heart or mind; (2) Urine; the mirage; offspring; a large number).
me. (2) Mind or attention; (اَعْطَنِي بَالْكَ: Give me thy attention). (3) The whale, a great fish; (4) the spade.

Bayt [aor. نَبَتَ inf. noun بَيْتُ and بَيْتَ and بَيْتَاتٌ and بَيْتٌ and بَيْتٌُ: He stayed in the place at night; he passed the night in the place. بَيْتُ: He passed the night doing such a thing; he entered upon the night doing such a thing; he did such a thing at night. وَالْمَدَنَّينَ بَيْتُوْتَ لَوْتَهُمْ مُسْجِدًا: Those who pass the night prostrating in prayer before their Lord. (25:65): The man remained awake all night. بَيْتُ الرَّجُلِ: بَيْتُ فَلَانًا وَبَيْتُ عَنْدَهُ: He passed the night or entered upon the night with such a one. بَيْتُ بِمَوْعِضَةٍ: كَذَا: He became in such a place. (بَيْتُ): He married or took a wife. بَيْتُ الْأَمْرِ: بَيْتُ الْأَمْرُ: He performed the thing at night; he thought and meditated upon it at night. بَيْتُ رَأْبَةٍ: He thought over or meditated upon his opinion and concealed it. إِذْ: لَبِينُوْنَ مَا لَ يَرَضَى مِنَ الْقُولِ: When they spend the night meditating upon what He will not approve of, or talk or pass the night plotting etc; (4:109). بَيْتُ الْعَدُوَّ: He came upon the enemy suddenly; took them by surprise; attacked them, by night or at night. لَبِينُوْنَ وَأَهْلُهُ: We will surely attack him and his family at night (27:50). بَيْتُ النَّخَلِ: He trimmed the palm-trees. بَيْتُ: 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 (فَلَان بَيْتُ قُرُوبُهُ: Such a one is the noble person of his people); the furniture of a house or tent. (بَيْتُ plural). إنَّ أَوْحَيْنَ الْبَيْتَ لِبَيْتِ الْمُنْكِبِ: Surely, the weakest of the dwellings is the dwelling of the spider (29:42). آلِبَتُ: The House (the Ka'ba at Mecca). عَلَى النَّاسِ حَجُّ آلِبَتُ: Pilgrimage to the House is a duty on people. (آلِبَتُ: The ancient House (22:34). آلِبَتُ المُعْمَرُ: The frequented House (52:5). آلِبَتُ الحَرَامِ: The inviolable or the sacred House (5:98). آلِبَتُ: Thy sacred House (14:38). آلِبَتُ: People of the house (11:74); people of the House of the Holy Prophet. آلِبَتُ اللَّهِ: The House of God (the Ka'ba). آلِبَتُ: The treasury. بَيْتُ: 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).

Bayad [aor. inf. noun] بَيْعَةٌ: He or it perished; passed away; became extinct.


Bayân [aor. inf. noun] بَيْضَةٌ: A calamity; a favour which is not asked; a year of scarcity.

Bayân [aor. inf. noun] بَيْضَةٌ: A piece of paper on which nothing is written.


Bayân [aor. inf. noun] بَيْضٌ: The seat of regal power.

Bayên [aor. inf. noun] بَيْضَةٌ: A woman white in face; unsullied in honour.


Bayên [aor. inf. noun] بَيْضَةٌ: The sun because of its whiteness.


Bayên [aor. inf. noun] بَيْضَةٌ: And lo! it was white for the beholders (7:109).

Bayên [aor. inf. noun] بَيْضَةٌ: And among the mountains are streaks white (35:28).


Bayût [aor. inf. noun] بَيْعُ: He sold it; he bought it.

primary signification of بائع is the exchange of property. بائع: A profitable buying and selling. بائع: A buying and selling occasioning loss. بائع ذنیا ؤ بالاخرة: He purchased the enjoyments of the present world at the expense of the enjoyments of the world to come. بائعه: Exchanged commodities with him. بائعه: He swore allegiance to the Amir. بائعه: 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. بائعه: He had the oath of allegiance made to him as being Khalifa. بائعه: (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. بائعه plural): (1) A place of worship of the Christians; (2) a synagogue of the Jews. وصلوات ومساجد: There would certainly have been pulled down cloisters and churches and synagogues and mosques (22:41). إن الله يباعونك إنما يباعون الله: Surely, those who swear allegiance to thee, swear allegiance to Allah (48:11). وأشهدوا: And have witnesses when you sell one to another (2:283). أحل الله: Allah has made trade lawful (2:276). بائع: A buyer; a seller.

بائع: [aor. بيع inf. noun بيعا] (1) It became separated or severed from a thing; (2) he separated himself or withdrew to a distance; (3) it was or became untied. بيع (inf. noun بيعا and بيعنا) It was or became distinct, manifest, evident, plain, clear, perspicuous; it was or became known. بائع: The truth became manifest or became known. He cut the thing, separated it and severed it. بائع: (from his body). بائع: He married his daughter and she went to her husband. بائع 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. بائع (act. part noun): (1) Separating, 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. : (1) An open enemy; (2) clear enemy; (3) enemy that separates or disunites (2:169). كُتاب : (1) A Book that makes manifest all that is required to be known; (2) a clear, perspicuous Book (12:2); (3) a book that makes things clear; (4) a book that separates truth from falsehood; (5) a book whose blessings are made manifest.

Âø¬öæ : With a clear and manifest proof (14:11). غُنِي مُبین : Who is not fluent or eloquent in disputation (43:19). أَحْصِيَّة فِئٍ : They both lie on a manifest way (15:80). إِمَام مُبین : We have recorded it in a perspicuous Book (36:13). (inf. noun): (1) 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.

هُوَ فِي الْحَصَام : This is a clear demonstration (of truth) to people (3:139). لَنْ تَسْ : Then upon Us is the expounding (explaining clearly) thereof. حَلَق الأَنْسَان عَلَمَة الْبِان : He (God) created man and 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 (55:3). فَلَمَّا كَانَ الْعَيْنَ : Indeed, We have made the things manifest or clear for you (3:119). (plural بَيَانات) : (1) An evidence; (2) an indication; (3) a demonstration, a proof; (4) a manifest sign or clear argument.

قَدْ بَيَانُ : There has come to you indeed a clear evidence from your Lord. آبَات بَيَانات : (1) Distinct signs; (2) apparent signs (3) manifest, clear, perspicuous signs.

بَيَان : Clear, manifest. بَيْنِيكُم من الْغَيْب : Right has become distinct from error or wrong (2:257). بَيْنِ النَّبِيٍّ : He ascertained the truth of the thing; he made the thing clear. إن جَاءَ كُمْ فَأَسْقِ نَبِيًا فَبِينَاهَا : If a wicked person brings you any news, ascertain the truth. (49:7)

بَيْنِه : He left
The thing became clear, manifest. مَيِّنَّ (act. part.): Clear, manifest. (1) Clear book; (2) the Book that made things clear. (12:2). ذَاتُ الْبِنِّ: 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).

Event (1) (1) Clear book; (2) the Book that made things clear. (12:2).

Discord, enmity, rancour, hatred. It also means union, concord, friendship.

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).

also means distance, between, amidst, among.

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

For him are angels before him (13:12).

Whilst we were thus. Whilst we were thus. Whilst we were thus. Whilst we were thus.

Clear or flagrant evil (4:20).

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

ت

Numerical Value = 400
The third letter of alphabet called نَنَّاءُ (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 اللّهُ أَكْبَرُ and أَنْتَ أَجَمَّعُ. 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 تَبَّلَغَةُ (intensification) as in عَلَمَةُ or عَلَمَةُ تَبَّلَغَةً: This and that; a noun of indication, denoting that which is female or feminine; the dual is and the plural: If they be with child ...... until they are delivered of their burden (65:7). َهَامْٰٓٔ is prefixed to it to give notice of what is about to be said so that one says َهَامْٰٓٔ: ("this") as in َهَامْٰٓٔ فَالْيَتْمَةُ: This is such a woman; and in the dual َهَامْٰٓٔ or َهَامْٰٓٔ as in َهَامْٰٓٔ ابْتَىٗ عَرْبَةٖ or َهَامْٰٓٔ ابْتَىٗ عَرْبَةٖ: one daughter of mine of these two (28:28). And in the plural َهَامْٰٓٔ as in َهَامْٰٓٔ: Neither towards these nor to those (4:144). When it is used in addressing another person كُبَّ is added as a particle of allocation as in َِكُبَثُ: "These" or "those" are a people that have passed away (2:135).

تَبْثُ [aor. تَبَثُ inf. noun تَبْثُ and تَبْثُ and تَبْثُ: He cut off the thing. ُتِنْبُثُ: He destroyed such a one. ُتِنْبُثُ لَهُ: Loss, ُتِنْبُثُ لَهُ: Perdition be his lot; may God decree to him loss or perdition; may he perish. ُتِنْبُثُ بَدَا أَبَي لَهُ: Perished be the two hands of Abu Lahab; may the two hands suffer loss, be lost or perish (111:2). ُتِنْبُثُ لَكَ: Perdition cleave thee, is it for this that thou collected us and kept us? ُتِنْبُثُ لِثَمَّ عَفَّوُنَّ الَّذِينَ فِي َتَبْثُ: And the plan of Pharoah ended in ruin. (40:38). ُتِنْبُثُ وَتَبْثُ: And thy added to them naught but perdition (11:102).
ruin; perdition; diminution.  

I became an old man.

He or it perished.  
He broke it into pieces; he destroyed it; (God) destroyed him.  
Perdition; destruction.  
Broken-up and destroyed.  
A counsel brought to nought.

To destroy completely all that they conquered.

And Thou increase not the wrong-doers save in destruction (71:29).

Destroyed will be all that they are engaged in (7:140).

He followed him; he walked behind or after him.  
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.

Who followed My guidance (2:39).

And follows the religion of Abraham (4:126).

Pharaoh followed them with his hosts and almost overtook them (10:91).

Then they do not make taunt or injury to follow that which they have spent (2:263).

And curse was made to follow them in this world (11:61).

Following; a follower.

Thou art not following their Qibla (2:146).

Or such of followers (male-attendants) as have no sexual appetites (24:32).

The person praying is a follower of his Imam.

The people are his followers.

Surely, we were your followers (40:48).

One who prosecutes or sues; an aider especially against an enemy.

Then you will find no helper for yourselves against Us (17:70).

Consecutive, successive, or uninterrupted.

The people followed one another.
uninterrupted. So fasting for two successive months (4:93).

[ ëøônø^Ýöøã»øm»àôÚöjøjø^eôÃøn»àô ]

So the pursuing of the matter shall be done with fairness (2:179).

[ aor. íøv»kø : He trafficked, traded; he employed money for gain; he sold and bought. ]

Traffic; trade; merchandise; commerce; selling and buying; investing money for gain.

FøÄº (plural of ëøjûöç»áø)

The Hour of Resurrection shall not come to pass until the poor people get the upper hand and the rich or noble perish.

[ ëøÛø^ïøvøk»iôùrø^ïøiöãöÜø ]

Beneath which rivers flow (2:26).

[ aor. íøv»kø : He came from below. ]

This is beneath, below or under this.

øÖj

The earth, dust; a grave; a cemetery.

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. That flows out from between the loins and breast (86:8).

Leaving to the earth on account of poverty; poverty or neediness. 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).

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

(act. part. n.) (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).

[inf. noun] (1) He left it, abandoned it, forsook it or quitted it intentionally and under constraint or by necessity; (2) he left it (a place) 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. also means, he caused or rendered it.

If he leaves behind wealth (2:181).

I have given up (abandoned) the religion of the people. We left Joseph with our things (12:18).

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

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

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

And we are not going to forsake our gods (11:54). When used as the case is omitted.

And we are not going to forsake our gods (11:54). When used as the case is omitted.

And we are not going to forsake our gods (11:54). When used as the case is omitted.

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And we are not going to forsake our gods (11:54). When used as the case is omitted.
The side of his forehead sweated. : He supplicated humbly to him. : He prostrated him on the ground on his forehead (37:104).

It is a demonstrative pronoun used to indicate something distant. : These are the verses of the Book (10:2).

[plural] : He 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. : I drove the camels [plural] : He read, rehearsed, recited the book; he followed it and did according to it. : 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. (fem. of or act. part. n) : She that follows; she that reads or recites. (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.

[plural] : 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. and and : 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). : Being complete or perfect; the complement of a thing or its supplement. : A full moon. : Complete, entire, whole, full, free from defect. (inf. noun): completing the favour puon him who
did good (6:155). (act. part. n. from ṣaḥām and inf. noun) مُكَامَتِ الْلَّهُ : He who completes or makes whole or entire or perfect. 

And Allah will perfect His light (61:9) : Complement or supplement or a thing.

It is derived from the root َتَثْوَرَ 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. فَأَفْرَتِ َتَثْوَرُ : The fountains gushed forth (11:41)

[aro. inf. noun َتَثَوُّبَ and َتَثْوٍيَةَ and َثْوِيَةَ] : He returned; he repented. َتَابَ َلِلَّهِ : He repented; he returned to God with repentance after he was sinful or disobedient. َتَابَ مِنْ ذَنْبِهِ : 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). Holy art Thou, I turn to Thee. (7:144). Turn ye to your Creator (2:55).

لَا تَثَوَّبَ َلَٰهُ 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. َلَا تَثَوَّبَ َلِلَّهِ عَلَيْهِ : Allah has certainly turned with Mercy to the Prophet and to the Emigrants and the Helpers (9:117). or َتَثَوُّبَ 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. َغَفَّارُ َالْذَّنْبِ وَمُقَابِلُ َثَوَّبَ : The Forger 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. تَابَ اَلْمُهَاجِرِينَ وَالنَّاسِرِينَ : Those who return to God in repentance, who worship (9:112). Tābiʿīn (fem. of تَابِثَ) اَلْمُهَاجِرَاتِ وَالنَّاسِرَاتِ : A woman who turns to God in repentance (9:112). TābiʿaT (fem. plural) : Those women who turn to God, who worship (66:6).
(توابُونَ and نَوَابُونَ plural), when applied to man, means one who repents much and returns from disobedience to obedience to God. 

إن الله يُحب التوابِينَ: Surely, God loves those who return to Him and repent much of their sins (2:223). When applied to God, توابُونَ means One Who returns much or often to forgiveness towards His servants who turns to Him.

إن الله هو التوابُون الرحيم: Surely, God is oft-returning with compassion and is merciful (9:104).

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.

تآه: You will have a heart wherein there will be peace and tranquillity (2:249).

تآه: The water flowed.

تآه: A time; (2) one time; (3) a turn; syn. مَّرَةً: a time long or short; syn. ومنِّها نَخرِيجَتْهُم تآه أخْرَى. جَهِنًّ: And from it shall We bring you forth once more (20:56).

تآه: By the fig and the olive (95:2).

تآه: 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.

هُوَ يَبيِنَ علَى قُوْمِهِ: He behaves proudly or conceitedly towards his people.

تآه: A desert or waterless desert in which one loses his way.

تآه: They shall wander in the land in distraction or perplexity (5:27).
4

باب الثّاء

ث

Thā

Numerical Value = 500
ثبت [aor. ثبت ثبت and ثبت ثبت] inf. noun [ثبت ثبت]: (1) It continued, lasted, endured or remained fixed or stationary; (2) it or he was or became permanent, firm, steady or fixed; syn. دامَ and استقرَ; (3) it stood as a fact; (4) it was or became or proved or established, sound, valid, just or proper.

ثبت على الأُمر: He continued, dwelt, remained or abode in the place.
ثبت عليه: He kept to the thing or affair continuously.
ثبت الأُمر: The matter became established.
ثبت عليه: It was proved to be obligatory on him.
ثبت لَه: It was proved to be due to him.
ثبت أو ثبت: (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 اسمَة في الذُبَوَان: When you meet an army, be steadfast and firm.
ثبت بثُبَت: 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.
ثبت أو ثبت: They beat him so that they rendered him motionless.
ثبت أو ثبت: They made him fast with a bond so that he could not move.
ثبت أو ثبت: 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.
ثبتات is inf. noun meaning, in order to strengthen:
ثبتات مِن أَفْسَهُم: To strengthen their souls (2:266).
ثبتات أَفْسَهُمْ: And He keep or make firm your feet (47:8).
ثبتات بِفَوْادك: So that We may strengthen thy heart therewith. (25:33).
ثبتات أو ثبتات (inf. noun):
ثبتات ثَابِتٍ أو ثُابِتٍ (inf. noun): (1) permanence, constancy, steadfastness, stability, firmness, steadiness; (2) soundness, validity, reality, truth.
ثبتات ثَابِتٍ بعد ثباتُهُ: That the foot might slip after it has been firmly established (16:95).
ثبتات (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).

ثِبَتٌ [aor. بَيَّثَ or بِثَّرَ inf. noun بَثْرٌ] : (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. ما بَثَّرَكَ عَنَ حاجيتكُ : What prevented thee from thy want. ثَمَرٌ [aor. بَثَّرَ inf. noun بَثْرٌ] : Also means (in addition to the above meanings), he perished; he suffered loss; he erred; he became lost. ثَمَرٌ : (God) destroyed him with a destruction from which he could not rise. دُعَوا هَذَاكَ بَثْرًا : They will wish for destruction there (25:14). : Overcome, withheld or prevented from attaining what is good; driven away; expelled; banished; outcast; punished; cursed; accused; made to suffer loss or to err, to go astray or to perish. : I am certain, O Pharaoh, that you are lost or ruined (17:103).

ثِبَطٌ [aor. بَيَّثَ or بِثَّرَ inf. noun بَثْرٌ] : He was or became stupid or weak in his work or action; he was or became heavy, sluggish or slow.

ثَبَطَةٌ [بِثَّرَ or بِثَّرَ] : (1) 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. ثَبَطَةٌ : signifies 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. كَرَةَ اللهِ أَبَعَالِهِمْ : God hated that they should march forth, so He kept them back (or prevented them from doing so) (9:46). ثَبَطَ : stupid in his work or action; weak; heavy, sluggish or slow.

ثِبَيْتٌ or بِثَّيْنَى [aor. بَيَّثَ or بَيْنَى inf. noun بَيَّنَى] : He collected the thing. ثِبَيْنَى السُّمَيَّةِ [بَيَّنَى] : He kept, preserved, guarded or took care of the property. ثِبَيْنَى الْأَمْرُ : He kept perseveringly to the affair. ثِبَيْنَى الْأَمْرُ : He praised the man much; he praised him time after time in his
life time. (plural: نياد) : (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).

Öø Ñ»Ôô­ã»­$öö ølº : Then go forth in separate companies (4:72).

ÊøÔøÓ»ëï$öö ølº : (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.
man's deeds to him. لا تُرَبَّع عَلَيْكُمْ: No evil shall come upon you; no blame shall lie upon you; your crimes shall not be mentioned to you (12:93).

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

[ ] : He gave vent to it. : He made the water flow. : 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. : Behold, it was a serpent clearly visible (7:108).

[ ] : He made a small hole in the thing; he bore or pierced it. : The star shone brightly as though it pierced through the darkness. : The fire burned brightly. : His judgement was penetrating. : A star, a lamp, fire, a flame or fire or a shooting star shining brightly as though piercing through the darkness and dispelling it. : A she-camel having much milk. : A penetrating judgement. : Exalted or famous pedigree. : We are most famous or exalted among the people as regards pedigree. : 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).

[ ] : He became skilled or skilful; he became quick or sharp; he was or became intelligent or sagacious. : I understood the tradition quickly. : (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
possession of him; (7) he pierced him.  

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

[...] and [aor. inf. noun ُقُلُثُ and قُلُثُ] : (1)It (a thing) was or became heavy, weighty or ponderous; (2)it was or became heavy, weighty or preponderant ideally.  

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.  

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

also means: (1)He was or became heavy, slow, lazy, wanting in activity, agility or intelligence: (2) he became stupid.  

It became oppressive to him.  

His hearing became heavy, i.e. he became partially deaf.  

The disease of the patient became more oppressive or severe.  

Her pregnancy became apparent.  

He was inclined towards the worldly things.  

You inclined heavily to the earth; became heavy and sluggish and inclined towards the earth, unwilling to fight (9:38).  

He overburdened him.  

The woman became heavy i.e. her pregnancy became manifest.  

I am leaving among you two things much sought-after or two objects of high estimation.  

Soon We shall attend to you, O two big groups (55:32).  

They carry your loads (16:8).  

also means: (1) the treasures or buried treasures of the earth; (2) its dead.  

And the earth shall bring forth its treasures (99:3).  

also means burdens, figuratively sins.  

And they shall carry their burdens or burdens of sins or sins (29:14).  

(1) Heavy, weighty or ponderous; (2) weighty in the sense of onerous, oppressive, momentous or
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.

Thou art unwelcome to thy companions; (4) grave, staid, calm and steady (plural and feminine): Thou art unwelcome to thy companions; (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).

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).

Weight; a thing with which one weighs; a certain weight such as dirhem or a part thereof; a certain coin i.e. 

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

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).

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

[arih. inf. noun] فَمَّ: He repaired it. ثمّ: There; yonder; syn. فَمَّة: a noun of indication denoting a place that is remote from the speaker like as هنا denotes that which is near or denoting a place other than that of the speaker. فَمَّة تَوْلُوا: So whither so-ever you turn, there is the face of Allah (2:116). ثمّ: Then i.e., afterward or afterwards; a particle or conjunction denoting order and a delay: ثمّ نَابَ عَلَيْهِم: Then He returned to them with forgiveness (9:118). This particle is also used in the sense of (and), as in ثمّ الله شهيدة على ما يفعلون. And God is witness to what they do (10:47).

[arih. inf. noun] أَنْمَرُ: The tree put forth its fruit or put forth its fruit yet unripe or began to put forth its fruit or bore fruit. ثمّ: It (a man's wealth) became abundant. ثمّ: 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 ثمّات): A tree or shrub; a child or son; progeny or offspring; profit (plural ثمّات). ثمّة: His power of procreating was cut off or his appetite for sexual intercourse. ثمّة: The increase of property. فَلِمَّا رَزَقْنَاهُ: Look to its fruit when it bears fruit (6:100). ثمّة: Whenever they are given a fruit therefrom (2:26). ثمّة: A tree full of fruit. ثمّة: Fruitful intellect (Opposed to ثمّة: A barren intellect).

[arih. inf. noun] فَمَّهُمَّ: He took the eighth of their goods
or property. [aor. يَتَمَّنُ : 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. [اَلْمَنْ : It was or became precious, costly. [ثَمْنَ : 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 اَلْمَانُ). [ثَمَانِينَ : High-priced; very valuable or precious. : And barter not my Signs for a petty price (2:42). [ثَامِنَ : An eighth; an eighth part or portion. [ثَامِنٌ : And for them is an eighth (4:13). [تَمَاثِلُ : Eighty. [ثَامِنُ : Flog them eighty stripes (24:5). [ثَامِنٌ : Eight. [ثَامِنٌ : And eighth is their dog (18:23). [ثَامِنُ : Provided thou serve me eight years (28:28). [ثَامِنُ : Eight mates (6:144). [مُثَانِي : He folded the thing or doubled it; he bent it; he turned one part of it upon another. تَمَّ : He turned Zaid away or back from his want or his course. تَمٌّ : Turning his side (22:10). : He turned over the ground twice for sowing or cultivating. تَمٌّ : He folded his breast and concealed in it enmity and hatred. : Surely, they fold up their breasts or bosoms to conceal what is therein. (11:6) : He made it two or called it two; he repeated it. تَّمَّ : He praised him; he spoke ill of him. اِسْتَمْتَاشَ : He excepted it or excluded it. He said i.e. if God wills it. : And they make no exception by saying, "If God pleases" (68:19). : Doubling or folding or turning. It also means second. تَّمَّ : This is the second of this. تَمٌّ : Second of the two. اِذْ هُمَا فِي الْعَابِرِ : When they were both in the cave (9:40). اَلْتِنْ : All mean two or the double of اَلْثَنِينَ : Twelve months (9:36). : And We raised among them twelve leaders (5:13). : 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.

The repeating of a benefit.

Then marry of women as may be agreeable to you, two (at a time) (4:4).

and is plural of signifying a place of doubling or folding.

signifies the first Surah (الفاتحة) of the Holy Qur'an because it is repeated in every rak'at of the prayer or because it contains praises of God. It also signifies the Holy Qur'an altogether or the verses of the Holy Qur'an.

And We have indeed given thee the seven oft-repeated verses (15:88).

The bends of the valley.

The powers and capacities of a thing.

A Book consistent by repeating its injunctions (39:24).

[aror. inf. noun : 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.

: 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).

: The 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 مَكَانَةُ الْمَلِكَةَ مَكَانَةً: The place where the water of the well collects; the place where the hunter puts his snare.أَلْبُرُ: A garment. (plural يَابِثُ): Garments; curtains of the house.يَابِثُ: He clung to the curtains of the house of God.يَابِثُ: Weapons; the wearer’s body or self; works of a man.فَلَانْ نَنْقِضُ الْعَبْوُ: Withdraw or separate thyself from me.إِنَّ الْعَمْيَةَ يَعْمِثْ فِيَّ: 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.فَلَانْ نَنْقِضِ الْعَبْوُ: Purify thy garments; purify thy heart; rectify thy conduct.فَلَانْ نَنْقِضِ الْعَبْوُ: Such a one is pure in heart, conduct or reputation.يَابِثُ: Vicious or perfidious.جَنِينَ تَصْفَفُونَ يَابِثُ: When you put off your clothes (24:59).

[ar. inf. noun] تَأَرَّ: The dust became stirred up and spread or rose and appeared.تَأَرَّ الْجَرَّادُ: The locust appeared.تَأَرَّ الْجَرَّادُ: He sprang towards him; he attacked him.تَأَرَّ الْجَرَّادُ: The water gushed forth.تَأَرَّ الْجَرَّادُ: Discord rose between them.تَأَرَّ نَفْسُهُ: He felt like vomiting.تَأَرَّ النَّفَاسُ: He raised, roused, stirred up him or it.تَأَرَّ النَّفَاسُ: He tilled the land; cultivated it by ploughing and sowing.يَا ذَلِكَ الْقَارِثُ أَلْبُرٌ: Not broken into plough the earth (2:72).فَلَانْ نَسْحَابُ: So they raise a cloud (30:49).فَلَانْ نَسْحَابُ: So they raise the dust with it (100:5).

[ar. inf. noun] ثَوْيَ: He remained, stayed, dwelt in the place; he stayed or dwelt long; he alighted and stayed in the place; he settled in the place.ثَوْيَ: He was buried.ثَوْيَ: The man died.ثَوْيَ: A guest; a captive; a chamber or house.ثَوْيَ: A place where one remains, stays, dwells or abides.ثَوْيَ: The master or mistress of the house or tent.ثَوْيَ: Evil is the abode of the wrong doers (3:152).ثَوْيَ: A stranger remaining or remaining long or staying or dwelling in a country or town.ثَوْيَ: 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. نِبَتْ (plural نِبَاتٍ) : 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. نِبَتْ : A well in which water collects. نِبَتْاتَاتٍ : Given to fasting, widows and virgins (66:6).
5

باب الجيم

ج

Jīm

Numerical Value = 3
Jar

Jar [aor. Jar inf. noun جَارُ and جَارُ and جَوارُ and جوارُ: lowing of a cow. جَارٍ: 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. جَارَتِ الْأَرْضَ: The herbage of the land grew tall. إذا هم يُبْعِثُونَ: Behold, They cry for succour (23:65)].

Jib

Jib [aor. Jib inf. noun جَبَّ: He cut it, cut it off. جَبَّ الْقُوَّةَ: He overcame the people. جَبَّ: 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. جِبْثَ: A well-known garment (or coat). القُوَّةَ فِي غَيْسِبْ: أَلْجِبَ: Cast him into the bottom of a deep well (12:11)].

Gibth

Al Gibth 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. يُؤْمِنُونَ: They believe in enchantment and the Devil (4:52).

Gib

Gib [aor. Gib inf. noun جَبِ: He set a bone in order after it had broken. جَبِّ: I put the affairs of the orphan in a proper state. جَبِّ: He compelled him to do the thing against his will. جَبِرَ: He behaved proudly or insolently; he obtained wealth or property. جَبِرَتُهُ: Pride; power; dignity. جَبَرَ: 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. (plural جَبَرُوْتُهُمْ and جَبَرَوْتُهُ). قُلْبُ جَبَرُ: قَلَبٌ جَبَرٌ: جِبَارِبَةٌ لَّا يَعْقِلُهَا: جَبَرَ: جَابَرُونَ: إنْ فِيهَا قَوْمًا جَبَارِينَ: There are in it a powerful and haughty people (28:20). إنْ فِيهَا قَوْمًا جَبَارِينَ: 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. المُكْتَبُ: The Mighty, the Supreme, the Great (59:24). Gib: A king; a slave or servant; a courageous or
young man. ِجِلْبَل ِجِلْبَل is a compound word made up of ِجِلْبَل which in Hebrew means a man or a mighty man or a hero, ٌأَلِلٌ means God. This word ٌأَلِلٌ occurs in several combinations as in ِجِلْبَل and ِأَلِلْلِّلْلّلْلٌ and ِمِكَانِلْل ِمِكَانِلْل. In Arabic the word means mending a broken thing; giving a poor man so liberally as to make him well of; a brave man. ِجِلْبَل also signifies " a servant". ٌأَلِلٌ, in addition to the above mentioned derivation, may have been derived from the word ٌغُلُبٌ (God) or from the root ٌأَلِلٌ, the active participle from which is ٌأَلِلٌ meaning, Controller or Ruler. So ِجِلْبَل 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.

جِلْبَل [aor. ِجِلْبَل inf. noun ِجِلْبَل : God created him. ِجِلْبَل ِغُلُبٌ ْكَدَّا : God created him and adopted him to it. ِجِلْبَل ِغُلُبٌ ْرَبٌ ْحَبٌ ْمَنَّ أَخْسَسَ إِلَيْهَا : Hearts have been created with a disposition to the love of him who does good to them. ِجِلْبَل ِغُلُبٌ ْاَلِلٌّمُرَي : He compelled him to do the thing against his will. ِجِلْبَل : He became like a mountain in bigness, thickness or roughness. ِجِلْبَل : Big, thick, coarse or rough thing. ِفُرَاءَة ِجِلْبَل : A big, thick or coarse woman. جِلْبَل (plural جِلَّابٌ جِلَّابٍ) : 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 ِغُلُبٌ ْهُوَ جِلْبَل : 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. ِجِلْبَل : Means the serpent. ِجِلْبَل : Nature; property; natural disposition; original constitution; a nation or people; a great company of men; a generation; the created beings. ِجِلْبَل : A great company of men or a company of men; a nation; a people; a generation. ِجِلْبَل and ِجِلْبَل are synonymous terms. ِلَمْ يَأْسِلَ مِنكُمْ ِجِلْبَل كَيْبُرًا : And certainly he led astray numerous people from among you (36:63). ِوَالجِلْبَلْ الْأَوَّلِيَّنَ . (26:185) : And the former generations (26:185).
and [aor. يخبث inf. noun جن] : He became cowardly.  
جن : Cowardice.  
جنان : A coward.  
جنن : 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 the left thereof; forehead.  
نة للجنين : And threw him on the forehead (37:104).

[tr. [aor. يخبث inf. noun جبة] : He struck him on the forehead; he turned him back from the thing he wanted; he encountered him with a thing he disliked. جبة (plural جبة) : 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 ناصبة (place where the hair grows in the forepart of the head); the moon; the tenth mansion of the moon. جبة الفرَم : The chief of a people as جبة. جبة من الناس : Generous and manly and noble persons of a people, or company of men. ينفِي منه جبة : I experienced from him abjectness or ignominy; a state of annoyance or molestation; a collected number of men or horses. فكوى فيها جبة : Their foreheads and their sides shall be branded (9:35).

[tr. [aor. يخبث inf. noun جَبَة and جَبَة and جَبَة] or [aor. يخبث inf. noun جَبَة] : He collected the Kharaj. جبة or جبة also means he chose it; he appropriated a thing purely to himself, exclusively of any partner. إجابة لفمده : He chose it for himself. اجابة also means he invented it; he forged it; he extemporized it. يخبث إليه لنفسه كل شيء : To which are collected or brought the fruits of every thing (28:58). ثم اجبت رعبه : Then his Lord chose him (20:123). وقالوا لوه لا اجبتها : And they say, wherefore dost thou not forge it; wherefore hast thou not sought it or demanded of it of God (7:204). جواب (plural جواب) : A large watering trough in which water is collected for camels; a water-reservoir; a company of men (34:14).

[tr. [aor. يخبث inf. noun جب] : He pulled it up or out; he cut it or cut it off; he uprooted it or eradicated it. جبة : The
body. \textit{Uprooted from above the earth (14:27)}.

\textbf{جَحَدَ} [aor. جَحَدَ and inf. جَحَدَة] \textbf{جَحَدَة} [جُحَدَة]: The night has gone half. \textbf{جَحَدَ} [جَحَدَة] \textbf{جَحَدَة} [جُحَدَة]: The bird clove to the ground or fell upon its breast. They also use it as \textbf{جَحَدَ} [جَحَدَة] \textbf{جَحَدَة} [جُحَدَة]: The man or the beast sat. \textbf{جَحَدَ} [جَحَدَة] \textbf{جَحَدَة} [جُحَدَة] in the case of a bird is like \textbf{جَحَدَ} [جَحَدَة] \textbf{جَحَدَة} [جُحَدَة] in the case of a camel and like \textbf{جَحَدَ} [جَحَدَة] \textbf{جَحَدَة} [جُحَدَة] in the case of a man. \textbf{جَحَدَ} [جَحَدَة] \textbf{جَحَدَة} [جُحَدَة]: Bird mounted its female for the purpose of copulation. \textbf{جَالِمُ} [جَالِمَة] (plural جَالِمُون or جَالِمَي): A bird, a hare, a camel or a man cleaving to the ground or falling upon his breast. \textbf{جَالِمُ} [جَالِمَة] \textbf{جَالِمُ} [جَالِمَة]: They lay prostrate upon the ground (7:79). also means, extinct; motionless; dead.

\textbf{جَئَنَ} [aor. جَئَنَ and inf. جَئَنَة] جَئَنَة [جَئَنَة] جَئَنَة [جَئَنَة]: 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. جَئَنَة or جَئَنَة: A company or congregated body of men. جَئَنَ: 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 جَئَنَة and جَئَنَة) (feminine of جَئَنَة). تَرَى (جَئَنَة): جَئَنَة: Thou will see every people sitting upon their knees (45:29) in a upright posture, not at ease. وَكُلُّ امْمَاتِ جَئَنَةٍ: And We will leave the wrong-doers on their knees (19:73).

\textbf{جَحَدَ} [aor. جَحَدَ and inf. جَحَدَة] جَحَدَة [جُحَدَة]: He denied a thing; he disacknowledged it; he disbelieved it; he belied it. \textbf{جَحَدَ} [جَحَدَة] \textbf{جَحَدَة} [جُحَدَة]: He denied or disacknowledged his right knowing it to be such. \textbf{جَحَدَة} also means, he found him to be niggardly or to possess no good. \textbf{جَحَدَ} [جَحَدَة]: He was or became niggardly or possessed little good. \textbf{جَحَدَ} [جَحَدَة]: The land became dry and of no good. \textbf{جَحَدَ} [جَحَدَة]: Our year was or became one of little rain. جَحَدَ and جَحَدَ and جَحَدَ: Paucity or scantiness of good; poverty. جَحَدَ: They denied or rejected the Signs of Allah (6:34). جَحَدَ: Will they deny the favours of Allah (16:72) ؟ جَحَدَ: 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.

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).

The thing was new (as though newly cut off from the web). He was or became fortunate or possessed of good fortune. The worldly fortune of any one will not avail him against Thee; means of subsistence. Exalted is Thy majesty; a grandfather (maternal or paternal); an ancestor. And exalted be the majesty of our Lord (72:4).

He perished. A thing new (cont. of the new). 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  جُدَّة) : 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.

(plural  جُدَّات) : 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.

He made for himself a grave or sepulchre. (54:8)

[aor.  بِجَدَرِ inf. noun  جَدَرٌ] : He built, made or founded a wall of enclosure. [aor.  بِجَدَرِ inf. noun  جَدَرَة]. He or it was or became adapted, apt, meet, suited, fit, proper. جَدَرر  به: He was or became adapted, apt etc. for it. جَدَرَ أن يُعَدِّلَ كَذَا: He was or became adapted, fit etc. for doing such a thing. جَدَرَه: He made or called him or it adapted, suitable, competent etc. 

ما أَجَدُرُ : How fit is he for what is good. جَدَرُما: 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 جَدَرٌ). وَأَجَدَرُ اللَّهُ مَلِئَةً: And they are most apt not to know the ordinances of the Revelation which Allah has sent down (9:97): وَأَمَامُ الْجَدَارِ قَانُ لِعَلَامَاتٍ يَبِيمِينَ: And the wall belonged to two orphan boys (18:83). أَوْمِن وَإِنَّ جَدَرٍ: Or from behind the walls (59:15).

[aor.  بِجَدَلُ inf. noun  جَدَلٌ] : He twisted the rope firmly; he made it firm, strong or compact. جَارِيَةٌ حَسَنَةُ الجَدَلُ: A girl of beautiful build. [aor.  بِجَدَلٍ inf. noun  جَدَلَ] : He contended in an altercation, disputed or litigated, vehemently. جَدَلُ (inf. noun  مُجَدَّلَةٌ) : 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. مُجَدَّلَةٌ 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 جَدَلٌ 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 (or ground).

A column and a table of a book.

A streamlet; a rivulet.

A column and a table of a book.

Altercation, disputation, litigation or vehement and able disputation.

And they disputed by means of falsehood (40:6).

Yet they dispute concerning Allah (13:14).

And thou argue or dispute with them in a way that is best (16:126).

And thou hast disputed with us many a time (11:33).

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 (21:59).

A gift which shall not be cut off (11:109).

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 (20:72).

He stood firmly upon a thing. He also means, he sat upon his knees. 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.

A brand of fire (28:30).

Such a one is a kindler or a piece of mischief.

A wound (plural). : Beasts and birds of prey; the limbs; the organs of the body; mares.

For other wounds there is also retaliation (5:46).

And what you have taught the beasts and birds of prey (5:5).

A surgeon.

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 جرب: 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. 

آية نسوى الماء إلى الأرض الجرب: We drive the water to the dry land (32:28).

جرف [aor. يجرف inf. noun جرف الماء: جرف ألماء]: He swallowed the water. 

جرف الماء: 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. 

جرفة: A gulp or as much as is swallowed at once of water; a sup or sip as also 

جرفة جرف: A single act of swallowing water and is what one swallows or a mouthful which one swallows or a small drought. 

يجرف: He will drink it little by little; he will drink it against his will and with difficulty (14:18).

جرف [aor. يجرف inf. noun جرف السين: جرف السيني]: He took away, carried away or removed the whole or greater part of the thing. 

جرف السين: It swept away or destroyed men like the sweeping away of the torrent. 

جرف السيني: 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. 

على شفا جرف: On the edge of a hollowed falling bank (9:109). 

جرف جرف: Death or pestilence that is wide spread and destroys and sweeps away people like the sweeping away of the torrent.

جرم [aor. يجرم inf. noun جرم السين: جرم السيني]: He cut the thing or cut it off. 

جرم: He sheared or cut off the hair of the she-camel. 

جرم الناقة: He cut off the fruit of the palm-tree. 

جرم النحل: I led him into sin. 

أجرمته: 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). جَرَمَ : He committed a sin, a crime, a fault, an offence or an act of disobedience. جَرَّمَ إِلَيْهِمْ أُزْوَلِيُّهُمْ : He committed against them a crime for which he should be punished. The Holy Qur'an says: سَيَصِبُ الَّذِينَ أُجْرَمُوا صَعْازَرٌ : Humiliation from Allah will befall the guilty people (6:125). If I have forged a lie, on me is my guilt (11:36). جَرَّمَ : His sin became great or his body became great. جَرَّم* (plural جَرَّمَات) : A sin, a crime, a fault, an offence or an act of disobedience (syn. جُرْمًا or جُرْمَة) ; transgression. جَرَّم (inf. noun from جَرَّمَات) : The body. جُرْمًا (الجُرْمُ الجُرْمِيّة) : Heavenly bodies. جُرْمًا (من بَنَات رَبِّي مُجْرَمًا) : If I have forged a lie, on me is my guilt (11:36). جُرْمًا (لَجْرَم) : A sinner; a criminal; a guilty person; a committer of an offence, fault guilt or an act of disobedience. من بَنَات رَبِّي مُجْرَمًا : Who will come to his Lord as a guilty person or a sinner (20:75)? وَجَعَلْنَا فِي كُلِّ قَرْيَةٍ أَكْبَارَ جُرْمَيْهِمْ: We have made in every town the guilty ones its leaders (6:124).

جرَّ (جَرِّي) : The water flowed, ran quickly. جَرَّت السَفِينَةَ : The ship ran. جَرَّت الفُرْسَ : The horse ran. جَرَّت السَّمَسَ : The sun pursued its course. جَرَّت الأَلْخَمَرُ : The thing happened. جَرَّت إلى كَذَا : He betook himself to such a thing; he aimed at it. جَرَّت بِمَهْمُ بَيْنَ طَيْبَةٍ : And they sail on with them in a pleasant wind (10:23). جَرَّت دُخُنًا : He shed tears. جَرَّت مِن تَحْيَى الْآفِدَارِ : Beneath it rivers flow (2:26). جَرَّات فيَّهَا غَيْبَة جَارِيَةٌ : In it are two springs flowing (55:51). جَرَّات أَلْخَرَى : In it are flowing fountains (88:13). جَرَّات جَارِيَة : A continuous or permanent charity; جَارِيَةٍ جَارِيَةٌ also means, a ship (plural جَوْار) because of its running upon the sea; the sun; جَوْار الأَلْخَرَى : Stars (81:17). جَوْارُ الْجُنْسِ : a girl or young woman; the wind; a female slave; an old woman; the eye of an animal; a benefit, favour, blessing or boon bestowed by God upon His servants.
We carried you in the ship (69:12).

And those running easily or smoothly (singular جَرْجَرَةٌ) : And to Him belong the lofty ships reared aloft (55:25) masculine of جَرْجَرَةٌ.

A flowing stream. جَرْجَرَةٌ : Inf. noun of جَرْجَرَةٌ 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). جَرْجَرَةٌ : What happened i.e. and event or occurrence (plural جَرْجَرَاتٍ). هوَ جَرْجَرَةٌ لَهُ : He is his surety. جَرْجَرَةٌ : Bold man.

He divided it into parts or portions; he made it to consist of parts or portions as also جَرْجَرَةٌ : He was satisfied with it. جَرْجَرَةٌ (plural جَرْجَرَاتٍ) : 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 or portion or division of His servants (43:16). جَرْجَرَةٌ : Females.

The act of cutting. جَزَعٌ : He passed the valley to the other side. جَزَعَ لَهُ مِنْ مَالِهِ جَزَعَ : He cut apart from his property a portion for him. جَزَعَ (aor. جَزَعَ) : He was or became impatient; he manifested grief and agitation; he was or became affected with grief. جَزَعٌ جَزَعَ and جَزَعٌ جَزَعَ are inf. nouns from جَزَعٌ meaning grief or impatience.

It is equal to us whether we are impatient or show patience (14:22).

It paid, gave or rendered as a satisfaction; it satisfied; sufficed; or contented. جَزَعَ الْدُّنَيَا : I paid the debt. جَزَعَ فِيْهَا حَقَّهُ : I paid such a one his right or due. جَزَعَ جَزَعَ اِبْنَهُ كَنَّا : He repaid, requited, compensated or recompensed him for such a thing. May God repay him good. جَزَعَ الْلَّهُ يَعْبُرْ : I punished him for his crime.

And He rewarded them, recompensed them for their patience with a garden (76:13). لَاتَجْزَأِي نَفْسِي عَنْ نَفْسِي : 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).

Repayment, requital, compensation, recompense, in the form of reward favour or punishment.

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  

The body without the head and arms and legs; blood or dry blood. Some say that means a red golden calf.  

Possessing body.  

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.  

He sought for information respecting such a one.  

He acted as a spy.  

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 signifies one who is acquainted with private affairs of good nature.

[ar. ḥāṣṣama 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 ḥāṣṣam : He embarked upon the main part of the affair. ḥāṣṣam : The body with the limbs or members, (syn. ḥusṣa) or signifies the whole body and limbs of a man; a thing having length and breadth and thickness (plural ḥusṣam). ḥusṣam : Great; large; big; bulky; corpulent or big-bodied. Its plural is ḥusṣam which signifies great affairs and intelligent men. ᴨَاۡ مُۡجُجُبُّ ۡاَلۡأَمۡرِ وَۡالۡحَسُّمِ : He (God) has given him increase in knowledge and physique (2:248). ᴨَاۡ مُۡجُجُبُّ أَجۡسَامَهُمُ : And their persons or bodies or physiques please thee (63:5).

[ar. ḥāṣṣam inf. noun] : (1) He created. ḥāṣṣam : 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. ḥāṣṣam : He (God) has made for you of your ownselves wives (16:73); (3) He made or prepared. ḥāṣṣam : 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. ḥāṣṣam : And He has made me a Prophet (19:31); (5) He made a thing to be in a particular state or condition. ḥāṣṣam : We made their upper part to be their lower part (15:75); (6) He made a thing to be in an altered condition. ḥāṣṣam : We made the moon in them to be as a light (71:17); (6) He made a thing to be in an altered condition. ḥāṣṣam : 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. And he thought Basra to be Baghdad. (11) He made known, plain or perspicuous. And 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. And We have placed or put into the hearts of those who followed him pity and compassion (57:28); (14) He began. And He began to write; (15) He made or gave. And We gave them good name (19:51). (act. part.); maker or making. And We have 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); (16) To regard, consider. Does he regard or consider all the gods to be one God (38:6).

[ar. جفَّاء] inf. noun جفَّاء : It (a valley flowing with water) cast forth froth or foam, and particles of rubbish or refuse. جفَّاءاتُ القَدِّرُ or جفَّاءاتُ بِزَبِدُها : The cooking pot while boiling cast forth its foam or froth. جفَّاء : He threw him down. جفَّاء : 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. جفَّاءٌ مِّنّ النَّاسِ (13:18) : Now as to the froth or scum it passes away as a worthless thing. جفَّاءٌ : The first or foremost of men or people. جفَّاءٌ also means, an empty ship.

[ar. حَفَّنَ] inf. noun حَفَّنَ : He slaughtered a she-camel and gave her flesh for food to the people in bowls. حَفَّنَ (plural حَفَنَانِ) : A kind of bowl, particularly applied to a receptacle for food; a generous man. حَفَنَةٌ غَرَاءٍ : A generous man who entertains many guests and feeds many; he is called حَفَنَةٌ because people are fed by him in the حَفَنَةٌ. حَفَنَةٌ : His bowl was turned upside
down; i.e. he was slain. And bowls like watering-troughs (34:14).

[ aor. يَجْحَفُ inf. noun جِحْفَةٌ and جَحْفَاءٌ ]

And bowls like watering-troughs (34:14).

جَحْفَةٌ is also a kind of wine.

جَحْفَاءٌ [aor. يَجْحَفُ inf. noun جِحْفَةٌ and جَحْفَاءٌ ]

And bowls like watering-troughs (34:14).

جَحْفَاءٌ is also a kind of wine.

جَحْفَةٌ [aor. يَجْحَفُ inf. noun جِحْفَةٌ and جَحْفَاءٌ :

It did not keep or cleave to its place. 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. The cloth became or was course, thick or rough. He turned away from, shunned or avoided such a one; he removed or withdrew to a distance from such a one. He treated him rudely or coarsely. The woman neglected her child. He withdrew or separated himself from him or it; he shrank or flinched from him or it. Their sides withdraw or remain separated from their beds (32:17).

جَلَلَ [aor. يَجْلُ inf. noun جَلَالَةٌ or جَلَالُ ]

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. Greatness of estimation or rank or dignity and جَلَالَةٌ : Supreme greatness thereof i.e. supreme greatness; majesty, might, independence. جَلَلُ in its primary acceptation signifies thick, course, gross, rough, rugged, rude, big or bulky, applied to a material substance, also great in majesty, estimation, rank or dignity; also old and advanced in age and firm or sound in judgement; جَلَالَةٌ (plural): A great people, of eminence, nobility or dignity. وَيْلِيْقُ وَجُهَّ رَبِّكَ دُوْلَةَ الجَلَالِ وَالإِكْرَامِ: And the person of Thy Lord, Lord of Majesty and honour will remain (55:28).

جَلَبَ [aor. يَجْلِبُ and يَجِلْبُ inf. noun جَلْبٌ and جَلْبُ ]

He drove or brought, conveyed or transported a thing from one place to another. جَلَبَ لَهُهُ: He gained or earned for his family. جَلَبَ لَهُهُ: He urged on his horse to run by striking or crying out. جَلَبَ لَهُهُ: 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. 

gienib (plural giwib) : 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.

gienib (plural giwib) : That they let down upon them their over-garments (33:60).

[...] aor. inf. noun jerald : He hit or hurt his skin. He struck him with a whip; he flogged him with a whip or whips.

jerald : The serpent bit.

jerald : He lay with his female slave.

jerald : He compelled him against his will to do the thing. 

jerald or jerald : A whip; scourge; stripe. (plural jerald).

jerald : He inflicted upon him the flogging ordained by the Law.

Flog them with eighty stripes (24:5).

jerald (plural jerald) : The skin of an animal; the integument of the body and limbs of an animal; the exterior or upper skin of an animal; the body and limbs of a man; the whole person or body or limbs of a human being; his self; the penis.

[...] also means, one volume of a book; price; binding of a book.

[...] aor. inf. noun jalis and mjlais : He sat. jalis differs from qafd, the former signifying, he sat up; or sat after sleeping or prostration, and the latter he sat down; or sat after standing.

jalis is a change of place from low to high and qafa is a change of place from high to low.

mjlais (plural mjlais) : A sitting place; the people of a mjlais i.e. an assembly or a company of men sitting together; an oration or a discourse or an exhortation.

Ifa : When it is said to you, make room in assemblies, make room (58:12).

[...] aor. inf. noun jalala : It (the information or thing or an affair or a case) was or became clear or displayed or disclosed.

jalala : The thing became high.

jalala : 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. He banished him from the town. Banishment. And had it not been that Allah had decreed for them the exile (59:4). Allah will make manifest the hour. He explains his mind. He made it clear, manifest or apparent. The sun became clear or exposed to view or it shone. 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.

[aror. يُجمَحيف. inf. noun يجمح] : 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.

[aror. جَمَح السَّمَسُ] : 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).

[aror. جَمَح و جَمَح وأَلْلَهُ يُجملَ السَّاعَةُ] : The water was or became much. The horse was not ridden i.e. it was left unridden. جَمَح : He or it rose or became high; it drew near; it came to pass. جَمَح (Inf. noun used as an epithet): Much or many. جَمَح يُجمَحونو : Much property or many cattle. And you love property with much love (89:21). جَمَح also signifies people of the lowest, basest or meanest sort.

[aror. جَمَد] : The water congealed, froze, became solid, became dry. جَمَد : He or it remained fixed or stationary; he or it was or became incapable of growth, lifeless or dead; he was or became stupid; inert; it was or became...
stagnant.

: He shed few tears.

: He was or became niggardly; he possessed little good.

: (Applied to water) freezing; in a state of congelation; congealed; lifeless or dead; incapable of growth; stupid; dry;

: A man of stagnant condition.

: Lifeless or dead; incapable of growth; dry; stagnant;

: Thou thinkest to be dry or lifeless or stagnant or incapable of growth etc; stationary or fixed (27:89).

: He collected, gathered, assembled, contracted a thing; he composed or settled a thing.

: God compose his difference. 合mu also means, it compromised, comprehended or contained.

: He brought them (the two) together.

: May God compose his difference. 合mu also means, it compromised, comprehended or contained.

: He put on his clothes.

: He collects, gathers, hoards, amasses money or wealth and counts it (104:3).

: People have assembled for you (3:174).

: He settled his plan and came (20:61).

: So the magicians were brought together (26:39).

: The sun and the moon are brought together (75:10).

: He put the things together.

: I have never gone into a woman. 合mu also means, it compromised, comprehended or contained.

: He collects, gathers, hoards, amasses money or wealth and counts it (104:3).

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: The sun and the moon are brought together (75:10).

: He put the things together.

: I have never gone into a woman. 合mu also means, it compromised, comprehended or contained.
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.

\[\text{جمع} : \text{We shall gather them all together (18:100).} \]

\[\text{أجمع } : \text{And greater in assemblage (party, company, assembly (28:79).} \]

\[\text{جماع } : \text{The day when the two parties or armies met (3:156).} \]

\[\text{مجمع } : \text{Soon shall the hosts be routed (54:46).} \]

\[\text{جمع } (\text{plural of جمع } ) : \text{Soon shall the hosts be routed (54:46).} \]

\[\text{مجمع } : \text{The Day of Resurrection; an important day when a certain people assemble at a certain place to decide a momentous matter.} \]

\[\text{مجمع } : \text{Give warning of the Day of Gathering (42:8).} \]

\[\text{مجمع } : \text{That is a day when people will be collected or brought together from several places.} \]

\[\text{جمع } : \text{That is a day when people will be collected or brought together (11:104).} \]

\[\text{مجمع } : \text{An affair which brings people together; a momentous affair for the consideration of which people collect i.e. it brings them together.} \]

\[\text{مجمع } : \text{I have been given the Qur'an in which great and many meanings are comprised in a} \]
few words; I have been endowed with a speech which is expressive of many meanings in a few words. 

أَمَّلُ نِعْمَةً: A state of union; or congregation, familiarity; friendship and amity. 

يَوْمُ النَّجْمَة: Friday. 

الجَمَاعَة: The Days of the week collectively; the week. 

صَلاَةُ النَّجْمَة: The Prayer of Friday. 

قدْ أُؤُمِّنَٰ بِالصَّلَاةِ مِنْ يَوْمِ النَّجْمَة: When the call is made for Prayer of Friday (62:10). 

جَمَاعَةُ امْرَأَتِهِ: He lay with his wife (inf. noun جَمَاعَة and جَمَاعَة). 

جَمَالَ [aor. جَمَالَ inf. noun جَمَالَ] : He collected. 

جَمَالَ [aor. جَمَالَ inf. noun جَمَالَ] : He was or became beautiful or comely in person and good in action or behaviour or also in moral character. 

أَجَمَالُ: He was moderate in desire. 

جَمَالُ: A he-camel; a camel; the male of جَمَالَ; the mate of the جَمَالَ. 

الجَمَالُ: A certain fish of the sea. 

جَمَالُ: Beauty, goodness of person or behaviour or mind; much goodness that is communicated from its possessor to another; Patience. 

وَلَكِنْ فِيهَا جَمَالَ: And for you there is beauty in them. 

جَمَالُ: Melted fat; beautiful, comely; good in person, mind, actions, behaviour or moral character. 

اللَّهُ جَمَالُ وَبَيْحَبِ الجَمَالَ: God is beautiful in His actions, so He likes a beautiful character or actions. 

فَصَّلَ: Complete or perfect in body. 

جَمَالُ: So turn away from them in a beautiful manner (15:86). 

جَمَالُ: Comely patience is good for me (12:19). 

جَمَالُ: 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. 

جَمَالُ مِنْ مَالٍ: A large sum of money. 

بِالجَمَالِ: On the whole; to sum up. جَمَالُ also means a proposition; a clause; a phrase; sometimes a sentence.
[aor. inf. noun جَنَّ or جَنُون ] جَنَّ : It veiled, concealed, covered or protected him; or it covered him with its darkness as also جَنَّ : It covered or concealed him or it. جَنَّ اللَّيْلِ الدُّمَيْرَةٍ : The night covered the thing with its darkness. جَنَّ اللَّيْلِ : The night became dark. جَنَّ [جَنُون] means, it (an embryo) was concealed in the womb. جَنَّ (inf. noun جَنُون و جَنَّةٌ و جَنَّ : He (a man) was or became mad or insane; bereft of reason or intellect. جَنَّ : The land produced pleasing herbage or plant. فَلَمَّا حَزَّ عَلَى اللَّيْلِ : And when the night darkened upon him (6:77). جَنَّ 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 جَنَّة), thus comprising the angels; certain of the spiritual beings. جَنَّ بَهُذَا الأَمْرُ : Such a one passed the night as a guest of جَنَّ, that is in a desolate place where there was no one to cheer him by his society or talk. جَنَّ 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 جَنَّ شَبَابُهُ : That was in the prime of his youth. It also means seriousness or earnestness. جَنَّ اللَّيْلِ : The darkness of night. لَأَجِنَّ بِهذَا الأَمْرُ : O company of jinn and men (6:131). جَنَّةٌ : A state of possession by a loss of reason; madness, insanity or unsoundness in mind or intellect. جَنُونٌ جَنُنَ : Such a one passed the night as a guest of جَنَّ, that is in a desolate place where there was no one to cheer him by his society or talk. جَنُونٌ also means persistence in evil; and pursuance of a rash course. مَبَاطِلُهُمْ جَنُنٌ : There is no insanity about their companion (7:185). جَنُنٌ (mad man; one suffering from جَنُن i.e. insanity, madness; bereft of reason; unsound in mind; possessed by jinn. إنَّكَ لَمْ جَنُنُونَ : Thou art surely a mad man (15:7). مَجَانِينٌ (plural ) : Madmen. جَنَّ عَلَى جَنَّةٌ و جَنَّ : And جَنَّةٌ جَنَّ : If mankind and the jinn gathered together (17:89). مِنَ الْجَنَّةِ. جَنَّ : From among the jinn and mankind (114:7). جَنَّ : 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 جَنَّةٌ). 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; لَمْ يَسْتَيْنَا إِبْنَانِهِمْ جَنَّةً (جَنَّةٌ and جَنَّاتٌ) (singualar and plural of جَنَّةٌ); They have made their oaths a shield (63:3); عَنْ ذِيَّبَةِ الْبَنَّاتِ وَالْجَنَّاتِ: 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 جَنَّاتٍ; جَنَّا, جَنَّاتٍ and جَنَّاتَهُ): A garden; a walled garden; any garden (بَسَاتِينَ) 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 (2:26).

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. فَلَهُمْ جَنَّاتٌ الْمَآوِى: And for them are Gardens of Eternal Abode (32:20).

[ aor. inf. noun جَنَبَ : 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. جَنَبَ السَّيِّئَةَ : He removed or put away from him the thing. جَنَبَ إلى لِقَانِهِ : He had a vehement desire to see; he inclined towards him; he became]

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disquieted. (aor. يُحَبِّبُ) He, a camel, limped by reason of pain in his side. (aor. يُحَبِّبُ جَبَّ) and جَبَّ and جَبَّ and جَبَّ: He became affected by زَجَّ جَلَلٌ. (aor. يُحَبِّبُ ذَاتُ الجَبَّ) i.e. pleurisy. جَبَّةٌ جَبَّةٌ: The man became polluted. جَبَّةٌ جَبَّةٌ is an epithet from جَبَّةٌ جَبَّةٌ meaning polluted i.e. having had to take bath after sexual intercourse. إنَّ كَثُبَ جَبَّةٌ قَاطِعَوٌا: If you are in a state of pollution or uncleanliness, so purify yourself by bathing (5:7). جَبَّةٍ أو تَجَّجُبَةٌ: 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. جَبَّةٌ جَبَّةٌ: He walked by his side or he was or became distant from him.

وَسَلَّمَ مَعْلُومًا الأنْتَقَمَ: But the righteous shall be kept away from it (92:18). وَتَجَّجُبَةٌ الأَشْفَى: But the reprobate will keep away or turn aside from it (87:12). إنَّ تَجَّجُبَةٍ كَبَّارٌ: If you keep away from more grievous sins (4:32). جَبَّةٍ جَبَّةٌ: 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. جَبَّةٌ جَبَّةٌ: The neighbour who is a stranger or who is not related (4:37). جَبَّةٍ جَبَّةٌ also means under obligation of performing total ablution. It is used as singular and plural and masculine and feminine. قَبُّرْتَ بِهِ عَنْ جَبَّةٍ جَبَّةٍ: So she observed him from afar (28:12). (1) 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. فَقَعَتْ إِلَى جَبَّةٍ فَلَانٍ أَوَّلَى جَبَّةٍ: I sat by the side of such a one (جَابَ جَلَلٌ): He gave him the side, meaning he was submissive to him; (2) الأَصْحَابُ بَلْ جَبَّةٍ: 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. الأَصْحَابُ بَلْ جَبَّةٍ also means, (4) the husband or the wife. جَبَّةٍ جَبَّةٍ جَبَّةٍ: Pleurisy. جَبَّةٍ جَبَّةٍ جَبَّةٍ 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; هذا لَنِّ يَقْبُلُ فِي جَبَّةٍ مُّؤْدَنَكَ: 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
مُحَاشِيِّّهِمْ غَيْنَ المَضَاجِعِ (جَنَّٰبٓ) 
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. جَنَّٰبٓ (plural) : Side; direction; the neighbourhood of a people; a region or tract of a people or country. أَنْسُ مِنْ جَنَّٰبِ الْطَّورِ نَارًا 
He perceived fire in the direction of the mount (28:30). أَفَاسْمِعْ أَنْ يُصِفَّ بْغُمَّ 
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). لَنِ جَنَّٰبٓ 
He was or became gentle to deal with. جَنَّٰبٓ : A man gentle and easy to deal with. 
The bank of a river and any bank or steep acclivity; a limit, bound or boundary. حَيْلَةٌ لِّبَنِ جَنَّٰبٓ 
Beside, aside or apart. جَنَّٰبٓ مِّنْ 
A portion or large portion of property. جَنَّٰبٓ : A man's honour or reputation which should be preserved inviolate; avoided and despised. فَإِذْ دَعُوْتْ كَذَا جَنَّٰبٓ 
i.e. leave it alone. جَنَّٰبٓ : South.

جَنَحَ [aor. and inf. noun] : He or it inclined or leaned towards it. وَإِذْ جَنِحَ لَهُ الْمَلَكُ فَجَنِحَ لَهَا : 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. جَنَحَ عَلَى مَرْفَقِهِ : He rested himself upon his elbows having set them upon the ground. جَنَحَ : It approached. جَنَحَ اللَّيْلَ : The night approached. جَنَحَ الطَّارِئُ : The bird contracted its wings to descend and approached like one falling and repairing to a place of refuge. جَنَحَ الطَّارِئُ : He hurt the wings of the bird. جَنَحَ : Wing; hand, upper arm or arm from the shoulder to the elbow; armpit; a part or portion of a thing; the side (جيب) edge, wing of an army; ability; refuge; protection; power; inclination; assistant. وَأَخَفَضَ لَهُمَا جَنَحَ الْذَّلِّلَ : And lower to
them the wings of humility (17:25). Plural is ḥ巴拉ح: Possessors of wings (35:2). I am under the protection of such a one. حضرة: His wings are clipped i.e. he lacks power, strength or ability; he is impotent. رکبتوا: They left their homes or country or accustomed places. لحن عليه جناح السفر: We are upon the wings of travel; we are about to travel. جناح: 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. ليس عليكم جناح: There shall be no sin (or blame) upon you (2:237).

[ar. inf. noun جَنِف] : He collected جَنَوَة: i.e. armies, military forces; etc. جَنَوَة (plural جَنَوَات) an army; a military force; a legion; a body of troops or soldiers; auxiliaries; any species of creatures; إنهم جَنَوَة مُغَفَّلُون: Surely, they are a host who will be drowned (44:25). ولله جَنَوَات السموات: And for Allah are the hosts of the heavens and the earth (48:8). جَنَوَة = a city, a province or district; military capital. أَجَنَوَات النَّاس (plural): Military capitals of Syria.

[ar. inf. noun جَنِف] and جنف [ar. جَنَف] the جَنِف: [aor. جَنِف] : He deviated from the right path. حُفِق في وصبه: He acted wrongfully in his will. جنف or جنفت: He acted wrongfully or unjustly; he deviated from the right way or course; he inclined to sin; he kept away from rightful things. تجنف في مسيه: He inclined on one side in a proud manner; تجنف إلى الشيء: He intentionally inclined to a thing; تجنفت أهله: He kept away from his family on account of hatred; تجنفت لأنهم: He inclined to a sin or affected an inclining. جنف: Inclining to sin etc; deviating from the right way or course; acting wrongfully or unjustly; keeping away from a good thing. جنف also means depression in one of the two sides of the chest with evenness of the other side. مَن خاف من موقع جئف: 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). غير جئف: 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. Whatever is gathered or plucked from the tree; whatever is plucked or gathered while fresh; fruit just gathered or plucked; fruit 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. 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 he 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.
He fought in the way of God i.e. in the cause of religion.

Inf. noun of جهد. Possessing all the meanings which the word جهد 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).

And if they strive to make thee associate that with Me (29:9). 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. (plural مجاهادون and مجاهادة, active Participle from جهد: He who strives hard or does his utmost. فضل الله المحتاجين: Allah has exalted those who strive hard (4:96).

[inf. noun جهر and جهَرَ and جهَرَ: 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. جهَرَ: He announced openly the affair. جهَرَ: He uttered the speech openly, publicly and with a loud voice. جهَرَ: He raised the voice so as to be heard clearly. جهَرَ: 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. جهَرَ: He saw the man without a veil intervening; he regarded him with respect or considered him great. جهَرَ: He thought the people to be many when he saw them. جهَرَ: He made known the acts of sin by talking loudly of them. لَيْبَحَّ الله الجُهْرُ: Allah
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).

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. 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.

Doubt is sufficient ignorance. I see that you are a people who act ignorantly (11:30).

He is ignorant of him (his condition) or it. The ignorant man thinks them to be free from want (2:274).

Indeed he is most unjust and most neglectful (33:73).

Who do evil due to ignorance. Days of Ignorance; time before the Holy Prophet. 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)? The time or state of ignorance or intense ignorance.

A pagan; a pagan Arab; relating to ignorance.

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 ( qa‘am qa‘ám) and applied to a well meaning deep, in which he who falls perishes) or originally syn. with أَنْتَ أَلْمَّاَرُ (أَنْتَ أَلْمَّاَرُ) Anț Amma. The word may have been derived from جَهَّمَ which means, he became frowning, contracted or ugly in face, or being something additional the sense being that جَهَّمَ 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 جَهَنَّ which means the stern or course of face or may have been the result of the combination of جَهَنَّ and جَهَنَّ: So Hell shall be sufficient for him (2:207).

أَجَابَ: He made a hole in it; perforated or pierced or bored it; he cut it. أَجَابَ الصَّخْرَةَ: He made a hole in the rock; وَمَنْ لَمْ يَجِبْ ذَيَّةَ الَّذِينَ جَاءَوْا الصَّخْرَةَ بِذُلْلَةِ: And Thamud who made holes in the rock; cut the rocks and made their dwellings in the valley (89:10). أَجَابَ الْوَلَّدَ: He cut the cloth or cut it out. أَجَابَ الْأَلْبَادَ: He traversed the towns or crossed or cut through them by journeying. أَجَابَهُ: He answered him, replied to his question. أَجَابَ ذَعَانَهُ: He answered his prayer; he accepted his prayer (inf.noun أَجَابَة). أَجَابَ ذِيَّةَ الَّذِينَ دَعُوا الَّذِينَ: I answer or accept the prayer of the one who calls Me (2:187). أَجَابَ الْأَرْضَ: He who does not answer the call of one who calls to Allah (46:33). أَجَابَ فَأَجَابَهُ لَهُ رَبَّهُ: So his Lord heard his prayer. أَجَابَ الْأَرْضَ: The land produced plants or herbage. أَجَابَهُ: He obeyed him or complied with his desire in doing a thing. أَجَابَهُ وَأَجَابَهُ: Respond to Allah (or accept His call) and the Messenger when he calls you that he may give you life (8:25). أَجَابَهُ: Only those can accept who listen (6:37). أَجَابَ: One who answers the call or summons. أَجَابَ الْمُجَبِّ: God Who accepts our prayers. أَجَابَ الْمُجَبِّ: My Lord is nigh and answers prayers (11:62). أَجَابَ: An answer, a reply or a response. أَجَابَ فَأَجَابَهُ: And Noah indeed did cry unto Us and how excellent Answerer of prayers are We (37:76).
excellent; he was or became excellent. (inf. noun جَوَّةٌ) : He was or he affected to be liberal bountiful or generous. جَوَّةٌ بنِفْسِه (inf. noun جَوَّةٌ) : He gave up his ghost. جَوَّةُ نَفْسَهُ : His soul resigned itself or departed. جَوَّةُ المَطْرِ (inf. noun جَوَّةٌ) : The rain was or became copious. جَوَّةُ الْعَمَّةَ : The sky rained. جَوَّةٌ الْعَمَّةَ : The eye shed many tears. جَوَّةٌ وَجَوَّةٌ : The horse became fleet or swift and excellent in his running. جَوَّةٍ الْيَلِيمِ : He inclined to him or it. جَوَّةٍ : He vied with him and overcame him in liberality.

جَوَّةٌ (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 جَوَّاءُ); a courser; a fleet or swift and excellent horse (plural جَوَّاءٌ). جَوَّاءٌ : He advanced like a swift horse. جَوَّاءٌ (plural جَوَّاءٌ) excellent. أَذَ غَرَّ عَلَيْهِ ظَافَاتُ الْجَيَّادُ : When there were presented to him at eventide light-footed coursers (38:32).

جَارَ [aor. نَجَّرَ inf. noun نُجَّرَةٌ) : He declined or deviated from the right course. نَجَّرَ الطَّرَقُ : He pursued a wrong course; he deviated from the way. جَارَ عَلَيْهِ : He acted unjustly towards him, against him. جَارَةُ الْأَرْضِ : The herbage of the land grew tall. جَارَةٌ (inf. noun جَارَةٌ) : (1) He lived near him or in his neighbourhood; (2) He bound himself to him by a covenant to protect him. جَارَهُ (3) : He confined himself in a place of worship for devotion and prayer (inf. noun قَامَ فِي جَارَةٍ. جَارَةٌ) : He abode in his neighbourhood. جَارَهُ : He is under my protection; I am bound by a covenant to protect him. جَارِهُ بِمِكَّةِ : He abode in Mecca not necessarily for worship. جَارِهُ فِي جَارَةٍ : Then they will not dwell therein as thy neighbours, save for a little while (33:61). جَارَةٍ : He protected him; he granted him refuge or rescued him; he aided him; he delivered him from evil. جَارَةٌ وَجَارَةٌ : Who protects and against Whom there is no protection (23:89). جَارَةٌ : And He will protect you from a painful punishment (46:32).
liberated.

He sought the protection of such a one from such a one. Who seek thy protection, grant him protection (9:6).

(plural جَارٌ): 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 = جَارِيَ: Deviating from the right course; acting unjustly.

أَرْجَعَ: A road or way deviating from the right course. وَمِمَّهَا جَارُ: And some of them deviate from the right course (16:10).

Wronged or unjustly treated by the judge.

جَازَ [aor. جَازَ] inf. noun جَازَ المَعْدُونَ أو جَازَ المَكَانَ [مَجَازَ] جَازَ: He passed along the place and left it behind. جَازَ اللَّحْدُ: He exceeded or transgressed the proper limit or bound; he was or became extravagant or exorbitant.

جَازَ الفَتْحُ الْبَيْنَ: The judge executed the transaction. جَازَ الْخَلَقُ الْبَيْنَ: When they had gone further (18:63). And when We brought the Children of Israel across the sea (10:91).

جَازَ عَذَابَهُ: He forgave him; he overlooked or connived at his sin. اللَّهُمَّ جَازَ عَذَابَهُ عَنْهُ: O God forgive me. وَجَازَ عَذَابَهُ عَنْ سَيْبَائِهِمْ: And We forgive their sins (46:17).

جَاسَ [aor. جَاسَ] inf. noun جُؤُوسَ: He sought for or after a thing eagerly and with the utmost of his endeavour. جَاسَ الْقَوْمُ بِنَبِيٍّ: 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. حَمَسُهمُ الْأَلْبَاتِ : The lion trod upon them; or came into the midst of them and did mischief among them. جَوَّاسٍ : The lion. حَمَسُوا حَيْلَ الْذِّبَارِ : And they went through the midst of your houses (17:6).

[ər. inf. noun] جَوُّو يُجَوُو and جَوُو ٌصَوُو and جَيِتُو ٌصَوُو and جَيِتُو ٌصَوُو : He was or became hungry or empty in the belly; cont. of جَوُو إلى مُقَافِهِ or جَوُو إِلَيْهِ. شِبَعُ : He longed to meet him or extremely desired to meet him. جَوُو : Hunger or emptiness of the belly. بُشَيَّنِم مَنَ الْخَوْفِ وَالْجَوُو : With something of fear and hunger (2:156). إنْ لَكَ أَنْ تَجَوُو فِي هَا وَلاَ غَرِيْبٌ : That thou dost not thirst therein nor art exposed to the heat of the sun (20:119). جَائِعٌ : Hungry.

جَوُتُ 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. جَوُفُ اللَّيْلِ الأَخْبَرِ : The last third of the night. مَجَعَ الْلَّهُ لَجِئٍ مِنْ قَلْبِي فِي جَوُفِهِ : Allah has not assigned to any man two hearts in his belly (33:5).

[ər. inf. noun] جَآِئ يُجَآِئ and جَآِئ : جِينَبَ and جِينَبَ and جِينَبَ : 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.

جَآِئ : I came to Zaid. جَآِئ ٌغَيْثُ : The rain came or descended.

جَآِئ كَذَا : The order of the Sultan arrived.

جَآِئ كَذَا : He did such a thing.

لَقَدْ جَآِئْتُمْ ضَيْنَا إِذَا : Surely, you have done a most monstrous thing (19:90).

لَقَدْ جَآَئْتُمْ ضَيْبَا : I did a good thing.

فَإِذَا جَآَئَ وَغَدِّي : Thou hast done a strange thing (19:28).

فَإِذَا جَآَئَ وَغَدِّي : When the Promise of my Lord shall come to pass (18:99).

فَإِذَا جَآَئَ وَغَدِّي : Until when death comes to or overtakes or befalls one of them (23:100).

فَإِذَا جَآَئَ وَغَدِّي : I compelled him, constrained him or necessitated him, to have recourse or betake himself to it.

فَإِذَا جَآَئَ وَغَدِّي : And the pains of childbirth drove her unto or compelled her to have recourse to a trunk of palm-tree (19:24).

جَآِئ قَآِئُ : She gave birth to a child.

جَآِئ بُشَيَّنِم : He brought to pass, did, executed, performed or
effect, a thing: he said or uttered a thing. 

He who does good shall have ten times as much (6:161).

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 جِبَد] : 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 جُبُوب) 

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. يَجَادُ] : 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).
باب اللحاء

ح

Ha

Numerical Value = 3
حبُّ [aor. يحبُّ or يحبَّ inf. noun يحبُّ] : This thing was or became an object of love for me. حَبَّ : Beloved, lovely charming or excellent is he or it. حَبَّ (aor. يحبُّ) : He loved him. حَبَّ [aor. يحبُّ] : He stood still; he stopped. حَبَّ : He was fatigued or tired. حَبَّ الْمَوَاءُ : He or it made him or it an object of love to me; he made me to love him or it. حَبَّ : 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). حَبَّ الزَّعَّجَ : The plant became full of grain. حَبَّ or حَبَّا : He loved, liked, took pleasure in him or it; he esteemed him as a friend. إنَّ اللَّهَ يَحبُّ المُحْسِنِينَ : Allah loves those who do good (2:196). أَنْ كُنْ لَتَهْدِي مِنْ أَحْبَيْتِكَ : Follow me and Allah will love you (3:32). ثُمَّ أَنْ كُنْ لَتَهْدِي مِنْ أَحْبَيْتِكَ : Thou canst not guide whom thou lovest (28:57). حَبَّ : He loved him; he esteemed him good. حَبَّ : He or it formed the medicine into pills. حَبَّ : He or it made him or it an object of love to me; he made me to love him or it. حَبَّ : He or it formed the medicine into pills. حَبَّ : He or it made him or it an object of love to me; he made me to love him or it. حَبَّ : He or it formed the medicine into pills. حَبَّ : He or it formed the medicine into pills. حَبَّ : He or it made him or it an object of love to me; he made me to love him or it. حَبَّ : He or it formed the medicine into pills. حَبَّ : They love them as they should love Allah (2:166). حَبَّ : We are the sons of Allah and His loved ones (5:19). حَبَّ : Corn; grain; seed; nut; pill; stone of grapes etc. حَبَّ : Also means a small portion of a thing. حَبَّ : Heart's core; the heart's blood. حَبَّ also means a want; or an object of want. حَبَّ : Well-done Zaid. حَبَّ : Approved, lovely or charming is the thing. حَبَّ : This is dearer to me than that. حَبَّ : Joseph and his brothers are dearer to our father than we are (12:9). حَبَّ [aor. يحبُّ inf. noun يحبُّ] : He made it
beautiful or adorned it or embellished it and made it plain. **حَبْرُهُ** and **أَحْبَرَهُ** : 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. **حَبْرٌ** : He was or became or he was made happy. **فَهَمُ فِي رُؤْوَةِ يُهْبِرُونَ** : They shall be made happy (or honoured) in a garden (30:16). **حُبّ الْحَرْثِ** : The wound became healed but left sears. **حُبْرُ الدُّوَافَة** : He put ink into the inkstand. **حَبْرُّ** and **حَبْرٌ** : A good and righteous learned man; a learned man of the Jews or Christians; a great religious leader or chief; happiness and ease (plural **حَبْرُهُمُ الرَّفِقُونَ وَالْاِحْتاَرُانَ**). **أَحْبَرُ** : Why do not the divines and those learned in the Law among them prohibit them (5:64). **حَبْرٌ** also means: ink; a kind of variegated cloth; a mark or sign of the enjoyment of ease and plenty; colour; complexion. **ذَهَبُ حَبْرٌ وَسَوْءَةُ** : His colour or beauty and goodness of form departed; a mark or trace of beating; an equal; a like; a fellow.

**حِبْسٌ** [aor. inf. noun **حِبْسَ** وَيَحْبِسُ] : He detained, confined him; restricted him; shut him; imprisoned him; prevented or hindered or debarred him from. **حِبْسٌ عَنْ خَاصِحِه** : He debarred him from getting the thing he wanted. **حِبْسَة** : A place of confinement; a prison, a jail. **حِبْسُهُمْ مِنْ بَعْدِ الْصَّلَاةِ مَا يَحْبِسَةُ** : What prevents it. **أَحْبَسَ مَا لَهُ فِي سُبْبُلٍ (5:107)**. **الله** : He bequeathed his property to be spent in the way of Allah.

**حُطُطٌ** [aor. inf. noun **حَطَّطَ الْبَيْعُ** وَيَحْطِطُ] : 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. **حُطَّطُ بَطْلُهُ** : His belly became swollen so that he died. **حُطُطَ عِمْلُهُ** and **حُطَّطَ عَمْلُهُ** : His work became dull or void or of no account; it perished (5:6). **حُطَّطَ دَمُهُ** : His blood went unavenged. **حُطَّطَ مَاءُ الْبَيْتِ** : The water of the well went down so that it never came to its first place. **أَحْطَطَ عِمْلُهُ** : He rendered his work null and void and of no account. **فِأَحْطَطَ أَعْمَالَهُمُّ** : So He rendered their works null and void (47:29).

**حِبْكَةٌ** [حَبِكَّةٌ وَيَحْبِكْ] : He tied it and made it firm; he
wore it well and firmly. خَبَّاكُ (plural خَبَّاكُ) : An enclosure for cattle; the black thread with which are sewed the borders of a cloth; a streak or line; the ripples of sand. خَبِيَّة (plural خَبِيَّة): The track of the stars, the streak or tract in the sky; the path or way. والسماء ذات الخَبَّاكُ (singular خَبِيَّة) : And the sky full of tracks, paths or ways (51:8). خَبِيَّ الفَيْضُ (الجمع خَبِيَّات) : The ripples of the water.

[ar. inf. noun خَبَّط : He bound it or tied it and made it fast with a cord. خَبَّطَهُ : He caught the game with the snare. خَبَّطَ : A pregnant woman. خَبَّطَ : A rope or cord; a thing with which one ties a beast; a bond; connection with another by the bond of love or friendship; (وَاسِعَ الخَبَّطَ : liberal in disposition); a covenant or compact; a promise or an assurance of safety or security. إلاَّ يَخَبَّطُ مِنَ اللَّهِ وَخَبَّطَ مِنَ النَّاسِ : Unless they have a covenant from Allah and a covenant from men (3:113). خَبَّطَ الزُّرِّيَّةَ : Jugular vein (50:17); an extended tract of land collected together abundant and high; heaviness; ponderousness. وَإِذَا زَيَّنُوا بَيْنَهُمَا بِخَبْطِهِمَا وَعَصِيَّهِمَا خَبْطَ اللهِ : Then lo! their cords and their rods it appeared to him (20:67).

[ar. inf. noun حَطَّمَ : 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. حَطَّمَ عَلَيْهِ الَّذِي : He made the affair absolutely necessary or unavoidable for him. حَطَّمُ : A decree, an ordinance, a sentence or a judicial decision; an unavoidable thing; pure; genuine; free from admixture. كَانَ عَلَى رَبِّكَ حَطَّمَةً مُفْتَقِيَّةً : This is an unavoidable decree of thy Lord (19:72).

خَتَى 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 : I ate the fish even to its head. آكِلُ السَّمْكَ خَتَى رأسهُ : Peace it is till the rising of the morning (97:6). (3) It is also followed by a mansoob aorist، لَنْ :
understood after: Until Moses returns to us. (4) It is also syn. with 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 meaning 'except' or 'unless'. (6) It is also a conjunction like 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 is elided as in which originally is .

[inf noun] : He hastened him, hurried him uninterruptedly or in any manner. or : He excited, incited, urged or instigated the man to do the thing. or : He urged on the beast with the whip. or : He made the horse to go quickly in a brisk manner or urged him to run by striking him with the feet or whip. : A woman inciting, urging or instigating or a woman incited, excited, urged; a sharp man, quick in his affair; quick or swift. : He retreated quickly and eagerly. : Light sleep.

[inf. noun] : 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. : The sons of such a one visited such a one repeatedly or : I went to him frequently. : He went to the House of God to perform the Pilgrimage. : And complete the Hajj or Pilgrimage (2:197). means he went to or visited Mecca to perform the Pilgrimage or simply he performed the Pilgrimage. : He came to him. : He abstained or refrained from doing the thing. : He probed the wound. also

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means: He shaved his head for Pilgrimage. حج: He overcame him in or by an argument, a plea, an allegation, a proof, evidence or a testimony. لج فحج: He was pertinacious in litigation and overcame therein. حج or حجج: Pilgrimage to Mecca; the religious rites and ceremonies of the Pilgrimage; حج is sometimes called غمره i.e. the Greater Hajj and الحج الأكبر i.e. Smaller Hajj. يوم الحج الأكبر: On the day of Greater Hajj (9:3). حاج: The month of Pilgrimage; i.e. the last month of the Arabian Calendar. حاج (حجاج) حاج (plural حجاج حاج and plural حجاج). جاعه: Do you hold the giving of drink to the pilgrims? (9:19) حاجه: He contended or disputed with him by an argument or plea. حاجه: He contended with him by argument and overcame him. الس: Who disputed with Abraham about his Lord (2:259). حاج واحد: On condition that thou serve me for eight years (28:28). حاج: 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. حاج: Thou art an evidence against thyself. حاج: Such a one acts as the door-keeper of the prince. حاج: And between the two there shall be a partition or barrier or a veil (7:47). حاج: Ask of them behind a curtain (33:54). حاج: 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. He sat in the shade of the mountain; the light of the sun or a side or part of the sun. Concealed; debarred; secluded; blind. He is debarred from good. On that day they will be debarred from their Lord (83:16).

ificar inf. noun حجر and حجر: He prevented, hindered, debarred or prohibited him. حجر عليه الأمة: He made the affair forbidden or unlawful or prohibited to him. and حجر: Bosom or breast of a man or woman (plural is حجرون). فلان عن حجر فلان: Such a one is in the protection of such a one. نشأ في حجر أو حجره: He grew up in his care and protection. أتى في حجر: Who are under your care i.e. your wards (4:24). Forbidden, unlawful, inviolable or sacred. جحر: 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. في ذلك قسم لدؤب حجر: 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. أهل الحجر: The people of the desert. الحجر الأسود: The black stone of the Ka'bah. فلان عن حجر الآلة: Such a one is unequalled. حجر الأرض: He struck the rock with thy rod (2:61). فهى: They were like the stones (2:75). للفراش. وللائم الحجر: 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).
[aor. حَجَرَ inf. noun حَجَرٍ and حَجَرَى and حَجَرٌ and حَجَرَىٰ]: He or it prevented, hindered, impeded, withheld, debarred him or it. حَجَرَ بِهِمَا: 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. حَجَرٍ: A thing intervening as a separation, a partition, a fence, a barrier or an obstruction between the two things facing each other. حَجَرٌ 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. وَجَعَلَ بَيْنَ الْبَحْرَيْنِ حَجَرًا: And Who placed between the two a barrier (27:62). فَمَا مَنْكُمْ مِنْ أَحَدٍ عَنْهَا حَجَرٍ: And none of you could have withheld Us from him (69:48).

[aor. يَحْجَرَ inf. noun حَجَرَ]: He or it prevented, hindered impeded, withheld, restrained, debarred, forbade or interdicted; he repelled, turned away or averted a person from a thing. ذلِكَ مَا كَانَتْ مِنْهَا تَجْهِيدٌ: This is what you shunned or from what you turned away (50:20). حَدٌّ البَسَكَينِ: He sharpened the knife. حَدًّ: He looked sharply at him or it or intently or attentively. فِصَرَّكَ الْيَوْمَ حَدًّ: So sharp is thy sight this day (50:23). حَدٌّ: 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. يَحاَرَ أَلْحَدٌ: He exceeded the limit. يَحْدُودُ الله: 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. حَدَّةٌ حَدْيَةٌ: Iron; sharp sword; weapon; iron tool. إنْزَلْنَا الدِّيْدَانِ: We have sent down iron (57:26); like iron in sharpness (plural عَصَبُونَ الدِّيْدَانِ). حَاضِرٌ حَدْيَةٌ: A man sharp of intellect or understanding. فِصَرَّكَ الْيَوْمَ حَدْيَةٌ: Thy right or intellect or judgement is sharp this day (50:23). رَائِحَةٌ حَدَّة: A pungent odour. سَلَّفُوكُم بِالْيَسَّةِ حَدَادٍ: 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 it is written as in the saying: Old and new ideas and anxieties came into my mind. He (God) brought it into existence; originated it; invented 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).

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 محدث : Has the story of Moses come to thee (20:10). 

محدث : Until they enter into some other discourse (4:141). 

محدث : In what announcement will they believe after Allah and His Signs (45:7). 

محدث : Then let them bring a saying like it (52:35). 

محدث : And We made them subject of talk or we made them stories (23:45). 

محدث : And He will teach you the interpretation of things (12:7). 

محدث : And no new admonition or reminder comes to them from their Lord (21:3). 

محدث : He looked at it; he opened his eyes and moved his eyelids or twinkled with his eyes. 

محدث : The people encircled him from every direction or side. 

محدث : The meadow became a garden. 

محدث : 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 محدثات). 

محدث : Gardens and vineyards (78:33). 

محدث : And thick gardens. 

محدث : He was cautious, wary or vigilant; was on his guard; he took care; was in a state of preparation; he feared. 

محدث : 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. 

محدث : He was afraid of doing it. 

محدث : Death was an object of fear. 

محدث : The hypocrites fear (9:64). 

محدث : Taking care of the
Hereafter (39:10). : He feared death. حَذَرَ الْأَمْوَاتِ : He cautioned him against or made him to fear the thing. يَحْذَرُهُمُ اللَّهُ : Allah makes you to fear Him; cautions you against Him or His punishment (3:31). حَذَرُ أو حَذَرَ : Caution, vigilance, wariness; guard or care; state of preparation or fear; means of defences. يَحْذَرَ : He took care, was cautious or vigilant. وَحَذَرُوا جَدَرَكُمْ : And they were thousands fearing death (2:244). حَذَرُوا : And take your means of defence; make your preparation or take your precautions (4:103). هُمُ الْمَعْذُورُ فَاحْذَرُوهُمْ : They are the enemy, so beware of them (63:5).

حَذَرُ : Cautious; wary; vigilant; on his guard; careful; in a state of preparation; fearfulness; fully equipped with arms. وَأَنَا لِحَمْسِ : And we are truly a vigilant multitude (26:57). حَذَرُونَ : A thing which is feared (pass. part.). إنْ عَذَابُ رَبِّكَ كَانَ مَخْدُوسًا : Surely, the punishment of thy Lord is a thing to be feared (17:58). وَقَبَلَ اللَّهُ كَلَّذٌ مَخْدُوعًا : May God preserve thee from every thing that is feared. مَخْدُوعٌ : A calamity that is feared; a troop of horses making an hostile attack upon a people; a sudden attack; a punishment.

حَذَرَ مِنَ الْقُرَابِ : He is more cautious than the raven. حَذَرَكُ زَيْدًا : Beware thou of Zaid.

حَرَّ[aor. and inf. noun] : He freed the slave. حَرَّكَ : He was free born or of noble and free origin; he was or became thirsty; It (the day) was or became hot. حَرَّمَ : He heated water.

حَرَّبَ الْكِتَابَ : he devoted him to the service of the church or religion or God as long as he lived. حَرَّبَ : He wrote a writing or a letter well or elegantly, accurately or exactly; فَحَرَّبَ رَقِيَّةً مُّؤَمِّمَةً : So the freeing of a believing slave (4:93). حَرَّرَ : Freed from slavery; emancipated; a child devoted by the parent to the service of a church or religion. إِنْتَيْ نَذَرْتُ لِكَ : I have vowed to Thee what is in my womb to be dedicated to Thy service (3: 36). حَرَّرَ : Heat; a burning of the heart from pain or wrath or distress and affliction or trouble; difficulty or severity of work.
march in the heat (9:81).

حَرْوَرْ : A hot wind; (syn. with سمَوَمْ) or حَرْوَرْ is a hot wind in the night and sometimes in the day and 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.

وَلَا الْكَلَّ وَلَا الْحَرْوَرْ : Nor the shade and the heat (35:22).

حَرْبُّ : The state or condition of freedom.

حَرْبَ : Free, ingenuous or free-born; generous or noble or of noble origin.

حَرْبٌ الْوَجْهَ : The most prominent place of the face;

حَرْبٌ الْأَحْرَى : The free for the free (2:179).

حَرْبُ : Heated by or affected with wrath, etc. as also مَحَرْرُ : Silk or dressed silk; a garment or stuff made of silk.

وَلَا يَسْهُمُ فِيهَا حَرْبٍ : And their dress therein will be of silk (22:24).

حَرْبٌ [aor. inf. noun حَرَبَ : He plundered him.]

حَرْبٌ مَّآلِهُ : His property was despoiled.

حَرَازَةُ : 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.

أَلْدِينُ يَحَارِبُونَ اللَّهُ : Those who wage war with Allah; and became His enemy or disobey Him (5:34).

تَحَارَبُوا : He stirred up the war.

أَحْرُبُ الْحَرْبٍ : They waged war against one another.

حَرْبٌ : War, battle, fight, conflict.

وَقَعَتْ بَيْنَهُمْ حَرْبٌ : War happened between them.

قَامَتْ الْحَرْبُ عَلَى سَاقٍ : The war or battle became vehement.

رَجُلُ حَرْبٍ : A warrior; a great warrior.

أَلْدِينُ حَرْبٍ لَمْ يَخَارِبُوا : A vehement or experienced warrior.

أَنَّ حَرْبٍ لَمْ يَخَارِبُوا : I am an enemy to him who fights with me or is an enemy to me.

مَحَرَّبٌ : So be prepared for or apprised of war with Allah (2:280).

حَرْبٌ : 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;

كُلْمَا دَخَلَ عَلَيْهَا زَكْرِيَا الْمَحَرَّبُ : Whenever Zachariah visited her in the chamber (3:38). The plural is مَحَرَّبٌ, meaning, palaces; places of worship etc.

يَعْمَلُونَ لَهُ مَأْشَأً مِنْ مَحَارِبٍ : 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; لَا بَأسٌ لَّا حَرَجٌ فلا: No crime, sin, blame or harm on thee. يُكَلَّفُنَّكُمْ: So let there be no straitness in thy bosom. لَا نَسِى الْأَغْمَى حَرَجٌ: There is no sin or blame on the blind man (24:62). حَرَجٌ 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. حَرَجٌ also means forbidden or prohibited.

حَرَجٌ [aor. inf. noun] حَرَجَة: 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. حَرَجٌ (inf. noun) حَرَجَة: He separated himself from others. حَرَجَ عَلَيْهِ: He was angry with him. حَرَجٌ: 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. وَعَدُّوا عَلَى حَرَجَة قَادِرِين: And they went early in the morning determined to achieve their purpose or having the power to prevent (68:26).

حَوْضٌ [aor. and inf. noun] يَحْوَضَ وَيُحْوَضُ: He guarded him, took care of him. حَوْضٌ 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. حَوْضٌ (plural is حَوْضُ): Guarding or preserving; a guardian or keeper. حَوْضُ السُّلَطَان: The guards of a sultan. حَوْضٌ also means a thief, used in this sense ironically because guardians are sometimes found to be thieves. حَوْضَان: means, a very long time. فَوَجَدْنَاهَا حَوْضُان: So we found them full of guards (72:9).

حَوَضَ [aor. inf. noun] يَحْوَضُ حَوَضٌ: He rent the skin or clove it; he stripped off or removed its superficial part. حَوَضٌ عَلَيْهِ [aor. حَوَضَ عَلَيْهِ or حَوَضَ عَلَيْهِ]: 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. مَا حَوَضَ عَلَى الْدُنْيَا: How excessively desirous art thou of the
worldly things. 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 (16:38).

He is ardently desirous of your welfare or compassionate to you (9:128).

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 turned the thing from its proper way or manner or altered it therefrom. 

He suffered the loss. 

He altered the word from its proper meaning. (inf. noun)
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; 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] : He filed it; he rubbed one part of it with another.  
: He burned him or it much or frequently or repeatedly.  
: It pained him; or caused him burning pain said of beating or a blow.  
: Such a one annoyed, hurt or afflicted us.  
: He blamed, upbraided or reproached him.  
: He or it destroyed or caused him or it to perish.  
: It burned or became burned much or repeatedly; or it perished.  
: In it is fire, so it became burned (2: 267).  
: They said burn him and help your gods (21:69).  
: Heat or cold or a wind or some other cause of harm that burns or nips, shrinks, shrivels or blasts; anything burnt; the flame.  
: Taste ye the punishment of burning (3:182).  

[inf. noun and ] : He or it moved; was or became in a state of motion or commotion.  
: He moved it or him stirred, agitated, shook him or it.  
: Move not thy tongue therewith (75:17).  

[inf. noun and inf. noun and inf. noun and ]
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. (aor. مَحَرُّمُ )

He denied him the thing; he refused to give him the thing. (aor. مَحَرَّمَ )

He persisted or persisted in litigation; he litigated.

مَحَرْمُ (plural): One deprived of or denied something; held in respect or reverence.

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.

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 عَلَيْهِمْ أَرَابَعَ سَنَةَ (5:27).

Near Thy sacred House (14:38).

Forbidden, prohibited or unlawful; sacred or inviolable; ( حَرَّمُ plural) applied to a man signifies, entering into حَرَّمُ the sacred territory of Mecca and Medina = مَحَرَّمُ which means, in or entering upon the state of حَرَّمُ the Sacred Month.

(Plural): The Sacred Months or the forbidden months, namely حَرَّمُ and مَحَرَّمُ.

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).

And it is forbidden to a town which We destroy (21:96).

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, (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.

[aor. : It decreased or waned after increase. ]

: He sought after; aimed at; pursued; tried to obtain it or made it his object; he sought what was most suitable, fit, or proper to be done.

Seek the night of Destiny in the last ten nights.

: He tarried, waited in the place.

: These have aimed at or sought after the right
course.

حزن [aor. حزَّنُ [كَحْزَنَ] : It (an event) befell him; distressed him; it overcome him suddenly or unexpectedly. حزَّة : He was or became a member of his party; he helped or aided him. تَحَزَّنَوا : They became or formed themselves into parties; they collected themselves together. حزَّ : 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. 

فَقَانِ حزْنِ اللهِ هُمُ الْغَافِلُونَ : Surely, the party of Allah, they shall triumph (5:57). لَعَلَّمُ آيَ الْحَزَّةِ أَحْصَى : So that We might know which of the two parties was best able to calculate (18:13). وَلَمَا رَأَ الْمُؤْمِنُونَ الْحَزَّابَ : And when the believers saw the allies (parties or troops) (33:23) 

أَيُّنِي أَحَافُ عَلَيْكُمْ مِثَلَ يَوْمِ الْأَخْرَابِ (33:23) : I fear for you the like of what befell the parties (40:31).

حزن [aor. حزَّنُ] : He grieved, mourned or lamented; he was sorrowful or unhappy; حزَّة : For him or it. حزْنُ (aor. حزَّنَ) : He or it (an affair or an event) grieved him or made him sorrowful or unhappy = حزَّة : It caused him to fall into حزَّة i.e. grief; sorrow. حزَّ and حزَّة : Grief, mourning, lamentation, sorrow, sadness, unhappiness; contrary of فرح or سُوَّرُ i.e. happiness, and is equal to حزَّة هُمُ حزَّة : No fear (about the future) will come upon them, nor will they grieve (about the past) (2:39) 

الْحَمْدُ لِلَّهِ الَّذِي أَدْهَبَ عَنَا الْحَزَّةَ (39) : Praise be to Allah, Who has removed grief from us (35:35). 

Haẓṇ : Grieved, sorry or sorrowful. صَوْتُ حزَّةِ : 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;

It was utterly destroyed so that nothing was left in place thereof.

The cold killed, nipped, shrunk, shrivelled, blasted or burned the seed produce.

When you were slaying and destroying them (3:153).

He put the meat on the ambers.

(aor. and inf. noun)

He believed in the news; he believed it to be true. He was or became tender or compassionate towards him. (Inf. noun)

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 (3:53).

When they felt or perceived Our punishment or might (21:13)

Canst thou see any one of them (19:99).

So search for, or inquire about Joseph (12:88).

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 (21:103).

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 numbered, counting, reckoning, calculating; computation; Allah bestows His gifts on whomsoever He pleases without reckoning (2:213). And on Us the reckoning (13:41).

And He is swift at reckoning (13:42).
And thou art not at all accountable for them (6:53).

And I had not known what my account was (69:27).

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 (8:65).

O Prophet, God is sufficient for thee (8:65).

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. (أَخَبَاتُ is plural): Measure, quantity; amount, value; honour, distinction; merits; noble pedigree. : Man will be paid according to the amount or quality of his work.

[ar. and inf. non : 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 أَخَبَاتٌ might also be possessed by him, the possessor also retaining it. : May God punish me for my envy if I envy thee. : Envy; or the wishing that a blessing, or a cause of happiness may depart from its possessor and become transferred to one self. : 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. حَاسِبٌ: Envier; one who envies (plural حَسَتُونَ). حَاسِبٌ: One who is envied. : Do they envy men? (4:55)

[ar. and inf. non : The eye became fatigued and dim and dull. : The thing became manifest. : The water sank and disappeared; or became low; or retired. : The beast became tired or fatigued so that it was left to remain where it was. (inf. noun حَمَسَ or ) : He became tired, fatigued or jaded or he (the beast) fell down from fatigue. : He was tired and felt weary. : Pray to God and do not be weary or feel weary or...
tired.  : And they do not weary (21:20).

حسَّةٌ عَلَيْهِ (inf. noun حَسْسَةٌ) : He grieved for it or at it; he regretted it; he felt or expressed grief, sorrow or regret on account of it. حَسْسَةٌ: Grief or regret; intense lamentation or expression of pain or of grief or of sorrow (حسَّاتٌ: plural). يا حَسْسَةٌ عَلَيْهِ : O my grief or regret for it.

Alas for the servants (36:31). يَا حَسْسَةَ عَلَيْهِ : O our grief for our neglecting this Hour 6:32. وَانْذَرُوهُمْ يَوْمَ الْحَسَّةِ (8:168) : Thus will Allah show them their works as anguish for them.

And thou warn them of the Day of Regret (19:40). حَسَّةٌ عَنْ شَيْءٍ : He removed it, took it off from a thing which it covered. أَلَى حَسَّةَ عَلَيْهِ : The girl removed the veil from her face. حَسَّةٌ الدَّابِثَةَ : He drove the beast till it was tired. حَسَّرُ : 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.

تَرِبُّهُمُ اللَّهُ أَعَمَّاَلَهُمْ حَسَّاتٌ عَلَيْهِمْ (6:32) : Thy look will come back to thee confused, while it is fatigued (67:5). حَسَّةٌ مُّخْسَسَةً : 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 حَسَّرُ.

فَقَطَّعَ مَلْوَمَ مُّخْسَسَةً حَسَّرُ : Thou sit down blamed or exhausted (17:30).

حَسَّمَ [aor. حَسَّمَ] inf. noun حَسَمُ : He cut it; or cut it off entirely. حَسَمَ عَرْقٌ : He cut the vein and then cauterized it to prevent the flow of blood. حَسَمَ فِي العَمْلِ (inf. noun حَسَمُ) : He strove, toiled and wearied himself in work. حَسَمْتُهُمْ : It caused them to perish. حَسَمَ : A sword; a sharp sword. لَيْلَةٌ حَسَمَ : A lasting night; a night of lasting evil. حُسَمْتُ : Unluckiness or in auspiciousness. آيَاتُ الْحَسَمَ : The Days that are consecutive with evil; or that cut off or prevent good or prosperity; disastrous Days. حُسَمُ : Consecutively.

سَحَرَهَا عَلَيْهِمْ سَبْعَ لَيْلَةَ وَفِمْنَاطِيْنِ آيَاتَ حُسَمُ : He caused to blow against them for seven nights and eight days consecutively (69:8).
حسن

حسن [aor. حَسَنَ inf. noun حَسْنًا and حَسٌّ] : He or it was or became good or goodly, beautiful, comely or pleasing.
حسن : Zaid is very good. حسنٌ أو لَكِ رٰبِكَ خَالِقًا : Excellent or very good companions are these (4:70).
حسنٍ مَرْتَفِعًا : And excellent is as a place or rest (18:32).
حسنَ تَقُوا وَ أَحسِنُوا : He did that which was good; he did well.
حسنَة : Then fear God and do good (5:94). حسنُ كَمَا أَحْسِنَ اللَّهُ إِلَيْكَ : He made or rendered it good or beautiful; he embellished or adorned it.
حسنَ كُل شَيْءٍ خَالَفَهُ : Who has made beautiful everything that He has created (32:8).
حسنٍ مَرْتَفِعًا : A tradition of good authority.
حسنٍ وَ حَسَنٌ : 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.
حسنَة : A tradition of good authority.
حسنَ وَ حَسْنًا : Good, pleasing or pleasant discourse or talk.
وَ أَمَّا : And speak good words to men (2:84).
وَ اِنْبِتُوا لِلنَّاسِ حَسَنًا : Or do them good (18:87).
ثُمَّ بَذَلَ حَسَنًا بَعْدَ سُوءٍ : Then does good instead after evil (27:12).
وَلَوْ أُعِجْبَكَ حَسْنَهُنَّ : Though their goodness (or beauty) please thee (33:53).
وَاللَّهُ عَبْدَةً : It is Allah with Whom is excellent home (3:15).
يُفْرَضُ : And excellent reward of the next (3:149).
وَحَسَنٍ لَّوْاسَ الأَجْرَةَ : And He caused her to grow an excellent or good or goodly growth (3:38).
وَلِيَبْنِيَ الْمُؤْمِنِينَ منْ بَلَاءَ حَسَنًا : And He might confer upon the believers a good benefit (or favour) from Himself (8:18).
حسنات : 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; ampleness 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

Surly, good works drive away the bad ones (11:15).

(feminine is جَهَنَّمَةٌ and denotes the comparative and superlative degrees of جَهَنَّمَةٌ)

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 argue with them in a way that is best (16:126).

In the best make (95:5).

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).

(plural of جَسَانٍ and جَسَانَاتٍ جَسَانٌ جَسَانَاتٍ)

Therein are goodly beautiful ones (55:71).

Beautiful carpets (55:77).

Benefit, beneficence; goodness; favour, kindness, courtesy; best way. The Holy Prophet is reported to have defined جَسَانَاتٍ as جَسَانٍ (plural of جَسَانٍ جَسَانَاتٍ جَسَانٌ جَسَانَاتٍ)

That you worship Allah as if thou see Him or as if He sees to thee. 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).

(مَجَسَانٍ plural and feminine مَجَسَانَاتٍ) One who does good to others; righteous one; one who has much knowledge; Indeed we see thee of the righteous or of those endowed with knowledge (12:37).

And he is the doer of good (2:113).
good (16:129); is the plural of مَعْسِنات which is feminine of مَعْسنِن. He (God) has prepared for the women among you who do good (33:30).

حَصْبُ : 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. : The year of dearth destroyed their camels and other quadrupeds. : He made the knife sharp and thin. : The wild animals shall be collected together or shall be raised to life (81:6). And We shall gather them together and will not leave anyone of them (18:48). : Why hast Thou raised me up blind (20:126). : Gathering; collecting; bringing together. : 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. : One who collects together or congregates; a collector of spoils. : And send into the cities summoners (7:112). : Things or beings collected. : And the birds gathered together (38:20). : A place of congregation. : The Day of Resurrection. : The Day of Resurrection.

حَصْبَةَ : He threw at him, or pelted him with pebbles; he pelted him; the wind cast or drove along pebbles. : He threw firewood into the fire; he kindled the fire with firewood. : Stone or stones; fire-wood or what is thrown into the fire; fire-wood prepared for fuel; firewood with which a fire is lighted. : The fire wood or fuel of Hell (21:99). : A pelter or thrower of stones. : He is a thrower of stones i.e. a calumniator, and not a friend. : A violent wind that raises the pebbles (as also حَصْبَة).
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.

Or He send against you a violent wind (17:69).

Our day was one in which pebbles were blown about by the wind.

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.

He moved the dust to the right and the left.

Now the truth has become established; now the portion of truth (from حَصَدَّة) has become distinct from that of falsehood; now the truth has become distinct, apparent or manifest after concealment (12:52).

The thing became distinct or manifest after having been concealed.

He reaped or cut with sickle the seed-produce. And what you reap (12:48).

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.

He who sows evil reaps repentance. (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.

And give His due on the day of harvest (6:142). 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. 

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. (50:10): Of them some are standing and some have been mown down like the reaped seed produce (11:101).

He or it straitened, even passed or surrounded him; he or it confined, imprisoned, detained, restrained, withheld or prevented him. It (a disease or hostile party) detained, restrained, withheld or prevented him from journeying or from a thing which he desired.

The man was or became unable to express his mind; the man faltered in speech by reason of shame or confusion of mind. He concealed the secret; His bosom became straitened. He was unable to do it. He was or became niggardly; He faltered in reading. They come to you while their bosoms shrink from fighting you (4:91)

For the poor who are detained in the cause of Allah (2:274). And take them and beleaguer them (9:5). The enemy besieged or beleaguered them. 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.

Chaste and a Prophet (3:40). Chaste means 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; And We have made the Hell a prison for the disbelievers;
*: 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.

*: 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.

*: 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.

*: And what is in the breasts shall be made manifest; or discriminated; or collected in the registers (100:11).

*: He guarded or preserved or defended or protected him or it. Chastity preserves from suspicion. Marriage protected him from what was unlawful. And when they are married (4:26). And the woman who guarded her chastity; who preserved her pudendum from what was unlawful; who was chaste (21:92).

*: To protect you in your wars (21:81) (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.

*: He entered the * 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 ḥasan, i.e. a stallion.

If they intend to remain chaste (24:34).

חָסָן : He fortified or protected it; he made it inaccessible.

I built a wall round the village and thus protected it.

חָסָן : A fortress; a fort; a fortified or an inaccessible place; a fortified city (חָסָנים plural);

That their fortresses shall protect them (59:3).

מַחְסְנָה : Married women; chaste women; free and noble women.

Those who accuse free, chaste, married women (24:5). (מַחְסָנָה singular) Chaste; free and noble; married men.

Marrying them and not committing fornication (4:25).

חָסָן : 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.

חָסָן : A chaste woman; free and noble; married woman as also a chaste woman who is free and noble.

חָסָן [aor. inf. noun ] : He denied or refused. חָסָן : He cast a pebble at him. חָסָן : He had a stone in his bladder.

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.

אָחַסְיָי : God has comprehended everything by His knowledge or has a complete knowledge of everything.

אָחַסְיָי : It leaves out nothing small or great but has recorded it (18:50).

אָחַסְיָי : And We have recorded every thing in a Book (78:30).

אָחַסְיָי : And if you try to count the favours of Allah, you will not be able to number them (14:35).

אָחַסְיָי : 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.

חָסָן [aor. inf. noun ] : He incited, instigated or urged him to do the thing.
Nor do you urge one another to feed the poor (89:19).

[2] He was or became present; he came after having been absent; 
the time of prayer arrived; he was present at the meeting; 
he attended a lecture. 
When death comes to or befalls one of you (2:181).

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).

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. 
He disputed with him about his right and overcame him. 
A man present; 
He is of those who are in the presence of the king. 
Whose family do not reside near the Sacred Mosque (2:197). 
The time of Prayer is ready. 
A man staying or dwelling in a place or in a town or by 
water (cont. of 
); a great tribe or company of men. 
The great tribe of Tayyi. 
And they will find all that they did before them (confronting them) or before their 
eyes (18:50). 
(feminine of ). 
When it is ready merchandise (2:283). 
Which stood by the sea (before or in face of the sea) (7:164). 
: Present. 
Will find present that which it has done (3:31). 
(plurals of ) : Present. 
So they will be brought up or made present (37:128). 
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).

Place of assembling or where people are present.

[Inf. noun: He put it down from a high to a lower place. ]

: He put down from him his heavy burden.

: He asked such a one to relieve him of his burden.

Petition for the putting down of a heavy burden or merely the putting down of a burden.

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.

: A place where one alights and abides and.

[Inf. noun: He collected firewood.

Literally he collected firewood in his rope i.e. he aided or assisted.

: He calumniated or slandered him.

Such a one incites or instigates against such a one.

Firewood; the pieces of trees that are prepared for fuel.

Also means, the prunings of a grape-vine.

: They will be fuel for the Hell (72:16).

: And his wife, the bearer of slander (111:5).

: One who confuses in his speech and in his affair.

[Inf. noun: He broke it; he broke it into pieces; he or it crushed it.

: They crush one another.

: His family rendered him a broken old man.

: Old age broke him or made him infirm.

(aor.): It broke or became broken in pieces.

The beast became aged and emaciated and weak broken with age.

People crowded upon him.

: Lest Solomon and his hosts crush you (27:19).

: He goes about with slander or calumny among people.
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.] inf. noun  : 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 a i.e. enclosure. They were like the dry fragment of trees which the maker of an enclosure collects (54:32).

[ar.] inf. noun  : 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 and and : 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.
plural of حافذ (حافذين) And thou see the angels going round about the Throne or surrounding the Throne (39:76).

[inf. noun حافذ] : 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.

[plural of حافذ] : We hasten to Thou and are quick in serving Thee.

[inf. noun حافذ] : He served him.

[plural of حافذ] : 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 أطفال or أخوان; or one's wife's sons by her former husband.

[inf. noun حفر] : He dug or excavated the ground;

[plural of حفر] : He who digs a pit for his brother, he himself falls into it.

[plural of حفر] : A ditch, pit, hole, cave, grave.

[plural of حفر] : And you were on the brink of a pit of fire (3:104).

[inf. noun حفظ] : He preserved, kept, guarded or took care of the thing; he prevented it from perishing or becoming lost;

[plural of حفظ] : He kept tended or defended the camels and like.

[plural of حفظ] : He was regardful of the honour of his friend.

[plural of حفظ] : He kept the secret;

[plural of حفظ] : He learned the Qur'an by heart.

[plural of حفظ] : Such a one guards his tongue against
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.

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).

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).

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.

That angel who records the good and evil actions of a man.

He walked barefooted; his feet became chafed by much walking; his hoof (said of a horse) became abraded; he showed him much honour and kindness and affection; he behaved towards him with benevolence and
solicitude; he manifested joy at meeting him; he asked much respecting his state. 

**حَفَّةُ ُمن** : He asked much respecting him and exceeded the usual bounds in doing so. 

**حَفَّةُ ُمن** or **حَفَّةُ ُمن** : He honoured him; he denied him or refused to give him. 

**حَفَّةُ ُمن** : He made him to be barefooted; he made his feet chafed; he repeated it; he importuned him in asking the question. 

**حَفَّةُ ُمن** : 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 questioning; knowing in the utmost degree; being importunate in inquiring. 

**حَفَّةُ ُمن** : 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). 

**حَفَّةُ ُمن** : Well-acquainted therewith; importunate in inquiring about it; knowing much about it (7:188). 

**حَفَّةُ ُمن** (plural) : Barefooted. 

**حَفَّةُ ُمن** [aor. **حَرَّبَ** and **حَرَّبَ** inf. noun **حَرَّبَ**] : 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. 

**حَفَّةُ ُمن** : He established it as a fact; he believed it to be true and genuine. 

**حَفَّةُ ُمن** : Perdition became their due (7:31) : Verily, the word became due from Me (32:14). 

**حَفَّةُ ُمن** : My punishment became due (38:15) : The sentence became due on thee. 

**حَفَّةُ ُمن** : The want happened or was severe. 

**حَفَّةُ ُمن** : It is obligatory or incumbent on thee that shouldst do this. 

**حَفَّةُ ُمن** : It does not become thee. 

**حَفَّةُ ُمن** : He rendered it suitable to the requirements of wisdom, justice etc; he rendered it binding, incumbent; he established it as a fact. 

**حَفَّةُ ُمن** : Allah establishes the truth with His words (10:83). 

**حَفَّةُ ُمن** : And listens to its Lord and it is incumbent on it or it suits it or it becomes it (84:3). 

**حَفَّةُ ُمن** : He prevailed upon him because of truth. 

**حَفَّةُ ُمن** : He demanded it as his right or due; he had a right or title or claim to it; he deserved or merited it. 

**حَفَّةُ ُمن** : 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). 

They gave false evidence against them or they were guilty of a sin against them (5:108). 

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 أَحْقَبُ. 

Allah is more worthy that you should fear Him (9:13). 

The rain was delayed. 

The affair became disordered. 

is used both as singular and plural. When used as singular its plural is أَحْقَبٌ and when used as plural its singular is أَحْقَبٌ. Plural of أَحْقَبُ is both
and 

\( \text{حَكَمٌ} \):

Time; indefinite time; long time; an age; a year or years; seventy years; eighty years or more.

أُوْلَٰٰٓ: Or I will go on journey for years (18:61). 

ٍٓ: They will live in it for ages (78:24).

[\text{aor. inf. noun} 

\( 

\text{حَكَمَ} 

\text{بَينَهُمُ} 

\text{وَ} 

\text{حَكَمَ} 

\text{عَلَيْهِ} 

\text{حَكَمَ} 

\text{الْفَرْسُ} 

أَوْ 

\text{حَكَمَ} 

\text{عَلَيْهِ} 

الْأَمْرَ 

\text{حَكَمَ} 

\text{عَلَيْهِ} 

الْأَمْرَ 

\text{حَكَمَ} 

\text{عَلَيْهِ} 

الْأَمْرَ 

\text{حَكَمَ} 

ٍٓ: He judged between them or gave judgement or decided judicially.

He exercised judicial authority, rule or dominion over him.

\text{فَاٰحَكَمَ بَينَهُمُ} 

بَعْضُ 

اللَّهِ: So judge between them by what Allah has revealed (5:49).

\text{حَكَمَ بَعْضُ} 

بَعْضُ: He ordered, ordained or decreed such a thing.

\text{حَكَمَ عَلَيْهِ} 

بَعْضُ: He decided the affair against him.

\text{حَكَمَ} 

ٍٓ: He pulled the horse by the bridle to stop him; he restrained him.

\text{حَكَمَ} 

ٍٓ: He became i.e. wise.

\text{حَكَمَ} 

ٍٓ: What is the matter with you? How judge ye? (10:36)

\text{حَكَمَ} 

ٍٓ: He made him judge or he ordered him to judge or allowed him to judge.

\text{حَكَمَ} 

ٍٓ: He litigated with him; he disputed with him.

\text{حَكَمَ} 

ٍٓ: 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.

\text{حَكَمَ} 

ٍٓ: Experiments rendered him sound in judgement.

\text{حَكَمَ} 

ٍٓ: He prevented or withheld him from the affair.

\text{حَكَمَ} 

ٍٓ: Whose verses have been made unchangeable (11:2).

\text{حَكَمَ} 

ٍٓ: Originally signifying prevention or restraint, signifies judgement or judicial decision; judgement with equity or justice; wisdom; rule; dominion.

\text{حَكَمَ} 

ٍٓ: Does not let any one share in His judgment (18:27).

\text{حَكَمَ} 

ٍٓ: None can reverse His Judgement (13:42).

\text{حَكَمَ} 

ٍٓ: We gave him Wisdom and Knowledge.

\text{حَكَمَ} 

ٍٓ: 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.

\text{حَكَمَ} 

ٍٓ: And he teaches them the Book and wisdom (2:130).

ٍٓ: Wise; possessing knowledge or science and wisdom; a physician.

ٍٓ
**Judicial authority; dominion; rule.**

(plural حاکمـ) A judge; an arbitrator or umpire; an arbi
ter. 

(4:27): Allah is All-Knowing, Wise.

(6:115): Shall I seek for judge other than Allah?

(4:36): Then appoint an arbiter from his folk.

(95:9): The Wisest of those who are qualified to judge or possess the attributes of wisdom.

(30:21): Firm, stable, strong, sound, solid; decisive in meaning; a passage of which the meaning is secured from change and alteration and abrogation.

(47:21): When a decisive Chapter is revealed.

(3:8): In it there are verses that are decisive in meaning.

**[aor. inf. noun حَلَّ : He untied or opened a knot.](20:28)** also means, he dissolved or melted the thing; he solved a problem; he analyzed a thing.

(20:28): And Thou loose the knot from my tongue.

(13:32): Or it alight near their home.

(20:82): Lest My wrath descend upon you and he upon whom My wrath descends.

(2:229): It is not lawful for them or permissible to them.

(66:3): He was or became free from an obligation or responsibility; he quitted his state of.
lawful for the Children of Israel (3:94). 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. (16:117): Thou art free from obligation; Thou art lawful i.e. thy killing is lawful. (90:3)

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. (16:117): Thou art free from obligation; Thou art lawful i.e. thy killing is lawful. (90:3)

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).

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 (5:6). Permissible, lawful etc. (active participle from 'اَحَلْ) : One with whom it is lawful to fight; or when it is lawful to slay; or who has no claim to protection or respect; a man who violates that which is sacred; one who holds a thing to be lawful.

Except that you should not hold game to be lawful (5:2). (Singular اَحَلْ and حَلَلْ: A fellow lodger or fellow resident in one house; a husband; a neighbour; a guest. حَلَلْ: 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. (2:197): Until the offering reaches its destination (2:197).

[ hazırlık inf. noun: He swore by God. حَلَفَ بِالله: He swore it was so. حَلَفَ لَهُ عَلَى كَذَا: He swore to him to do such a thing. حَلَفَ: One who swears. مَيْلَ: One who swears much or often. وَسَيَّالِفُونَ بِالله: And so they swear by Allah (9:42). وَلاَ يَطْبِعُ كُلُّ حَلَفٍ مَيْلٌ: And yield not to any mean swearer (68:11).]

[ hazırlık: He shaved his head. حَلَقَ رَأسَهُ: He peeled the thing; he made the thing according to a measure. حَلَقَ: He filled the pond. حَلَقَ: syn. with حَلَقَ has an intensive signification and denotes frequency of the action]
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).

He saw a dream or vision in his sleep.

A dream or vision in sleep. Syn. with but specially as is evil.

And we do not know the interpretation of such dreams (12:45).

Puberty.

And when the children among you attain to puberty (24:60).

Forbearance, patience, moderation; intelligence.

Means i.e. the wisdom - teeth.

Do their reason and intellect enjoin this upon them (52:33).

Persons of understanding.

Forbearing; clement; wise and intelligent.

And Allah is Most Forgiving, Most Forbearing (2:226).

And We gave him the tidings of a forbearing son (37:102).

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 adorned herself with an ornament. 

- لَاتَ مَرَأَةً: He adorned or decked the woman with an ornament or ornaments.
- لَاتَ مَرَأَةً: They will be adorned therein with bracelets of gold (18:32).
- لَاتَ مَرَأَةً: An ornament of a woman, of stone, gold, silver, jewels, gems etc; any ornament with which a woman adorns herself.
- لَاتَ مَرَأَةً: Seeking to make garments or utensils.
- لَاتَ مَرَأَةً: God decreed for him such a thing.
- لَاتَ مَرَأَةً: He perused his object.
- لَاتَ مَرَأَةً: The man became affected with fever.
- لَاتَ مَرَأَةً: He has no object in his mind except thee.
- لَاتَ مَرَأَةً: 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.

- لَاتَ مَرَأَةً: They will have a drink of boiling water (6:71).
- لَاتَ مَرَأَةً: They will be dragged into boiling water (40:73).
- لَاتَ مَرَأَةً: And a friend will not inquire after a friend (70:11).
full with black, fetid mud.

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).

[资源共享] inf. noun حَمَّاد : He praised, eulogized or commended him; spoke well of him for such a thing; حَمَّاد : He requited him; He gave him his due. حَمَّاد is cont. of ذَمَّ and is formed by transposition from مدح which signifies, he praised him, etc. for something depending of his own will, thus describing a pearl as clear is not مدح but it is حَمَّاد. For difference between حَمَّاد and حَمَّد See para No. 803.

He was angry with him. حَمَّاد : They love to be praised for what they have not done (3:189). حَمَّاد الله : He praised God much or repeatedly. حَمَّاد : He did or said that for which he should be praised or which was praiseworthy.

أَحْمَدَ : The thing was or became praiseworthy. أَحْمَدَ : He found the thing praise worthy.

أَحْمَدَ : He made it manifest that he was worthy of praise; he approved of or praised his action.

حَمَّاد : Praise, eulogy. حَمَّاد الله رَبِّ الْعَالَمِينَ : 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 praise worthy qualities.

مَحْمُوَدَةٌ : A person or any thing praised; exalted etc; حَمَّاد : Worthy of praise; praised, eulogized; spoken well of; mentioned with approbation, etc. It is an intensive epithet. حَمَّاد : And know that Allah is Self-Sufficient, Praise worthy (2: 268). وَاعْلَمُوا أَنَّ اللَّهَ غَنِّي حَمِيدٌ : It may be that thy Lord will raise thee to an exalted (much praised) station (17:80). وَمَا مَحْمُوَدَ الْإِلَيْهِ رَسُولٌ : Muhammad is only a Messenger of God (3:144). يَأْتِيُّ من بَعْدِ اسْمُهُ : Will come after me whose name will be Ahmed (61:7).

[资源共享] inf. noun حَمّار : He pared a thing; stripped it of its superficial part.

حمار : He skinned the sheep. حَمَّارٌ : An ass.
likeness of an ass carrying a load of books (62:6).

Red. (plural of حمر). حمر: Highbred camels or excellent camels. حمر: And horses and mules and asses (16:9).

And among the mountains are streaks white and red (35:28).

أرسلت إلى الأحمر والأسود: I have been sent to the red and the black (Tradition).

الأحمر والأبيض: Gold and silver.

حمَّلَ inf. noun حمل and حمل and حمل: He bore or carried it or carried it away. حملَ الشيء، على ظهوره: He bore, carried the thing upon his back.

حمَّلَهُم في الفلك: And We carried their offsprings in the laden ship (36:42).

وَهَمَّهُم مَّسْتَفْرَةً: As if they are frightened asses (74:51).

وَمِن الجبال جَدَّةٌ بيض: And among the mountains are streaks white and red (35:28).

أرسلت إلى الأحمر والأسود: I have been sent to the red and the black (Tradition).

الأحمر والأبيض: Gold and silver.

[...]

ئَلَّاهُ يَتَّلِمُ ما يَتَّلِمُ. (7:190)

حَمِّلَ الْحُطَبَ. (13:9)

كُلُّ الْمَلَائِكَةِ: Allah knows what every female bears (13:9).

وَحَمَّلَهُمُ الْهَيْبَةَ. (20:101)

The woman became pregnant.

فَأَتَتْ بِهِ قُوُّمَهَا حَمَّلَةً. (19:28)

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).

وَحَمَّلَهُ عَلَى الْفَصْبَ. (2:131)

He showed or manifested anger.

حَمَّلَ عَلَيْهِ نَفْسِهِ فِي السَّبْرِ: He attacked him in the fight.

حَمَّلَهُ عَلَى الْأَمَرِ: He incited him to do the thing.

حَمَّلَ الْقُرْآنَ: He committed the Holy Qur'an to memory.

حَمَّلَ الْعَلَمَ: He made himself chargeable with or responsible for wrong doing; or took upon himself the burden of wrong doing (20:112).
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 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 meaning load, burden (plural حملات and حامل). 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. حامل (plural حاملات or حاملات) : One who carries. And they cannot bear it (29:13).

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. حاملات وفَرَّا : Then by the bearers or carriers of the load (51:3).

A pregnant woman. حاملة : The carriers of burden. And of cattle (He has created) some for burden and some for slaughter (6:143). The word is
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.

حَمِيَ (aor. inf. noun حَمِيَّ مِنَ النَّاسِ [جماعية] حَمِيَّةَ حَمِيَّةٍ) : He protected, defended it from the people; he interdicted it from the people.

حَمِيَ ظُهْرُهُ (inf. noun حَمِيَّةَ حَمِيَّةٍ) : He prohibited its back to be used for riding or carrying burden.

حَمِيَ النَّاسُ (حَمِيَّةَ حَمِيَّةٍ) : I aided or defended the people.

حَمِيَ النَّارُ (حَمِيَّةَ حَمِيَّةٍ) : The fire became very hot or vehemently hot.

حَمِيَ عنهْ أَوْمِنَهُ (inf. noun حَمِيَّةَ حَمِيَّةٍ) : He was ashamed and he disdained or scorned to do it. حَمِيَ also means, he refused to bear, endure or tolerate wrongful treatment.

حَمِيَ عليهِ : He was angry with him.

حَمِيَ : A pasture prohibited to people. (syn. حَمِيَّةٍ and غَيْرَةٍ) : Disdain, scorn or indignation; jealousy; indignation which is the result of a feeling of pride.

فيْ قَلْوُبِهِمْ الحَمِيَّةَ حَمِيَّةٍ الجَاهِلِيَّةَ : In their hearts prideful disdain, the disdain of the Days of Ignorance (48:27).

يَوْمًا يَعْمِنُ عَلَيْهِ : On the day when it shall be made hot (9:35).

حَمِيَّةٌ حَمِيَّةٌ : Intensely hot, vehemently hot.

حَمَامُ : Vehemently hot fire (101:12).

حَمِيَّةٌ وَحَمِيَّةٌ : Throat, gullet. حَمِيَّةٌ حَمِيَّةٌ : 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).

حَبْثَ (aor. inf. noun حَبْثَ وَحَبْثَ حَبْثٌ حَبْثَ i.e. حَبْثٌ حَبْثَ حَبْثٌ حَبْثَ and حَبْثٌ حَبْثَ حَبْثٌ حَبْثَ plural حَبْثٌ حَبْثَ حَبْثٌ حَبْثَ) : 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.

حَبْثَ : The violation of an oath; a sin, a crime; an offence or an act of disobedience.

وَكَانُوا يُصَرُّوْنَ عَلَى الْحَبْثِ الْعَظِيمِ : They used to persist in extreme sinfulness (56:47).

يَلُغُ الْحَبْثَ : He attained to the age of puberty (38:45).

لَاتَحْبَثُ : Break not thy oath (38:45).

Throat, gullet.
Hearts reached to the throats. The eye sank into its socket.

[inf. noun] ḥināajaran: He roasted the flesh and meat with heated stones in order to cook it thoroughly; he roasted a sheep or kid or goat. ḥināajaran al-ṣāmāṣ: The sun burned him. ḥināajaran: Roasted flesh, meat; or roasted with heated stones in order to cook it thoroughly. ṣāmāṣ: He roasted the flesh and meat with heated stones in order to cook it thoroughly; he roasted a sheep or kid or goat.

And brought a roasted calf (11:70).

[inf. noun] ḥanīf: He inclined or declined. ḥanīf: He declines from it. ḥanīf: He turned away from the worship of idols; he devoted himself to religious exercises. ḥanīf (plural): 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. ḥanīfa: The religion of Abraham who was ever inclined to God (2:136). ḥanīfa: Remaining ever inclined to Allah, not associating anything with Him (22:32).

[inf. noun] ḥalak: He chewed some dates or some other thing of a similar kind and rubbed therewith the palate of the child. ḥalak: Age rendered him firm or sound in judgement by means of experience. ḥalak: He understood the thing and knew it thoroughly. ḥalak al-ʿurūd al-ʿard: The locusts ate what was upon the land and consumed its herbage. ḥalak: He put a rope in his mouth and led him; he took the whole of his property; he gained the mastery over him. ḥalak: 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).

[inf. noun] ḥan: He was or became affected with an intense emotion of grief or of joy. ḥan: He yearned towards or longed for him or it. ḥan: My heart yearned for him. ḥan: He was merciful or compassionate towards him.
or became favourably inclined towards him. 

: Mercy, compassion, pity, tenderness of the heart. 
: A mercy from Us (19: 14). The Arabs say, 
: I beg Thy mercy, O my Lord. 
: Mercy is also syn. 
: (means of subsistence) and 
: (good, blessing, prosperity); a quality that inspires reverence or respect. 
: Thou seest that he possesses no quality inspiring reverence or respect. 
: A yearning, intense desire. 
: 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).

[ar. inf. noun ] : 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.

[ar. inf. noun ] : He abstained from or avoided sin.

[ar. inf. noun ] : 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.

[ar. inf. noun ] : The bird went round or circuited, or went round about the thing.

: Fish or a fish or a great fish ( = 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) 
: is Prophet Yunus (Jonas). 
: When their fish came to them (7:164).

[ar. inf. noun ] : He wanted it, needed or required or sought after it.

: Want; need; necessity; a thing wanted, needed or required; an object of want; desire; ( = plural).

: He accomplished his want; he did his business meaning, he eased nature. 
: In my mind is a want or desire. 
: One who is constantly in want.
there was a desire in Jacob's mind (12:69).

And they do not find in their breasts any desire (59:10).

He drove the camels quickly, or violently or roughly or he drove the camels to water; he collected the camels together to drive them; 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).

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): A white or fair woman.

[ar. inf. noun]: Is derived from which means, he was out of breath; he panted for breath. : He excluded him from them; he excepted him from them. denotes exception as a particle. : I beat them except Zaid. It also denotes remoteness from imperfection or the like or freedom therefrom. : I ascribe unto God remoteness from every imperfection of the like or freedom therefrom; generally, implying wonder or admiration, so that it may be rendered, "how far is God from every imperfection"

also means i.e. I seek protection by God or God forbid. : Far art thou from being included among those of whom I speak, or from any cause of reproach. : Allah be glorified. This is not a human being (12:32).

[ar. inf. nun ] or : He guarded, protected or took care of him or it. : It or he surrounded, encompassed him or it. : The people surrounded, encompassed or beset the sides of the town. : The thing beset him on all sides so that he had no place of escape from it. : He took it entirely to himself, debarring others from it. : The enemy surrounded him or had complete mastery over him. : He had a complete knowledge of it. : And its fruit was destroyed (18:43): Surely, thy Lord hath men in His power, grasp; has encompassed the people entirely (17:61). : They cannot encompass it with their knowledge; they do not possess complete knowledge about it (20:111): And how canst thou be patient about things the knowledge of which thou comprehendest not (18:69).
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).

His eye squinted. (plural is حالات) Condition; state. 

A year (حولين is dual); a year even if it has not passed; strength, power, might or force; around; environs; around.

The environs of which We have blessed (17:2).

And when it lighted up all around him (2:18).

Provision for a year (2:241).

Two full years, (2:234)

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.

Are incapable of adopting any plan (4:99). Change; alteration.

Thou wilt not find any change in Our way (17:78).

He was or became of the colour termed . The land was or became green. Redness inclining to blackness, or blackness inclining to greenness; greenness, inclining to blackness by reason of intense greenness; intermixed with blackness and yellowness. Of the colour termed . So has made it (herbage) dried up black by reason of oldness.

He collected, gathered drew or gained possession of the thing; it comprised or comprehended or contained it; he turned the thing round. (plural ) : Intestine; small tank; gut; thick cloth placed under the load of a camel. Or the intestines (6:147).

is an adverbial noun of place signifying 'where' like with respect to time. : Allah knows best where to place His Message (6:125). It is also governed by . 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 is sometimes affixed to it and in this case it implies a conditional meaning, signifying 'Wherever' or 'Whenever' as in 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 .

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and He declined or turned aside or away from it; removed, went away or went far away from it; he shunned or avoided it. خاد : He turned aside from the road. خاد به : He removed him or it. ذلک ما کُنَت بِمنَّئ تَحَیِّد : This is what thou wast trying to avoid (50:20).

خاز [aor. inf. noun خاز ] : The man was or became confounded or perplexed and unable to see his right course; or he erred or lost his way. خاز في آخره : He was or became confounded in his affair. خاز آلاء : The water became collected and stayed and went round in a place as though it knew not which way to go. خِبَرُ أو مَتَحَبِّرُ : 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. رِجُل خاز نار : A man who knows not the right course to pursue in his affair. 

في الأرض خير : Be wildered in the land (6:72).

خاز [aor. inf. noun خاز ] : He drew, collected or gathered it together. خاز أو أو : 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; خِبَرُ إليههم : He turned or withdrew or retired or joined himself to them. مُتَحَبِّرُ : One who turns or turning to join another company of men. أو أو : Or turning aside to join another company (8:17).

خاص [aor. inf. noun خاص ] : He turned away from him or it; he returned and fled from him or it. خاص عن أفيال : He turned away from the fight. خاص عن الحق : He deviated from the truth, turned away from it. خاص عن المني : He turned away from the thing and became safe from it. مُجِبَضٌ : He who turned away from mischief became safe. وقع في خاص نيف : He fell into confusion in respect of their case. مُجِبَضٌ : A place to which one turns away or a side; to which one flees; a place of refuge. ولا : They shall find no refuge or way of escape
from it (4:122).

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. Menstruation i.e. monthly course; time of menstruation; place of menstruation.

They ask thee concerning menstruation (2:223).

He acted wrongfully, unjustly tyrannically against him; he inclined to that which was wrong or declined from that which was right in his judgement. Allah and His Messenger will be unjust to them (24:51).

It happened. The time of the thing came near. The time of the Prayer came or drew near. The time has come that he should do such a thing. The man died or perished; he experienced a trying affliction. Time or a space or period of time; anytime; time from the beginning of the world to its end i.q. a continuous time; an appointed term; time absolutely; the time when an event takes place; time of a glance of the eye; time without end; the Day of Resurrection. There has certainly come upon man a period of time. We gave them provision for a while (10:99). At a time when its inhabitants were in a state of heedlessness (28:26). They should imprison him for a fixed time. Brings forth its fruits at all times.

And you are at
that time looking on (56:85).

and [aor. inf. noun  حیاة and حیوان and حیوان] : 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. 

: 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. 

: God preserved him. 

: And when you are greeted with a prayer (4:87). 

: A greeting from your Lord (24:62). 

: Greeting. 

: 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. 

: And they spared your women (2:50). 

: 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).  : And there is life (profit or advantage) for you in retaliation (2:180).

أَلََّتَمْكُمْ فِي الْقَصَاصِ حَيَاةً  : O would that I had sent on some good works for my life here (89:25).

وَإِنَّ الْقُلُوبَ الْأَخْرَةِ لَهُمَا الْحَيَاةُ  : And the Home of the Hereafter, that is real life (29:65).

حَيَاةُ الْحَيَاةِ امْتَنَعْنَاهُمْ  : Their life and their death shall be equal.

مَحْيَاءُ  : also means anything possessing life or animal.  : And is he who is spiritually (or intellectually) dead and We have given him spiritual (or intellectual) life (6:123).

مَحْيَاءُ  : Their life and their death shall be equal.

مَحْيَاءُ  : also means, a time, and a place of life (45:22).

أَرْضِ حَيٍّ  : Living; having life; alive or quick; applied to God meaning Deathless; possessing the faculty of growth as an animal and applied to a plant meaning fresh or juicy; sensitively alive; intellectually alive; lively or free from sorrow; whole, sound;

الْأَلْبَةَ  : Fruitful land;

النَّارُ حَيٍّ  : Burning fire; a manifest way or road; a tribe;

يَوْمُ أَنْ بَلَأَتْ حَيٍّ  : And the day I shall be raised to life (alive) again (19:24).

وَتُبْعِرُ الْحَيٍّ مِنَ الْمَيَّتِ  : Thou bringest forth the living from the dead (3:28).

الْحَيٍّ  : The Possessor of life which is complete in every respect, is eternal and everlasting.

هوُ الْحَيٍّ  : He is the Living; Self-Subsisting and All-Sustaining (3:3).

غَلُوْبُ  : Nay they are living (3:170).

عَمْلُ حَيٍّ  : Verily, the same God will quicken the dead (30:51).

فَإِذَا هُمْ حَيٍّ  : A serpent; living;

هُمْ حَيٍّ  : And behold it was a serpent running (20:21).

الأَرْضُ  : They are cunning, guileful, malignant and strong, not neglecting to take revenge.

رَأَيْتُ فِي كِتَابٍ حَيْاتٍ وَعِقَابٍ  : I saw in his book slanders and calumnies.

الْجَهَالَةِ  : A salutation or greeting; endless or everlasting existence.

الْجَهَالَةُ لِلُّهِ  : Endless existence belongs to God or dominion or Kingship or freedom or security from all evils or salutations and benedictions are God's.
7

باب الْخَاءٍ

خ

Khā

Numerical Value = 8
[aor. inf. noun] حَبَيْثْ : He hid or concealed it; he kept it, preserved it, guarded it or took care of it.
[inf. noun] حَبَيْثٌ : A thing that is hidden or concealed, absent or unseen.
[inf. noun] حَبَيْتَ : The plants or herbage.

[inf. noun] حَبَيْثُ : The mention of him became hidden i.e. he was or became obscure or of no reputation.
[inf. noun] حَبَيْثُ : 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.
[inf. noun] حَبَيْثُ : And their hearts may become lowly unto Him (22:55).
[inf. noun] حَبَيْثُ : And they humble themselves before their Lord. (11:24).
[inf. noun] حَبَيْثُ : Still; motionless; (2) one who humbles himself.
[inf. noun] حَبَيْثُ : And give glad tidings to the humble (22:35).

[inf. noun] حَبَيْثُ or حَيَأَتُ : It was or became bad; he was or became corrupt, abominable, wicked, deceitful, crafty or cunning.
[inf. noun] حَبَيْثُ or حَيَأَتُ : Its odour was or became bad, foul or abominable.
[inf. noun] حَبَيْثُ : His mind became wicked. 
[inf. noun] حَبَيْثُ : He committed adultery with her. 
[inf. noun] حَبَيْثُ : That which is bad, its vegetation does not come forth but scantily (7:59).

[pl. form] حِيَأَتُونَ : Bad; corrupt, hated or abominable; wicked, fornicator or adulterer or slanderer, impure, foul or filthy; unlawful; nauseous deceitful etc, loathsome or disgusting etc.
[inf. noun] حِيَأَتُ : Wicked, having heavy stomach. The plural of حَبَيْثُ is حِيَأَتُ and also حِيَأَتُ which means, a bad, wicked or deceitful woman or quality or disposition; a bad or culpable action. 
[inf. noun] حِيَأَتُ : 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 حَبَيْثُ is حِيَأَتُ and حِيَأَتُ which means, a bad, wicked or deceitful woman or quality or disposition; a bad or culpable action. 

Also signified those things which the Arabs deemed foul or filthy or unclean and which they did not eat. 

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). The city which practised abominations (21:75).

: Bad things are for bad ones and bad ones are for bad things (24:27).

: He knew or had knowledge of the things.

: He knew it, (syn. with علم) generally, meaning, with respect to its real or internal state.

. He tried, tested or made experiment of the thing.

: He knew or had knowledge of the things.

: He ploughed the land.

: He put grease to the food.

: 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 كَانَ, an enunciative, and as correlative of اسم, the predicate of the nonattributive verb كان and the like, and of عن السلف, 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. ḥabbā : He fed the people with bread. ḥārū : A bread. ḥābū : A cake of bread. ḥābū : I am carrying on my head bread (12:37).

[ār. inf. noun ḥabbāx : He beat him or struck him vehemently. It is syn. with ḥabbāl : He journeyed in the night without direction. ḥabbāx is said to signify the act of journeying, of going without a direction or upon what is not the main road. ṭabbās : The Satan touched him with a hurt so as to corrupt him or render him insane. ḥabbāx lit, he struck him or prostrated him and tramped upon him or prostrated him and sported with him. ḥabbū : It disordered the intellect. ṭabbūs : A touch or stroke of insanity or diabolical possession. ṭabbūs : In such a one is a touch of insanity. ṭabbās : The Satan has smitten him with insanity (2:276).

[ār. inf. noun ḥabīl and ḥabīl : He was or became, (1) corrupted, unsound, vitiated or disordered in a absolute sense; (2) particularly in his reason or intellect. ḥabbīlōyādā : His hand became unsound so as to be rendered motionless; or dried up or became lost or was cut off. ḥabbīlūzūn : Grief rendered him insane. ḥabbīl : (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: ḥabīlūzūnūlāy : Such a one is a cause of fatigue etc. to his family; (6) a deadly poison. ṭabbīlōkūm : They would have added to you nothing but trouble (9:47).

[ār. inf. noun ḥāyū : The fire became allayed, subsided, extinguished; or the blazing, or flaming of the fire ceased. ḥāyū : The war or its intensity became allayed or appeased. ḥāyū : The irascibility of the she-camel became allayed. ḥāyū : The vehemence of his anger became
Every time it (the fire of Hell) abates We shall increase for them the flame (17:98).

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).

He sealed, stamped, impressed or imprinted the thing or he put the seal on it.

He reached the end of the thing. signify the impressing of a thing with the engraving of signet and stamp. The former sometimes means the securing oneself from a thing and protecting oneself from it; in consideration of protection by means of sealing upon writings; sometimes it means the producing of an impression or effect upon a thing from another thing; in consideration of the impress produced by the signet, sometimes it is used as relating to the reaching the end of a thing. Or the primary signification of is the act of covering over a thing. The word also signifies the protecting of what is in a writing by means of a seal.

He sealed his door against thee i.e. he turned away from thee or avoided thee.

He sealed for thee his door i.e. he preferred thee to others.

He (God) sealed his heart i.e. he made his heart or mind to be such as it understood not.

Allah has set a seal on their hearts and their ears (2:8). (Khatam) and (Khatim) and (Khatmun) are almost synonymous. (Khatam) means a signet-ring; a seal or stamp and a mark; the end or lost part or portion and result and issue of a thing.
Actions are judged by their results. حُيَّام also means the best and most perfect; embellishment or ornament; the hollow of the back of the neck; ولكن رسول الله ﷺ خامم: But he is the Messenger of Allah and the seal of the Prophets (33:41). (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; زَقُّ يَلِك بِحَمَّامَهَا: 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 خَيَام and خَيَام; the last portion of anything that is drunk; admixture; result; the end or last draught. : 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). مَخْتَومٌ: Sealed or stamped. ُرَجِيعٌ مَخْتَومٌ: Sealed beverage (83:26).

حَدَّ أَبَدَّ inf. noun حَدَّ الأَرْض [حَدَّ]: He furrowed or he made a furrow or trench in the ground. حَدَّ الدَّمَّ فِي حَدَّهُ: The tears made marks upon his cheeks. حَدَّ: He or it marked or made a mark or an impression upon a thing; he cut a thing. حَدَّ: The cheek; the plank of the حْوَّجُ; 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. مَضَى حَدَّ مِن النَّاس: A generation of men passed away; a road. ضَرَّة: حَدَّ meaning a hole, hollow, cavity, pit or the like dug or excavated; a deep trench in the ground. وَلَا تَصَعُّرْ خَذَاعُكِ لِلَّنَاس: And turn not thy cheek away for the people (31:19). قُلِّ: Cursed be the fellows of the Trench (85:5).

حَذَّ عَ [aor. inf. noun حَذَّع and حَذَّعًا حَذَّعًا] يُحَذَّعُ حَذَّعًا: 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. حَذَّع فِي حُجُورِهِ: It entered its hole in order that it might not be caught. حَذَّع المَبَطِرَ.
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).

[aor. inf. noun and ] and [ ] : 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. also signified a female that has left, forsaken or deserted her young ones. A man whose leg aids him not in consequence of weakness or of some evil affection, or of intoxication. And Satan is man's great deserter (25:30). Having no aider or helper; deserted; Thou will sit down disgraced and forsaken (17:23).

[ar. and inf. noun] خَرَّبَ: The water murmured, rumbled or gurgled. خَرَّبَةُ: The man who was sleeping snored. خَرَّبَتْ: The building fell down. خَرَّبَانَ: The man died. خَرَّبَ عَلَيْهِ: They came upon us from a place unknown. خَرَّبَ عَلَيْهِ أَبْنَاهُ: His sins fell from him. خَرَّبَ لِلَاذِفَانَ: He fell down prostrating himself to God. خَرَّبَ عَلَى أَيْدِيهِمُ الْسَّفَاقْ: They fall down upon their faces (17:110). خَرَّبَ مُوْسِيْ صَغِّطًا: Moses fell down unconscious (7:144). فَكَانَّا خَرَبَ مِنَ السَّمَاءِ: He falls, as it were, from the sky (22:32). خَرَّبَ عَلَامَةَ السَّقْفِ: The roof fell down upon them (16:27).

[ar. and inf. noun] خَرَّجَ: The house was or became in a state of ruin, waste, deserted, desolate or depopulated. خَرَّجَتْ: He became a thief. خَرَّجَ: He reduced to ruin or rendered waste, deserted, desolate or depopulated, destroyed a house or a dwelling. خَرَّجَ بِبَيْنَ بَيْنِهِمْ: And they destroyed their houses with their own hands (59:3). خَرَّجَ فِي خَرَابِهَا: And he seeks to ruin them (2:115).

[ar. and inf. noun] خَرَجَ: He or it went or got out; issued, emanated, proceeded, went or departed. خَرَجُوا مِن دِيَارِهِمْ: They went forth from their homes (2:244). خَرَجَ إِلَى قُورُهُمْ: Then he came forth unto his people from the chamber (2:243). خَرَجَ مَخْرَجًا حَسَنًا: It turned out well; he came out in a befitting manner. خَرَجَ مِن أَمْرٍ: He extricated himself or became
quit of the affair. He forsook his religion.

وَمَنْ بَيْنَآ إِنَّ اللَّهَ يُجْعَلُ لَهُ مَخْرَجًا

And he who fears Allah, He will make for him a way out (65:3).

يَوْمُ الْخَرَج

The day of Resurrection when the dead will come out of their graves (50:43).

خَرَجَ (act. part.; خَارِجٌ and خَارِجَانِ = plural): Going out or forth; issuing, departing; one who goes or issues forth or departs.

لَيْسَ بِخَارِجٍ مِّنْهَا

He cannot come out of it (6:123).

وَمَانِهِ مِنْ خَارِجٍ مِّنَ النَّارُ

And they shall not get out of the Fire (2:168).

خَارِجٌ also means exterior or outside of anything.

كُذِّبَ خَارِجٌ النَّارُ

I was outside the house.

خُارِجٌ (plural خَارِجٌ): A rebel.

خَرَجَ (inf. noun خَرَجٌ and خَرَجًا: خَرَجَ كَمَا خَرَجَ أَبُو يَكَمَ مِنْ مَكَّةَ; خَرَجَ ٱلْجَنَّةَ: As he turned your parents out of the garden (7:28).

خَرَجَ ٱلْحَمْلَةُ إِلَى أَخْرَجَ إِبَادَهُ

The good things Allah has produced for His servants (7:33).

خَرَجَ لِهْمَ عِجَالًا فَجَدُوا

Then he produced for them a calf (20:89).

وَخَرَجَانِ مَخْرَجٌ صِدْقٍ

And Thou make me come forth in a befitting manner or with a good forthcoming (17:81).

وَكَذَٰلِكَ بِخَرَجَ الرَّسُولِ (9:13) (act. part.) and خَرَجَ (pass. part.).

وَإِنَّا مَخْرَجٌ مَّا كَتَمَ مَعَ ﷺ

And who plotted to turn out the Messenger (4:13). And Allah will bring to light what you concealed (2:73).

وَمَانِهِ مِنْهَا بِخَرَجٍ

And they shall not be ejected from it (15:49).

خَرَجَ: 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. خَرَجَ means the same. Or خَرَجَ signifies specially, a land-tax.

إِمَّامُ تَسْلِيمِهِمْ خَرَجَ: Or dost thou ask of them any reward. But the reward of thy Lord is best (23:73).

فَقَلْ نَجْعَلْ لَكَ خَرَجًا

Should we then pay thee tribute (18:95).

ٍمُسْتَرَّدٌ: The weight of a grain of
mustard seed (31:17).

[english]

[english translation]

He computed by conjecture the quantity of the fruit upon the palm-trees. He lied; said what was untrue. He spoke of him or it, by conjecture. He was hungry and cold. 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).

He struck his nose. 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 خزنة i.e. store-room.

*: He concealed the secret. خزنة اليسان: He withheld the tongue; he prohibited it (the tongue) from speaking.
The flesh began to stink, gave bad odour.

*: He concealed the secret.

*: He withheld the tongue; he prohibited it (the tongue) from speaking.

A treasure; wealth or property kept or guarded, preserved in a خزنة 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 reposits, 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).

also means, the tongue.

[inf. noun خزى]: He was or became base, abased, abject, vile, despicable or ignominious; he fell into trial or affliction and evil that exposed him to disgrace and thereby became base, despicable, etc.; he was or became disgraced and was confounded by reason of disgrace; he was or became moved or affected with shame.

: Before we were humbled and disgraced (20:135).

: 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. من قول ان نذل ونحزى: 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).

[plural خزين]: A bad, evil action, habit etc.

[aor. خنس: He was or became vile and despised and

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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. (plural): Thy sight will return to thee confused. the plural is means, when applied to a dog or swine: 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 فَنَفْلُكُمُّ كُولًا فَرَداً. حَاسِبَنِينَ = plural) : Thy sight will return to thee confused. of which the plural is means, when applied to a dog or swine: 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 فَنَفْلُكُمُّ كُولًا فَرَداً. حَاسِبَنِينَ : We said to them, be ye apes despised (2:66). The word used with regard to animals is حَاسِبَنَ. [aor. inf. noun حَسَرَ and حَسَرَ and حَسَرَ and حَسَرَ : He erred; went astray; he was or became lost; he perished; or he died; he suffered loss; he was deceived, cheated or beguiled; he experienced that he was a loser. : He suffered a loss or he was deceived in his traffic or خَسَرَ فِي تَجَارَبِهِ. It is said that خَسِرُ is never used otherwise than intransitively as in the above examples and in the Holy Qur'an also. فَقَدْ خَسَرُ الَّذِينَ قَتَلُوا أُوْلَادَهُمْ : Indeed losers are those who kill their children (6:141) etc. But and خَسَرُ عَفَّلَهُ خَسَرَ مَا لَهُ is also used transitively which means, he lost his intellect or he lost his property but in such cases preposition is considered to be understood and the sentences are in reality خَسَرَ فِي عَفَّلِهِ خَسَرَ فِي مَالِهِ and similarly in the verse (6:13) and thus the verse is translated as "they who suffered with regard to themselves which is equal to they themselves suffered" and also in the verse خَسَرَ الْذِّنِينَ الْأَخْرَةَ and the Next (22:12). They who insist that is always used intransitively translate the verse أَلْدَنَّينَ خَسَرَوْا وَخَسَرَوْا الْفَسَّهُمْ i.e. those who suffered and caused their souls to suffer (خَسَرُ being transitive) and say that for the sake of convenience and brevity the expression has been used as أَلْدَنَّينَ خَسَرَوْا الْفَسَّهُمْ which is translated as those who ruin
their souls (6:13). But others think that خَسَرَ in this verse is used as transitively in the sense of خَسَرَ which is definitely and always used as transitively. خَسَرْتَ: He made him to lose or suffer loss. خَسَرُ: He fell into loss. وَلَا تَخْسَرُوا: And fall not short of the measure (55:10). أُوْرُفُهُمْ: And they weigh to them, they give less (83:4). (act. part.): Those who give less. وَلَا تَخْسَرُوا: And be not of those who give less (26:182). خَسَرُ: Ruin; damage; state of loss; according to some, punishment for sins. الْإِنسَانُ لِفِي خَسَرٍ: Indeed man is in a state of loss or will suffer the punishment of his sins (103:3). وَكَانَ عَاقِبَةُ آمِرَاهُ 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. ذَلِكَ الْخَسَرُ الْعَمِيمُ: That is an evident loss (22:12). خَسَرُ: Error or deviation from the right way; perdition; death; baseness, meanness or ignobleness; perfidy. وَلَا تَوَزََّنَّ الْطَّالِبِينَ الْخَسَرًا: It only adds to the loss and ruin of the wrong doers (17:83). (inf. noun from خَسَرَ means, he or it destroyed him; caused him to perish; he attributed to him loss. فَمَا تَزِيدُونَ عِنْدَ الْخَسَرِ: You will only add to my destruction (11:64). خَسَرُونَ: 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. إِنَّا إِذَّ أَخْسَرُونَ: Then we shall indeed be losers (12:15). وَهُوَ فِي الأَخْسَرِ: And in the next world he will be of the losers (3:86). (feminine of خَسَرَة. خَسَرَةً: Losing traffic; بَلْكِ إِذَا كَرَّةَ خَسَرَةً: Then that indeed would be a losing return (79:13). أَخْسَرُونَ (أَخْسَرُ and أَخْسَرُ plural): The greatest sufferer or loser; he who suffers the greatest loss. هُمُ فِي الأَخْسَرِ: They shall be the greatest losers in the Hereafter (27:6). فَجَعَلْنَاهُمْ الأَخْسَرُونَ (21:71).
The house sank and went into the earth with what was upon it. or: 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 sun suffered eclipse. In the common conventional language  is the partial loss of the light of the sun and  is the total loss of the light thereof; or conversely  is the partial loss of the light of the sun and  is the total loss thereof. In the Traditions the word generally occurs as in the well-known saying of the Holy Prophet, 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. (plural) : 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).

Lowly,
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.

Those who are humble in their Prayers (23:3).

And they humbled themselves before Us (21:91).

Those who are humble in their Prayers (23:3).

And it increases humility in them (17:110).

He feared or dreaded what might happen to him from him or it.  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.
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. It particularly belonged to him. (inf. noun خصاصة) : 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 خصاصة) : The distinguished people.

[aror. inf. noun خصص] : He patched a sole; he mended it by sewing on another piece; he made anything double, putting one piece upon another; he faced it. خصص الورق : He covered his body by sticking the leaves together, one to another; خصص also means, he lied. And they covered themselves with the leaves of the garden (7:23).

[aror. inf. noun خصم] : He contended in an altercation, disputed or litigated in a valid manner. خصم (inf. noun خاصمة and خصم) : He contended with him in an altercation, disputed or litigated with him. خاصمنا فخصمنا : I contended with him in an altercation or I disputed or litigated with him and overcame him in dispute or litigation. (inf. noun of خصم is خصم) خاصمنا أو خاصمنا : They disputed or litigated with one another. : They applied to him for the decision of a case, each of them claiming the right. هذان خصمان ا쪽 والر : These two are two opponents who contend concerning their Lord (22:20). تخاصم القوم : 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 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).

[ar. 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).

[ar. 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.

A place or land having much verdure; what is green; seed-produce; goodly green herbage or foliage.

We bring forth the green blade or foliage (6:100).

(1) He was or became lowly, humble or submissive to him. 

(2) he was or became still or submissive; (3) his speech was soft to a woman.

(1) He was or became still or submissive; (2) he was or became still or submissive; (3) his speech was soft to a woman.

(1) He was or became humble, lowly or submissive to him.

Except that the latter is mostly used in relation to the voice or the eyes but the former is used as meaning "in the neck" or "in the body"; (2) he was or became still or submissive; (3) his speech was soft to a woman.

So that their necks will remain bowed before it (26:5).

A people very submissive in the necks.

Plural of soft.

Soft in speech.

So you be not soft of speech (33:33).

He wrote with the pen.

He made a mark or line upon the ground.

He cut him into two halves with the sword.

Nor didst thou write it with thy right hand (29:49).

He did wrong; or committed a mistake or an error intentionally or unintentionally.

He committed a sin, a crime or
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. خطأ is also syn. with خطأ الطريقي but according to some whereas خطأ المراة 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 ـيصتعا: Thou didst wrong in that which thou didst unintentionally and خطأ ـيصتعا: Thou didst wrong in that which thou didst intentionally. خطأ الطريقي: He deviated from the way. خطأ المراة الغرض: The archer missed the mark. 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. إن قلّهتم كـت 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. أن يقبل مؤمناً إلا 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. (خطأ and خطأات are plurals); خطأات is also used as plural. ومن يكسب خطأات: And whoso commits a sin (4:113). خطأ: That He (God) Will forgive me my faults (26:83). خطأتكم: We will forgive you your sins (7:162). خطأت: That He may forgive us our sins (20:74). خطأت: (act. part.) is singular and plural is يغفر لـك خطأت and أن كـت خطأت لـك خطأت: And we are indeed sinners (12:92). خطأت: Which only the sinners eat (69:38). والائتاقات إلى الخاطبة: The lying, sinful forelock (96:17). خطأت: The overthrown cities committed sins (69:10).

خطب [aor. inf. noun: He delivered a sermon, exhortation or admonition. خطب: 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 المرأة على القوّم: 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). and : He talked, spoke, etc. to him, face to face; he consulted with him. : They will not have the power to address Him (78: 38).:

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. : And 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 affliction; a calamity; a state or condition; the cause of a thing.

: An unimportant or an important affair.

: He struggles against the afflictions 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.

- [aor. inf. noun] **خطف** : He seized it; or took it or carried it off by force; or he did it quickly; he snatched it away.

- [aor. inf. noun] **خطلّة** : It took away the sight.

- [aor. inf. noun] **خْطَفْتُ أَصْرَهُمْ** : The lightning might well-nigh snatch away their sight (2:21).

- [aor. inf. noun] **خُطَتْ الْبَصَر** : While the people are snatched away from all around them (29:68).

- [aor. inf. noun] **خَلَتْ السَّمَاع** : He stole (an opportunity of) hearing; or snatched it.

- [aor. inf. noun] **خَتَتْ الرَّأْس** : Except him who steals the opportunity of hearing or who snatches unawares and by stealth, or hears and snatches something (37:11).

- [aor. inf. noun] **خَطَتْ** : This is a sword that will strike off the head. **خطف** also means, he went along quickly.

- [aor. inf. noun] **خْطَتْ** : He stepped, paced or walked.

- [aor. inf. noun] **خَلَتْ عَالِمَة** : I walked one step.

- [aor. inf. noun] **خَلَتْ عَاشِدَة** : A step or pace, as meaning a single act of pacing or walking

- [aor. inf. noun] **خَطْوَات** : A step or pace as meaning the space between the two feet in walking (خْطَوَات** and **خْطوات** and **خْطوات** are plurals).

- [aor. inf. noun] **خَلْتَ** : Follow not ye the way of Satan; or the footsteps of Satan (2:169).

- [aor. inf. noun] **خَفَّ** : 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.

- [aor. inf. noun] **خَفَّ أَلْمِيْزَان** : The balance had one of its two scales light, so that it rose.

- [aor. inf. noun] **خَفَّتْ عَنْهَا** (inf. noun **خَفَفْتِهَا** ) : He made or rendered it light.

- [aor. inf. noun] **خَفَْفَتْ عَنْهُمْ** : This is an alleviation from your Lord (2:179).

- [aor. inf. noun] **خَفَّتْ اللَّه عَنْهُمْ** : He made light or alleviated his burden, suffering, distress by removing from him somewhat thereof; he alleviated him; he relieved him.

- [aor. inf. noun] **خَفَّتْ العَذَاب** : 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). 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).

He lowered or depressed it. God abased him. One of the attributes of God meaning the Abaser of the proud, haughty etc. He is gentle, easy to deal with; he
is grave, sedate or calm. 

خَفَصُ: Land easy of irrigation. 

عِبْشَ خَافِصُ: An easy, tranquil and plentiful life.

جَناحَةُ: 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.

أَخَفَصُ جَناحَةُ لِلْمُؤْمِنِينَ: 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).

[ar. inf. noun] خَفَصَ: The thing was or became hidden, concealed; it was or became secret, private or clandestine. 

خَفَصُ الصُّمْرَةُ: The voice became low, faint or stifled. 

خَفَصُ الآذَرُ عَلَيْهِ: The affair became obscure to him.

أَخَفَصُ: He made the thing apparent, manifest or evident and also خَفَصَةُ which means he removed its covering. 

خَفَصُ المِّصْرُ الفَرَّ: The rain made the rats to come from their holes. 

أَخَافِيَهَا: I am going to manifest it or I am about to remove that which covers it (20:16).

أَخَفَصُتُ الصُّمْرَةُ لِلْبَيِّنِ: I made the voice low or faint or suppressed it.

أَخَفَصَتِ: I hid myself from thee.

وَأَنَا أَعْلَمُ بِمَا أَخْفَيْتُهُ وَمَا أَخَفْتُهُ: I know what you conceal and what you manifest (60:2).

لا يَخْفُى عَلَى اللَّهِ مِنَّهُمْ شَيْءٌ: Nothing concerning them will be hidden from Allah.

وَمِنْ هَٰوِي مَسْتَخْفِيَ بِاللَّبَالَ: They seek to conceal from people (4:109).

وَسَارَبَ بِالْبَيْنِ: And he who hides by night and he who goes forth by day (13:11).

مسْتَخْفِي بَيْنِي: means, hiding or concealing himself; appearing. 

خَفَائَهُ: A thing that is hidden or concealed from one;

خَفَائِهِ: Hidden; imperceptible; obscure; faint or dim; clandestine, secret; suppressed or soft. 

نَجْحَيْ خَفَائِهِ: A dim star.

بَنَظُورٍ مِّنْ طُوفِرَ خَفَائِهِ: Looking with a secret and stealthy glance (42:46).

بَدَاةُ خَفَائِهِ: A secret glance.

بِذَاةَ خَفَائِهِ: A low, faint or gentle voice or sound.

أَذْعَرْهَا رَبّهُ بِذَاةَ خَفَائِهَا: When he called unto his Lord a secret calling or in a low voice (19:4).

أَذْعَرْهَا: Secretly, quietly. 

قُبْلَ خَفَائِهِ: He was secretly killed.

خَفَائِهِ: 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 خالل: He acted with him as a friend or as a true or sincere friend. خالل: True, or sincere or chaste friendship, love or affection; friend [and also خالل: She is my friend] ease, repose, freedom from trouble or inconvenience; tranquility; amleness of circumstances; acid or sour. خالل: Wherein there shall be no buying or selling nor friendship (2: 255). خالل: 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 خالل) around or midst. خاللة: There will be neither traffick nor befriending or friendships (14:32). خاللة signifies what is around the limits of the house or around the walls thereof. We went round about or amid or the middle of the tents or houses of the tribe. They went into or through or penetrated the innermost parts of your houses (17:6). خاللة: Also means a long thorn or prickle. خليل: 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. خليل also signifies the heart; the liver; the nose; the sword; the spear, (الإجالة plural) And Allah took Abraham for a special friend (4:126). الإجالة يومئد بغثهم لبعض: friends on that day will be foes to each other (43:68).

He remained, stayed, dwelt (إقامت): or he remained, stayed or dwelt
long (أطلال الإقامة) : He remained or continued incessantly, always and for ever in a house, not going forth from it. ً : 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). ً : He dwelt in the house or dwelt for long. ً : He kept or clave to him. ً : He inclined to him and relied upon him. ً : 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. ً : Paradise; ً : We have given immortality to no mortal before thee (21:35). ً : This is the Day of Immortality (50:35). ً : One who lives in a place or lives for long or for ever. ً : They will abide therein (2:26). ً : They will indeed both be in the Fire (59:18). ً : 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).

**خَلَصَ** inf. noun ً : 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). ً : They came to him. ً : They came to him and referred to him their suit for judgement. ً : He came to him. ً : He took the 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 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).

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. Chosen by God and pure from pollution (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. His intellect
became disordered. خلَفُ (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. وَأَنَّ كَيْبِيًا مِنْ الْخَلفاءَ (38:25).

[aoor. خلف inf. noun خلفة] : He took it off, put it off or cast it off from him. فَخَلَفَ : Put off or take off thy shoes (20:13) or as some say: Make thy heart free from thoughts of family and property. خَلَفَ عليه : He bestowed upon him a robe of honour. The Holy Prophet is reported to have said to Caliph Uthman: إن الله سبحانه و تعالى فلأسا على خلفة : Verily God will invest thee with the apparel of Khilafat and thou wilt be solicited and urged to put it off. خَلَفَ بدأ مَنْ خَلافةٍ : He threw off his allegiance. خَلَفَ الوالي : The governor was deposed. خَلَفَ : He divorced his wife for a compensation or gift from her. خَلَفَ : He was or became his i.e. successor, vicegerent or his substitute.

خَلفَ : I was after him a substitute for him. خَلفَ رَبَّكَ فِي قَوْمِهِ : God made him a Khalifa over his people or among his people. خَلفَ : Evil is that which you did after me (7:151). إِنَّ جَاعِلًا فِي الأَرْضِ خَلفًا : I am going to appoint a vicegerent in the earth (2:31). خَلفَ : He came after or behind him or following him nearly or he remained after him. خَلفَ (aoor. خلف inf. noun خلف) : He came after, followed, succeeded or remained after another or another
that had perished or died. And there succeeded or came after them a posterity or even evil posterity (7:170). In the earth to be successors therein (43:61). Take my place among my people (7:143). The night followed the day (inf. nouns خلف الليل النهار). He took or seized such a one from behind. He spoke ill of him behind his back. 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. (inf. noun خلف): He was or became bad, corrupt (7:170). خلاف العلام (inf. nouns خلاف and خلافة): The boy was or became stupid, foolish or deficient in intellect. خلف also signifies, he mixed a thing with another thing. خلف النسيء: He left the thing behind him; he deferred it. خلف: He left him behind him. استخلافة: He made him or appointed him his بعدهم i.e. vicegerent or successor. That He will surely make them successors in the earth as He caused those who were before them to succeed others (24:56). And spend of that whereof He has made you heirs (57:8). And to the three also who were left behind or whose case was deferred (9:118). Those who were left behind rejoiced in their sitting at home (9:81). خلف: He kept back from them. They should have remained behind the Messenger of God (9:120). خلف: He turned him or made him to stand behind him. وَعَزَّلَ عَلَيْهِمَا اللَّهُ خَلَفَهُمَا: We did not break our promise to thee (20:88). Surely, Allah does not break His promise (3:10). فَاتَّخَذَ اللَّهُ خَلَفًا (act part). خالف: Think not then that Allah will not fulfil His promise to His Messengers (14:48). The boy nearly attained to puberty. خلافة (inf. noun خلاف): He disagreed with him or differed from him; disobeyed him or opposed him. 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.

He put the two things on contrary sides or in contrary directions.

I shall cut your hands and your feet on contrary or alternate sides (7:125).

Contrary or alternate sides; the contrary or opposite of a thing (It is inf. noun from خلف).

He came after him.

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).

And differences were created therein (11:111).

Disagreement; difference; alternation; & خلاف الف in the alternation (or difference) of night and day (2:165).

Would have found therein much disagreement (4:83).

A drink of different colours (16:70).

In which they disagree or differ (78:4).

The location or quarter that is behind; and the time past; behind; after.

He came behind him, after him.

He remained after him.

Those who have not yet joined them from behind them (3:171).

What is before them and what is behind them (2:256).
So strike fear in those that are behind them (8:58).

خلف is syn. with سنة meaning a son or generation. But according to some the former means a good son or generation. خلف means a bad son or bad generation.

خلف means a good son or generation and سنة في خلف سنة means a bad son or generation. We remained among an evil generation.

خلف من بعدهم خلف: There came after them an evil generation (19:60).

خلف 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.

خلف: (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.

خلفاء (خلفاء and خلفاء are plurals): 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 successors in the earth (10:15).

إذ خلفكم: When He made you successors after the people of Noah (7:70).

خلفان (خلفان and خلفاءان) : 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).

خلف and خلفاء is the plural both of خلف and خلفاء 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 ﻲﺨﻠﻕ ] ﻲﺨﻠﻕ : (1). He measured it or he determined its measure or proportion. 

- ﻲﺨﻠﻕ ﺍﻟﺪِّدِّ ﻲﺨﻠﻕ : He measured or proportioned the hide with a view to cutting it. 
- ﻲﺨﻠﻕ ﺍﻟْذِّﻳﻦَ : He determined the measure of the sandal; (2). he designed or fashioned or planned it, 
- ﻲﺨﻠﻕ لُﻛْﻢٍ مِنَ النَّارِ : 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. 

- ﻲﺨﻠﻕ ﺍﻟَّهَ ﺍﻟْمُسْلِىٰ : Allah brought the thing into existence after it had not been. 
- ﻲﺨﻠﻕ ﺍﻟْهُوَاءُ وَالْأَرْضُ : He (God) created the heavens and the earth (6: 74). 

Worship your Lord Who brought you into existence when you were nothing (2:22); (5) he forged or fabricated a lie. 

- ﻲﺨﻠﻕ ﻻُفَانٍ ﺑِأَخْدَىٰ ﻲﺨﻠﻕ : Such a one related to us fictitious tales or stories. 
- ﻲﺨﻠﻕ ﺍﻟْتُوحِيِّ : The garment became old and worn out. 

- ﻲﺨﻠﻕ ﻲﺨﻠﻕ : He made it smooth, equable or even. 

Make or proportion, etc. 

- ﺭَجُلٌ ﺛَامٌ ﻲﺨﻠﻕ : A man complete or perfect as regards make or proportion; 
- ﺭَاءِذَ ﻲﺨﻠﻕ ﻲﺨﻠﻕ ﻲﺨﻠﻕ ﺍﻟْمَوْعِدَاتُ وَالْأَرْضُ : And He gave you growth of stature or constitution (7:70); what is created or creation or creatures or all created things i. e. ﻲﺨﻠﻕ (plural ﻲﺨﻠﻕ ﻲﺨﻠﻕ). 

They are the creatures of God. 

- ﻲﺨﻠﻕ ﻲﺨﻠﻕ ﺍﻟْهُوَاءُ : This is the creation of God (31: 12); the act of creating; 
- ﻲﺨﻠﻕ ﻲﺨﻠﻕ : And He was not wearied by creating them (46: 34). 

This also means religion. 

There is no altering the creation or religion of Allah (30:31). It also signifies anything made smooth. 

- ﻲﺨﻠﻕ ﻲﺨﻠﻕ : (1). Nature, natural disposition; (2). inborn quality; (3). morals; (4). custom; (5). habit, manner; (6). religion; 

- ﻲﺨﻠﻕ ﻲﺨﻠﻕ : 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).

 is the physical make of man and is inner make i. e. his morals. (act. part. from and ( and are plurals): A worker in leather and the like; the creator; originator. 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).

 or 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.

 [aor. inf. noun and : 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).

 or or or or or or : 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).

 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 (69:25).

Generations that have passed away. In the days that have gone by (69:25).

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 (36:30).

Hatred subdues or its vehemence ceases but its fiery embers remain unextinguished; it dies away and becomes utterly extinguished. The fever or its vehemence becomes allayed. The patient swooned or fainted or he died. Silent and dead. And lo, they were extinct, silent, dead, and became like extinguished ashes (36:30).

He became intoxicated. 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 (5:91). Leaven or ferment. State of intoxication. (plural): 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 (24:32).

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. 

masculine and feminine: Five.

They say, "They were five, the sixth was their dog" (18:23) and Fifth.

Five; Fifty; Fifty and fiftieth.

The man's foot was hollow in the middle of the sole so that it did not touch the ground.

He roasted the meat.

He acted like the swine.

He drew back; held back; lagged behind; remained behind; receded; retrograded; he hid himself or became hidden and shrank.

He remained behind the people.

The devil shrinks when he hears the mention of God.

The belly was or became empty i.e. hungry and lank.

Neither fatigue nor hunger

Bitter fruit (34:17).

And of them He has made apes and swine (5: 61).

And he dwelt among them a thousand years but fifty years (29:15).
The nose became depressed in the bone and so became flat.

The feet became flat in the hollow part of the sole. (plural: خَبْسُ, خَبْسُ) 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. فلا أَفْسَمْ بِالْخَطِسَ (act. part. noun): The devil; the sneaking whisperer (114:16).

Nay! I call to witness the planets that recede (81:16).

خَتَسُ: Slandering; calumniating.

خَحَقَ: He throttled, strangled or choked him or it; he squeezed his throat so that he died. خَحَقَ: He filled the vessel. خَحَقَ الصَّلَوْةَ: He straitened the time of Prayer by postponing it. خَحِيقَة: A sheep or goat throttled or strangled or choked or a sheep or goat strangled, throttled or choked by itself (5:4).

خَأْرُ: The heat abated.

خَحَصَ: The bull uttered its cry i.e. lowed or bellowed. خَحَصَ: The loud crying; low or bellowing of a cow or a calf; or the bleating of sheep or goats and of gazelles and of any beasts and the whizzing of arrows. خَحَصَ الْبُطُورُ: He has a voice like the bellowing of the bull. خَأْرُ also means, he or it was or became feeble, weak or languid. خَأْرُ الْحُرُرُ: The heat abated.

خَحَصَ: He waded or forded through the water; he entered into the water and walked through it. خَحَصَ: He plunged into the affair. خَحَصَ: He entered or plunged into or indulged in false, vain discourse or speech. خَحَصَ: And you indulged in idle talk as they did (9:69). خَحَصَ: He said what was false regarding it. خَحَصَ القُومُ: The people indulged in discourse. خَحَصَ القُومُ فِي الْخَلَائِدِ: Those who indulge in vain or false discourse regarding Our Signs (6:69). خَحَصَ: He thrust the sword into his body and moved it about in it. أَنَّهُ يَحْوَضُ الْمَذَابِيْاً
plunged himself into dangers.  : He mixed the wine and stirred it.  (plural حَافِيَة and حَافِيٍّ, 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).

[plunge into dangers].  He mixed the wine and stirred it.  (plural حَافِيَة and حَافِيٍّ, 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).

حَافِيٍّ : He feared; he was afraid or frightened or terrified.  

And who fears on the part of her husband (4: 129).  : He feared for him a thing.  

And when thou fearest for him (28:8).  : He feared him or it for his property.  

Verily, it is the Satan who makes you fear his friends; or who makes his friends fear i. e. he frightens them (3:176).  

Against which Allah warns His servants or by which He frightens them (39:17) (inf. noun مَنْ حَافَ عَلَيْهِ مَيْنًا  

And We send not Signs but to warn (17:60).  besides being syn. with حَافِيٍّ also means, he took little by little from it or from its sides or he took it from its extremities.  

The year or the drought took from us little by little.  

He diminished to me little by little my right or due.  

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.  

وَلَا خَوْفٌ عَلَيْهِمْ وَا حَمٌّ ُ ُو ُلِبَّـٔنَـٔهُمْ مِّن بَعْضٍ خَوْفِهِمْ أَمَّـٔا: There shall come to them no fear, nor shall they grieve (2:39).  

خَوْفٌ denotes fear about the future and ُخَوْفُ ُخَوْفٍ: And He will surely give them in exchange security after their fear (24:56). It also means, fighting.  

وَلَنِإِنَّكُمْ بِشَيْءٍ مِّن ُالۡخَوْفِ: And We will assuredly try you with some what of slaughter (2:156). It also means, fighting.  

جَاءُ ُالۡخَوْفِ (act. part): And when fighting comes (33:20).  

فَخَرَّجْ مِنْهَا خَافَّٗا: And he went forth therefrom fearing.  

أَنَّ ِيَذْخَلَّـٔهُا خَافَّـٔيّٗ: To enter therein but in fear (2:115).  

وَرَأَيْضَةٌ خَوْفًا وَطَيِّعًا: And call upon Him in fear and hope (7:57).  

خَافَّٗا Syn. with ُخَوْفُ (Fear).  

وَلِيَخَرَّضُـٔـٔا وَحَفِيَّةّٗ: And he conceived a fear in his mind (20:68).  

خَافِرٗا وَحَفِيَّةّٗ: With humility and fear (7:206).  

خَالَ [aor. inf. noun ُخَالٗا: He pastured the animals and managed them; he tended them and sustained them well.  

خَالٗا ُخَالَ ُخَالٗا and ُخَالٗا: He managed their affairs; he rules and governs them.  

خَالٗا [aor. ُخَالَ and ُخَالَ]: He became possessed of slaves, servants and other dependants after having been alone.  

ُخَالٗا ُخَالَ ُخَالٗا and ُخَالَ ُخَالٗا: God made him to possess or conferred or bestowed upon him as a favour the thing or the property.  

ُخَالٗا ُخَالَ ُخَالٗا and ُخَالَ ُخَالٗا: And when We confer upon him or bestow upon him a favour from Us (39:50).  

خَالٗا: He had maternal uncles or many maternal uncles.  

خَالٗا: A man's slaves or servants and other dependants; a gift or gifts.  

خَالٗا: He is a person of many gifts.  

خَالٗا: These are the servants or slaves of such a one.  

خَالٗا: A maternal uncle (plural ُخَالٗا): one's mother's brother.  

خَالٗا: A maternal aunt; one's mother's sister.  

خَالٗا: Or the houses of your maternal uncles or your mother's brothers or the houses of your mother's sisters (24:62).  

خَالٗا: And the daughters of thy maternal uncle (33:51).  

خَالٗا: I am the owner of this horse, (ُخَالٗا ُخَالَ) means, manager and tender or
owner); خَالٌ also means an indication or a symptom; sign or mark or token of good in a person; a mole; خَالَةٌ: A female gazelle.

خَانٌ [aor. inf. noun يَخَانُ and خَانَةٌ and خَانَّ and خَانُ: 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. وإن يُؤِنَّوا: And if they intend to deal treacherously with thee, they have already behaved treacherously to God (8:72). خَانَةٌ: Treachery; faithlessness; perfidiousness. كُنْتَ مُخَانَّ وَالْفَسَّكَمُ: You had been acting unjustly to yourselves (2:188). خَانَّ and خَانَّ and خَانَّ (the last three are intensive epithets): Unfaithful, treacherous and perfidious person.

إِنَّ اللَّهَ لَا يُحِبَّ مِنْ كَانَ خَانًا أَيْنَما: God does not love one who is very perfidious (4:108). خَانَّ. (plural of خَانَّ): Perfidious, treacherous and unfaithful persons.

وَلَا تَكُن لِلْخَانَّينَ خَانَ العِهْدَ أَوْ: Be not a disputer for the treacherous (4:106).

هُوَ النَّضْرُ: He broke the compact. He was unfaithful to the pact.

خَانَةٌ: He was unable to walk, having legs being unfaithful to him. خَانَةٌ: The time was unfaithful to him.

خَانَةً: Inf. noun of خَانٌ and feminine gender of خَانَّ and intensive form of خَانَّ like عَلَامَةٌ and نَسْبَةٌ. خَانَّةٌ: 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 تُرَالْ تَطَّلُّ عَلَى خَانَةٍ مِنْهُمُ: And thou wilt not cease to discover treachery on their part (5:14). يَعْلَم خَانَةَ الآخِينَ: He (God) knows the treachery of the eyes (40:20).

خَوَىٰ [aor. inf. noun يَخَوَى and خَوَىٰ: The house became empty, vacant or unoccupied; or its occupants perished; or it fell down; or it became demolished, (as also خَوَىٰ). خَوَىٰ: The stars inclined to setting. خَوَىٰ: He or it pursued a right course. خَوَىٰ: Empty; fallen down. أَرْضٌ خَوَىٰ: 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 خَار also means, a calamity or misfortune.

خَاب [aor. يَخَوَّب and يَخَوِّب inf. noun خَابَة] : 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. خَابَة : He who fears will be disappointed. خَابَ سَعْيَهُ وَعَمْلَهُ : His labour and hope resulted in disappointment. قَذَّ خَابَ مِّنْ حَمُّ عَلَّمَا : He meets with failure or he perishes who bears the burden of wrong-doing (20:112). خَابِ : One who is disappointed or fails to or debarred from attaining his desire or object; one who is ruined or who perishes. فيَقِلُوا : (plural of خَابِ). خَالِبِنِن : They might go back frustrated, disappointed (3:128).

خَازَ [aor. يَخِيَّر and يَخَيَّر inf. noun خَازَة] : 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. خَازَة أو خَازَتْ عَلَيْهِ : He preferred him to him. خَازَة بَيْنَ الْأَمْثَلِينَ : He gave him the choice between two affairs. خَازَتْ عَلَيْهِمْ إِخْتِرَاً : He chose, selected, elected or preferred him or it. اِخْتَرَتْهُ مِنَ الرَّجَالِ أَوْ اِخْتَرَتَهُ الرَّجَالِ : I chose him from among the men. اِخْتَرَتْهُ عَلَيْهِمْ : I chose him in preference to them. وَأَخْارَ مُوسَى قُومَهُ سَبَعِينَ رَجُلًا : And Moses chose from among his people seventy men (7:156). وَلَقَدْ اِخْتَرَاهُمُ : And We chose them knowingly above the people (44:33). وَفَاكِهَةٌ مَّمَّا يَخَوَّرُونَ : And fruits that they chose (56:21). خَازَ : (1). Wealth or property; (2). much wealth; (3). wealth or property that has been collected in a praiseworthy manner. وَقَدْ كَبَّرَ عَلَى عَلَمِ الْأَرْضِ : And We chose them knowingly above the people (44:33). خَازَ : (1). Wealth or property; (2). much wealth; (3). wealth or property that has been collected in a praiseworthy manner. خَازَ : Wealth is not called خَازَ (Kha'ir), unless it is in large quantity and is collected in a praiseworthy manner. خَازَ : If he leave much wealth (2:181). وَمَا تَنْفَقَ مِنْ خَازَ : And whatever wealth you spend (2:274); (4). good things; (5). horses etc. إِيَّاَيْ أَخَزِنِي خَازُ اللَّهِ
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. زَجْلَ قَلِيلٌ الْخَبْرِ: 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). ثُمَّ كَبَرَ وَلَمْ يَشْكُرَ: Then if good befall him he is satisfied (22:12).

All the good it has done (3:31). وَلَا مَثَلَّ لَهُمْ مَثَلٌ لَفَسَفَهُمْ: All the good it has done.

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 (2:222).

Is that better or the Garden of Eternity (25:16).

Such a one is best of all people. فَلَانِ غَدِيرٌ النَّاسِ: And God is the Best of planners (3:55).

The Best of judges (7:88).

Good man (خَبَرُ 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 (خَبَرُ 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 (خَبَرُ plural).

Vie with one another in good works (3:115).

A man or thing (or men or things) chosen, selected or elected.

Muhammad is the chosen of God from all His creatures.

also means, choice, option (also خَيَارُ).

They have no choice or option or it is not for them to choose (28:69).

You have the choice.

[ar. خَاطِطُ inf. noun] خَاطِطٌ الْمَلْوَبِ: He sewed, sewed together or sewed up the garment. خَاطِطُ: Thread or string. خَاطِطٌ الأَبْيَضُ: The true dawn; whiteness of the dawn; whiteness of the day; the dawn that rises high filling the horizon. خَاطِطٌ الأَسْوَدُ: The false dawn; the blackness of
night; the dawn that appears black and spreads sideways; the night.

حَتَى يَيَبَّضْ لَكُمُ اللَّيْلُ اللَّيْلُ الْأَلْبَاسُ مِنَ اللَّيْلِ الْأَسْوَدُ

: Until the white thread becomes distinct to you from the black thread (2:188).

وَأَنَا الْمَلَكُ الْخَفِيفُ

: A needle. (7:41).

فِي ظْيَامِ الْخَيْاطَةِ

: Into the eye of the needle.

خَيَاطٌ

: A seamster.

خَالٌ

[inf. noun, aor.]: He surmised, fancied, imagined, thought, opined, or knew the thing.

خَالٌ لَّهُ

: Such a thing was imaged to him in his mind i.e. such a thing seemed to him.

بَلَّاءٍ كَذَا

: It seemed to him that it was so.

مِنْ سَخْرَهُمْ

: Their staves appeared to him by their magic (20:67).

خَيْلٌ

: Horses collectively; cavalry; used as singular and plural, males and females, horsemen or riders of horses.

وَالْخَيْلَ وَالْأَبَانَ وَالْحِمَارِ

: Horses and mules and asses (16:9).

وَأَجَلَّ عَلَيْهِمْ بَيْنَ الْخَيْلِ وَزَجْلَكَ

: And urge against them thy horsemen and thy footmen (cavalry and infantry).

إِخْتَالًا

: He was proud or haughty or he behaved proudly or haughtily.

مَحْتَالٌ

: 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.

لَا يَحْبُبُ كَلِّ مَحْتَالٍ فَخَوْرٍ

: He (God) loves not any proud or vain or self-conceited boaster (31:19).

خَامٌ

[inf. noun, aor.]: He held back in fighting through cowardice and fear and attained no good.

خَامٌ فِي الْقَتَالِ

: 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.

الْمُهْيَدَةُ

: The martyr is in the tabernacle of God beneath His throne. It is also applied to women's vehicles of the kind called هِوَاجِدٌ.

خَيَامٌ

8

باب الدال

د

Daal

Numerical Value = 8
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.

He drove the beast vehemently or drove him away.

The night and the day hold on in their course alternating.

Like the case of the people of Pharaoh or like their continuing in their disbelief or like their striving hard against Moses etc. (3:12).

He said you will sow for seven years working hard and continuously (12:48).

Striving, labouring and exerting himself and wearying himself in his work or holding on and continuing.

A hard fatiguing or continuous a night-journey.

The night and the day, which are so called because they hold on in their course of following one another.

The sun and the moon, both performing their work constantly (14:34).

He or it crept, crawled, went or walked leisurely or gently or simply he walked.

His scorpions i.e. calumnies or slanders, crept along.

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.

And He scatters therein all kinds of beasts (2:165).

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).

But a worm of the earth (34:15).
The worst of beasts in the sight of God (8: 23).

[ar. and inf. noun: He followed his back; he followed him with respect to time, place, rank or station.]

He came following them. 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 followed his back; he followed him with respect to time, place, rank or station.

He came following them. The people went away, turning the back and did not return; they perished.

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 أَفْلَاتُ اِنْطِبْعُونَ الْقُرْآنَ تَفَقَّهُمْ and أَفْلَاتُ الْأَمْرَ: 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 (mediated 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.

And those who are charged with the managing, ordering and regulating of affairs (79:6).

He turned back or away from him. 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. Retiring or declining or going back.

Turning. And at the setting of the stars, when the stars go back i. e. decline or set. Turning back. 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.

The back; (syn. ذَبْرُ the back; syn. ذَبْرُ and ذَبْرُ plural ذَبْرُ and ذَبْرُ plural: And she tore his shirt from behind (12:26).
They shall turn the backs, the last remnants of the people were extirpated (6:46).

They will turn their backs to you (3:112).

And after the prostrations (50:41). = (2). the back or hinder part (cont. of قبل) ; the backside; (3). posterior; (4). buttocks; (5). rump; (6). the anus; (7). the latter or last part or parts of anything. (act. part. of دابر) : 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. فَطِعُ اللَّهُ دَابِرَهُمَّ). (أَضْلَ). May God cut off the last of them or extirpate them. (وَفَطَعَ دَايِرَ الكَافِرِينَ) : And He cut off the root of the disbelievers (8:8).

The last remnants of the people were extirpated (6:46).

Inf. noun دَأْثُرٌ [aor. يَدَأْثُرُ] : 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. (دَأْثِرَ النُّورُ) : The garment became dirty. (دَأْثِرَ السَّفِيف) : The sword became rusty. (دَأْثَرَ أَذَا) : He destroyed or obliterated him or it; he covered him with i.e. worn garment. (دَأْثَرَ بَنْيَانَ) : He wrapped or covered himself entirely with the garment. (دَأْثَرَ الفَرَسَ) : He leaped upon and rode the horse. (دَأْثَر) : Any garment which a person wears for warmth; upper garment; overcoat. The Holy Prophet is reported to have said (مَدَأَثَرٌ) : O that has wrapped himself with the mantle; O that is ready to mount the horse (74:2).

Inf. noun دَحَرٌ and دَحْرَ [aor. يَدَحَّرُ] : 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. (مَدَحَّرٌ) : Driven away; repulsed or repelled; removed to a distance with ignominy and violence. (دَحْرَ أَوْ لَهِمْ غَدَّاتٍ) : Repulsed and for them is perpetual punishment (37:10). (ثُلُُذُكَ فِي جَهَنَّ مَلْوًا مَدَحَّرًا) : Thou be cast in Hell condemned and rejected (17:40).
[aor. inf. noun دَخَلُ < دَخَلَ : He slipped.]

The sun declined towards the place of setting.

: His argument, plea, allegation or evidence was or became null and void.

: He made the argument or plea null and void.

: That they might rebut (or make null and void or slippery and instable) the truth thereby (40:6).

: Slipping or slippery. (دَخَلُ plural and دَخَلَات feminine).

: Their plea or argument is slipping, infirm, null and void or futile (42:17).

: Having no firmness or stability in their affairs. (مَذَخِصَات plural): Worsted; rejected; thrown over; cast away; loser;

: فِكَانُ مِنَ الْمَذَخِصَاتِ : He was of the losers, rejected, worsted, cast away (37:142).

[aor. inf. noun دَخَلُ < دَخَلَ : God has spread, spread out, expanded or extended the earth; made wide or ample.

: And the earth along with it He has spread forth (79:31).

: And they will enter Hell, despised (40:61).

[aor. and and دَخَلُ < دَخَلَ : He was or became abject, mean despised, contemptible, humbled, or despicable. دَخَلَات دَخْلِيَات (دَخَلُ plural): Abject, mean, contemptible or despicable.

: And they entered into submission wholly (2:209).

: He visited him, called upon him; invaded or attacked him.

: And they entered in unto him; visited or called upon him or presented themselves before him and he knew them (33:15).

: When they thrust in upon David; came upon David suddenly (38:23).

: He went into his wife.

: Unto whom you have gone in (4:24).

: Aَذَخَلُوا فِي أَمْمِ قَدْ خَلَتْ مِنْ قَبْلَكُمْ ....Fi: He entered among them so as to become a member of their party.

: Enter ye the Fire among the
nations that passed away before you (7:39).

[422x680]: He entered into or embraced Islam.

[284x680]: He commenced or began the affair.

[237x649]: Enter ye in upon them by the gate (5:24).

[221x666]: I entered the house after Zaid, he being in it.

[169x649]: Enter ye in upon them by the gate (5:24).

[456x651]: His affair was or became intrinsically bad or corrupt or unsound.

[250x615]: His intellect or body.

[477x530]: In his intellect is unsoundness; i.e. in this affair there is unsoundness;

[344x462]: And make not your oaths to be a means of deceit between you, guile or circumvention (16:95); (7) people or persons who assert their relationship to those of whom they are not.

[370x496]: And make not your oaths to be a means of deceit between you, guile or circumvention (16:95); (7) people or persons who assert their relationship to those of whom they are not.

[397x581]: The corn or food became eaten by the worms.

[397x581]: The corn or food became eaten by the worms.

[372x391]: O my Lord cause me to enter in a good manner (or good entry). (17:81).

[291x218]: The smoke or dust rose or spread.

[243x184]: His nature or disposition was or became bad or corrupt.

[386x238]: The fire sent up smoke.

[291x218]: The smoke or dust rose or spread.

[243x184]: His nature or disposition was or became bad or corrupt.

[291x218]: The smoke or dust rose or spread.

[243x184]: His nature or disposition was or became bad or corrupt.

[243x184]: His nature or disposition was or became bad or corrupt.
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 (11:53).

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 (24:9). 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. He walked or he walked leisurely, slowly or with a weak gait. Generation after generation passed away. He died and left no progeny. 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. استدرجة is syn. with درجة in the last two meanings.

: He caused him to ascend and to descend by degrees; he drew him near to destruction gradually or step by step. استدرجاً: 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. استدرجاً: He deceived him or beguiled him so as to induce him to proceed in an affair from which he had refrained.

(plural درجاً): A single stair, or step of a ladder; a ladder constructed of wood or of clay etc. against a wall or the like by which one ascends to the roof of a house; a degree in progress; a degree grade of rank or dignity; an exalted or high grade etc; a degree i. e. four minutes of time; a thirtieth part of a sign of Zodiac. أعلاه: They have the highest rank in the sight of Allah 9:20. فعلي: For them are the highest ranks 20:76.

[dras inf. noun] درس الرسم: The mark became effaced or obliterated. درس الثوب: The garment became old and worn out. الكتاب: The book became old. درس المرأة: The woman menstruated

: He compressed the girl. درس الكتاب (aor. درس inf. noun): He read the book; he read it repeatedly in order to remember it; or he read and learned it. درس القرآن: He read the Holy Qur'an and returned to it time after time that he might not forget it.

: He studied under him as his teacher. درست وليفؤلوها: That they may say "Thou hast learned well" 6:106.:

: And we were indeed unaware of their reading 6:157.

[drak inf. noun] أذكر: The thing attained its proper or final time or state. أذكر الفضي: The fruit attained its maturity i. e. it became ripe. أذكر المصبر: The boy attained his maturity or puberty. أذكر المستقبل: I walked until I overtook him. أذكر المشتر: He knew the problem; he perceived it; attained perfect knowledge of it; he comprehended it.

: I perceived it by my sight. لا تذكر عيني: The eyes perceive Him not; or as some others say the mental perception or vision comprehendeth Him not or attaineth not the

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knowledge of the real nature of His hallowed essence or the eyes cannot reach Him (6:104).

٦٠٤ : \( ذَرُّكَ الْمَيْتِرَ \) : When the calamity of drowning overtook him (10:91).

٩١ : The rain dropped with close consecutiveness.

١٠٩٠ : 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.

٩٠٠٨ : The news followed one another closely. Hence 

٩٨٠٨ : \( ذَرُّكَ الْأَخْبَارِ \) signifies: It continues and was carried on uninterruptedly. Hence when said of knowledge, 

٩٨٠٨ : \( ذَرُّكَ أوْ ذَرَّكَ \) means, it continued unbroken in its sequence.

٩٨٠٨ : \( لَوْلَا أَنْ ذَرَّكَ نُعْمَةً مِّنْ رَبِّهِ \) : Had not a favour from his Lord reached him (68:50).

٩٨٠٨ : \( حَتَّى اذَا ذَرَّكُوا فِيهَا \) : 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).

٩٨٠٨ : 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).

٩٨٠٨ : \( ذَرَّكَ \) : The act of attaining, reaching or overtaking.

٨٠٨ : \( لاَ تَخَافُ ذَرَّكَ \) : Thou shalt not fear Pharaoh, overtaking you (20:78) or being overtaken by him; the attainment or acquisition of an object of want and seeking the attainment thereof and 

٩٨٠٨ : \( ذَرُّكَ \) signifies the same, a consequence, generally meaning an evil consequence as also 

٩٨٠٨ : \( ذَرُّكَ \) ; a doubled rope that is tied to the cross pieces of wood of the bucket and then to the main Well-rope and 

٩٨٠٨ : \( ذَرُّكَ \) signifies the same.

٩٨٠٨ : \( ذَرُّكَ \) and also 

٩٨٠٨ : \( ذَرُّكَ \) : The bottom or lowest depth of a thing (plural 

٩٨٠٨ : \( ذَرُّكَ \) and \( ذَرُّكَاتٍ \) ; a stage of Hell or stage or stages downwards opposed to 

٨٠٨ : (pass. part.) : Perceived by means of any of the sense; one overtaken.

٩٨٠٨ : \( ذَرُّكَ \) also means a place and a time of attaining reaching or overtaking.
[drã] [aor. inf. noun] درã : His sight became dim or obscure.  
: A certain silver coin; a dirhem; درã (plural): Coins; money cash or coin in an absolute sense.  
ودãروة بãنãن يãخ درãم مãدãدة : And they sold him for a paltry price, a few dirhems (12:21).

[drã] [aor. inf. noun] درã : He knew the thing.  
: I knew it; it is also said to signify, I knew it after doubting or I knew it by a sort of artifice or skill.  
ما أãرãنãي النãس هãو : I know not who of mankind he is.  
: And no soul knows: Nor do I know what will be done with me (31:35).  
: And not knew what my account or reckoning was (69:27).  
: He made the man to know or have knowledge of such a thing or become acquainted with it.  
ما أãرãك وãما : Thou dost not know; or what should make thee know.  
: And what makes thee know what the Night of Destiny is (97:3).  
: And what makes thee know (and thou dost not know) that he may be seeking to purify himself (80:4).

[Daš] [aor. inf. noun] دãش : He hid it; he buried it; he thrust it in.  
: Or whether he bury it in the dust (16:60) and also دãشãه في التãراب and دãش دãشãه or دãشãة may have an intensive signification; also means, he corrupted it.  
: قدãحãب مãن دãشãه : 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).

[Daš] [aor. inf. noun] دãش : He or it pushed, thrust, drove, propelled him or it;  
: He thrust; he pierced or stabbed him vehemently with a spear.  
: دãشãر (aor. and دãشãر) : 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.  
: دãشãر : Cord of the fibres of the palm-tree with which the planks of a ship are bound together; a nail of a ship.  
: And We carried him upon that which was made of planks and nails (54:14).

[Dã] [aor. inf. noun] دã : He pushed him, thrust him, or drove him
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).

**ذَعَا [aor. inf. noun ذَعَى ذَعَا]**

He prayed to God or supplicated Him desiring to obtain some good. 

I prayed for him. I prayed against him. There and then did Zachariah pray to God (3:39). I called him, called out to him, summoned. The day when they shall be pushed into the Fire of Hell with a violent thrust (52:14).

I invited people to eat with me. He called him to his aid. And call to your aid your helpers: There and then did Zachariah pray to God (3:39). God destroyed him. What led or drew thee or drove thee to do this thing. I called or named him Zaid. He wailed and wept for the dead. A single time or act of prayer; a call to Islam. I call thee or invite thee to accept Islam. The declaration that there is no deity but God (13:15); an invitation to food, feast, banquet. He called him to a feast; a call or cry; particularly a call for aid and succour. And the prayer of the disbelievers is but a thing wasted (13:15). Which hears nothing but a call and a cry (2:172); al-ذَّعَاء الْبَيْنَاء: Your prayer is accepted (10:90).

Indeed Thou art the Hearer of prayers (3:39). This also means adoration, or religious worship; belief in God. 

And the conclusion of their prayer is that all praise be to Allah (10:11). This also means, a claim.
supplicates, invites or calls (الدعاء and دعاء are plurals).

أجيب دعوة الداع: I answer the prayer of the suppliant when he prays to Me (2:187).

ومن لا يجيب دعاء الله: The Summoner of Allah. And who does not respond to God's Summoner (46:33).

الدعاء also means a مُدعَّن i.e. Summoner to Prayer. One invited to a repast; one who makes a claim in respect of relationship; one who claims as his father, a person who is not his father; an adopted son; one whose origin or lineage or parentage is suspected.

And He has not made your adopted sons your real sons (33:5).

[33:5] الدعاء

دُفَع [daffa]: He was or became warm or hot or he experienced warmth or heat or he wore what rendered him warm or hot.

دُفَع من البرد: He wore warm clothing to protect himself from the cold.

دُفَع البيت: The house was or became warm or hot.

Warmth or heat; (2). a thing that renders one warm or hot or wool or the camel's fur.

ما عليه دفعة: There is nothing upon him that should keep him warm.

لكم فيها دفعة: For you in them is warmth, etc. (16:6).

the young ones and hair and milk of camels and whatever else of a useful nature is obtained from them; (4). a gift.

[23:97] الدفع

دُفَع [daffa]: He repelled, impelled, pushed, repulsed drove him with force or strength as also (inf. noun دافعة ودافع) دافع.

دَفَع عنه الداعي: I repelled or averted or removed from him what was harmful or protected him.

دَفَع بحجة: He refuted him by an argument.

إني أصرف على أحسن: Repell evil (or refute) with what is best.

إذفع هذا: Fight ye in the cause of Allah or repel the attack of the enemy (3:168).

Leave or spare him.

إذا دفع: I gave to him the thing.

فيه الداعي: And when you give them their property (4:7).

إني الله يدفع عن اليتيم امرؤا: Verily Allah defends energetically those who believed, or helps those who are believers (22:39).

دَفَع [daffa]: The act of pushing, repelling, repulsing etc. (inf. noun from دافع). And were it not for Allah's repelling men
(act. part.): One who repels, averts, defends. There is none that can avert it (52:9).

[inf. noun] دَفَقُ المَاءَ دَفَقَ [دَفَقُ]: He poured out the water with vehemence.

[inf. noun] دَفَقَ الْبَيْرَةُ دَفَقَ: The stream became so full that water began to flow out from its sides.

[inf. noun] دَفَقَ الْخَلَفُ دَفَقَ: The beast hastened or went quickly.

Water pouring forth or gushing water. [act. part.]: Pouring forth or the thing that pours forth. (86:7).

[inf. noun] دَكَّ دَكَّ [دَكَّ]: He demolished the wall so as to make it even with the ground; he felled or demolished or broke it into pieces.

[inf. noun] دَكَّ الْأَرْضَ دَكَّ: He made even the elevations and depressions of the ground.

[inf. noun] دَكَّ أوُّولُ الْأَرْضَ دَكَّ: Even or level place; ground broken and made even.

[inf. noun] دَكَّةُ دَكَّةُ: 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 دَكَّتْ الْأَرْضَ دَكَّةَ وَاحِدةً دَكَّةٌ: When the earth shall be completely broken into pieces and made level (89:22).

[inf. noun] دَكَّةٌ: And then shall be crushed with one crash (69:15).

[inf. noun] دَكَّةُ الْخَلَفُ دَكَّةُ: One crash; falling down in a single crash; the word also signifies an elevated place; a flat topped structure upon which one sits.

[inf. noun] دَكَّةُ الْخَلَفُ دَكَّةُ: He distressed or jaded or fatigued the beast by journeying.

[inf. noun] دَكَّةٌ الْخَمِسِي: Fever weakened or crushed him.

[inf. noun] دَكَّةٌ: He repelled or pushed him.

[inf. noun] دَكَّةُ الْخَلَفُ دَكَّةُ: He put earth upon the dead.

[inf. noun] دَلْلُ إِلَى الشَّيْءِ وَغَلِيْهِ دَلْلَةُ: He directed him, guided him to the thing.

[inf. noun] دَلْلُ الشَّيْءِ إِلَى وَغَلِيْهِ دَلْلَةُ: He indicated the thing to him (inf. noun) دَلْلَةً: He directed him to the way, or showed him the way.

[inf. noun] دَلْلَةُ: Nothing pointed out to them (or directed to them) that he was dead (34:15).

[inf. noun] دَلْلَةُ: Shall I lead (or guide or direct) thee to the tree of eternity (20:121)?


[inf. noun] دَلْلَةُ: What has emboldened thee to do this.

[inf. noun] دَلْلُ: The woman behaved with boldness towards her husband and with amorous gesture and feigning opposition.

[inf. noun] دَلْلُ: 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).

ذلك [aor. inf. noun: ذلك الْتَوْبَ [ذلك] : He rubbed and pressed the
cloth or did it well. ذلك عَيْنَّهِ [ذلك] : He rubbed his eyes. ذلك الْسَمْسَ [ذلك] : The sun declined from the meridian; it became yellow; it set;
ذلك السَمْسٌ [ذلك] also signifies, the sun became high. ذلك الْلَّيْلَ [ذلك] : He sent down the bucket in the well;
ذلك [he Pulled up or out the bucket from the well. ذلك خَاطِفَ [ذلك] : He sought the object of his want. ذلك الْسَيِّئٌ [ذلك] : He made or brought or drew the thing near to another thing. ذلك رجلُهُ مَن السِّوَاعِ [ذلك] : He let down his legs from the couch. فقدُّلَهُمَا بِفُروْرٍ [فقدُّلَهُمَا] : So he let them fall by deceit or he caused them to fall into disobedience by deceiving them or he emboldened them to act of disobedience with deceit or guile;
originally فقدُّلَهُمَا means he excited their cupidity with deceit; he caused them to fall into that which he desired without their knowledge and exposed them to loss (7:23). ذلك الْلَّوْلَ [ذلك] : He offered his property to him. وَنُدَلَّوْا بِهَا إِلِى الْ حَكَمَ [وَنُدَلَّوْا] : He let down the bucket into the well.
And do not give it as a bribe to the judges or do not endeavour to
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.
So he sent down his bucket (12:20); (2) a certain mark made with a hot iron upon camels; (3) calamity, misfortune or mischief; Such a one brought calamity.
It was let down or lowered.
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).

Dām [aor. inf n.] : He made the ground or earth even.
Dām : He broke his head.
Dām or Dām : 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).
Dām : He spoke to him in anger.
Dām : he punished him completely or fully.
Dām : I covered over the thing; I buried the thing making the ground even over it.

Dā’ar [aor. inf.n. and Dā’ar and Dā’ar] : He perished or perished utterly.
Dā’ar (inf. noun) : He came in to them without permission or intruded upon them or intruded upon them in an evil manner or with an evil intention.
Dā’ar and Dā’ar (inf. noun) : He (God) destroyed or destroyed them completely.
The torrent destroyed the place.
Dā’ar the others (26:173).
Dā’ar : Then We destroyed them a complete destruction (25:37).
Dā’ar : Allah utterly destroyed them (47:11).

Damm [aor. inf n. and Damm and Damm] and Damm [aor. inf n.] : The eye shed tears.
Damm : The wound flowed with blood.
Damm or Damm : The eye shed tears. The wound became full till it overflowed.
Damm : Tears; the water of the eye, whether from joy or grief.
A single drop thereof i.e. a tear (Damm plural).
Damm : A woman quick to
weep, abounding with tears. : An eye quick to shed tears or 
: An eye that sheds many tears.

دمغ
[an 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 

دمى
[an 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. 

حَرَّمَةَ عَلَيْكُمُ الْمَيْتَةَ وَالْخَمْسَ : And he 

will shed blood (2:31).

دنار
If thou trust him with a dinar (3:76).

دُنَى
: He or it was or became near or 
: approached.

: I was and 
: became near to him or it. 
: He was related to 
: him. : The sun was or became near to setting. 

= 

: He was or became weak, contemptible low, ignoble; bad or foul; 
: not profitable to anyone.

فيَّ الْمَيْتَةَ وَالْخَمْسَ : Then he drew nearer to God, then 
: he came down (53:9). 

: He made him or it to be or become near 
: or he brought him near. 

: She let down her garment upon 
: her and covered or veiled herself with it. 

: Should let down or draw close to them a portion of their outer 
: wrapping-garments (33:60). (said of camel) She was or became 
: near to bringing forth. 

: He lived a strait life after easiness and 

plenty. (act. part.): Being or becoming near; drawing near or 
: approaching; he or it that becomes near or approaches or draws near.
And the fruit of both gardens near to hand (55:55).
(feminine of ذاتية: ذاتية عليهم ظلًّا: ذاتان)

And its shades shall be close over them (76:15).

Nearer and nearest, opposed to أولى.

So that he became one chord to two bows or closer still: غلبته الزوم في ذاتي الأرض (53:10)

The Romans have been defeated in the land nearby in the nearer or nearest part of the land; (2). Former, first and foremost: ألقبت ذاتي ذاتاً: I met him the first thing; (3).

more and most apt, fit or proper: ذلك ذاتي أن يعفون: That is nearer or more apt that they may be distinguished (33:60); (4). less in number or quantity and least therein: Nor of less in number than that, nor of more: ولا ذاتي من ذلك ولا أكثر.

And surely We will make them taste of the near or smaller punishment before the greater punishment (32:22); (5). worse; worst: more and most low, ignoble, base, vile mean or weak.

Will you take in exchange that which is worse or inferior for that which is better (2:62).

The paltry goods of this low world (7:170).

He has none of the blessings of the present world, nor of the Next.

He has purchased the enjoyments of the present life at the expense of blessings of the world to come.

This life or world or present life.

For them shall be disgrace in this world (5:34).

The reward of the present life (3:146).

The nearer bank (8:43).

The enjoyment of the present life (18:29).

The nearest or lowest heaven (37:7).

The harvest of this world. (42:21)

He overcame, overpowering or mastered him; he prevailed or predominated over him;

An evil event befell the people. The Holy Prophet is reported to have said.

Were it not that the Quraish would say "impatience has befallen him, I would do it.

هُزَدَرَ ىَدَعُرَ [inf. noun] هَزَدَرَ بِالْقَوْمِ دَهْرَ: An evil event befell the people. The Holy Prophet is reported to have said.
or surpassed him.  

[162x700]or surpassed him.

(1). Time, from the beginning of the world to its end; as also  

[248x700]time; a time, or a space or period of time, whether long or short.

(2).  

[236x683]This is the primary signification of this world; (2).  

[162x666]time; a time, or a space or period of time, whether long or short.

(3).  

[481x666]time; a time, or a space or period of time, whether long or short.

(4). an age (plural).

(5).    

[174x649]A long time or an age passed over him.

(6).  

[162x632]of time (76:2); (3). a long, unlimited time; or an extended indivisible time or time without end; it differs from  

[341x615]in having no end.

(7). a purpose; an intention; a desire; the end that one has in view;  

[162x462]My intention is not this or desire or intention; (8). a custom or habit that lasts throughout life.

(8). a custom or habit that lasts throughout life.

[174x496]And nothing but Time (or fate or calamity etc.) destroys us (45:25); (7). a purpose; an intention; a desire; the end that one has in view;  

[162x445]My habit is not so.

(8). a custom or habit that lasts throughout life.

[141x405][aor.  

[204x405][aor.  

[189x405][aor.  

[129x405][aor.  

[128x405][aor.  

[189x405][aor.  

[129x405][aor.  

[180x405][aor.  

[240x405][aor.  

[224x405][aor.  

[302x388]: He poured the water violently.  

[357x354]also means, pure.

[162x354]also means, pure.

[162x354]also means, pure.

[480x727]also means, pure.
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.

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.

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.

He was or became weak.

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.

He was or became weak.

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.

He was or became weak.

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He was or became weak.

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He was or became weak.

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He was or became weak.

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He was or became weak.

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He was or became weak.

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He was or became weak.

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He was or became weak.

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He was or became weak.

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.

He was or became weak.

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.

He was or became weak.

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.

He was or became weak.

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.

He was or became weak.

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He was or became weak.

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He was or became weak.

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.

He was or became weak.

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.
Dar: aor. inf. noun or Dar or Dar to Dar [اسْتَدْارَ] and he went round, circled or revolved round the house. Dar: He or it returned to the place from which he or it began to move. Dar: It (a thing, for instance, a wine-cup) went round them. Dar (said of an event): It came about. The word also means, he reasoned in a circle. Dar: The days came round in their turns. Dar: He or it returned to the place from which he or it began to move.

Dar: I have within my compass or power that thing or affair.

Dar: Their eyes rolling (33:20).

Dar: I shall show you the abode of the transgressors (7:146).

Dar: Ready merchandise which you give or take from hand to hand (2:283).

Dar (syn. مَوْصُولً and مَوْصِعٌ): 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.

Dar: I shall show you the abode of the transgressors (7:146).

Dar: The abode of the Hereafter (2:95).

Dar: The home for permanent stay or permanent abode (40:40).

Dar: Immortal or everlasting home (41:29).

Dar: The abode of ruin (14:29).


Dar: The Abode or Mansion of Eternity (35:36).

Dar: The mint; the perishable abode;

Dar: The Everlasting Abode; the abode or country of the enemy or enemy country. Dar also means, a country or district; a city, town or village. The plural is دُوْرَ and دُوَارٍ.

Dar: They went forth from their homes.

Dar: They ravaged your cities or your country or your homes (17:6).

Dar: They ravaged your cities or your country or your homes (17:6). Dar also signifies, a tribe.

Dar: The tribe of the sons of such a one passed by us. It also means a year (عَلَى) and a long time (دُارَ). Dar: The city of the Holy Prophet i.e. Madina.

Dar: Those who entered the city i.e. Madina (59:10); also means the Hereafter.

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Dar: Those who entered the city i.e. Madina (59:10); also means the Hereafter.
There is not in the house anyone. Thou leave not any one of the disbelievers in the land.

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.

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.

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.

We make those days come to men by turns.

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.

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.

It relates to the present world and to the next world and it is said that the former of those two worlds signifies...
prevalence, predominance or victory and the latter the transition of wealth from one people to another.

داَمٌ [aor. inf. noun دَوَّنَ and دَوَّنَ] : (1) It (a thing) continued, lasted, remained long; (2) or for ever.

\( دَامَ مَلَكَهُ \) : May his dominion continue long.

\( دَامٌ عَلَيْهِ or دَامٌ عَلَى الْأَمَرِ \) : He kept constantly to the affair.

داَمَ : Means continuance; because ما is a conjunct noun to دَامٌ and it is not used otherwise than adverbially, like as infinitive nouns are used adverbially.

إِلَّا دَامٌ مَالِكٌ ذِبَاحًا 

: So long as the heavens and the earth last (11:109). 

\( دَامَ ﷺ ﷺ \) : Unless thou keep standing over him (3:76).

داَمَ also means, he was or became tired or fatigued or it (a thing) circled or revolved.

داَمَ الدَّلُّوُ : The bucket became full.

داَمَ (act. part.) and plural دَاَمُونٌ : Perpetual, permanent, everlasting. دَاَمُونٌ is one of the attributes of God i.e. He who lasts for ever. دَاَمُونٌ 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).

لاَّ يَصِلُهُمْ دَاَمُونٌ ﷺ ﷺ : Who are constant in their Prayers (70:24).

داَنَ [aor. inf. noun دُونَ] : He or it was or became low, base, vile etc. or weak.

دُونٌ : 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.

داَنَ : Zaid is below thee in rank or above thee.

داَنَ رَجَلٌ دُونُ : A base man.

داَنَ : This is the inferior of that. Also means, otherwise.

: 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.

: 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 دُونٌ 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. دُونٌ : 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.

دَانَ [aor. 
يدَنُ inf. noun [ذَينِ : The man borrowed, took or
received a loan or sought a loan and became indebted. : He gave or
granted a loan to him for a certain period so that he owed a debt; or he
sold a thing on credit or gave or granted him credit; he requited,
compensated or recompensed him. : Like as thou
repayest, thou shalt be repaid; or like as thou doest, it shall be done to
thee. : O God, requite them with the like of which
they do to us (a tradition). : They sold and bought with one
another on credit. : When you deal one with another upon
credit; when you borrow one from another (2:283). : A debit; a
debt such as has an appointed time of falling due; : He owes a
debt. : To him is due a debt. : He bought on credit. : He borrowed; he incurred a debt.
: He may have bequeathed or of debts (4:12). also means death.
: May God smite him with his death.

دَانَ [aor. 
يدَنُ inf. noun [ذَينِ : He obeyed: This is the primary signification or
as some say, the primary signification is: He was or became abased and
submissive or became obedient and abased. : He followed
such a thing as his religion. : He became a Muslim; he
followed Islam. : And they do not follow the true
religion (9:29). also means, he disobeyed; he became mighty and
strong; or high and elevated in rank. Thus the word possesses contrary
significations. : He made him to do which he disliked; he abased or
enslaved him; he ruled, governed, managed him or it; he possessed it or had authority over it. َذَانِ دان also means, he became accustomed or habituated to good or evil. َذَانِ دان ؛ رَبِّ ذَانِ دان also means, he did good to him. َذَانِ دان (1). Obedience and submissiveness; َرَبِّ ذَانِ دان which means religious belief. It is syn. with َذَانِ دان (3). a particular law, statute; or an ordinance or dominion or government, َذَانِ دان which means religious belief. He could not have taken his brother under the law (or in the dominion). of the King (12:77); (4). reckoning or judgement; َذَانِ دان The Master of the Day of Judgement (1:4). َذَانِ دان Let not pity for the twain take hold of you in executing the Judgement of Allah (24:3), َذَانِ دان : Surely, the Judgement or reckoning will come to pass (51:7); َذَانِ دان 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, َذَانِ دان which means religious belief. He used to conform with usages inherited from fore-fathers; (6). custom or habit and business, َذَانِ دان This has always been my custom; (7). a way of acting or conduct; (8). state, condition or case; (9). a property (自豪ة); (10). disobedience; (11). recompense or compensation or requital, َذَانِ دان (Day of requital). (1:4); (12). compulsion against the will, subjugation, ascendancy or ruling power, mastery; (13). Retaliation; (14). a constant or gentle rain. َذَانِ دان (plural َذَانِ دان). َذَانِ دان (1) : Repaid, requited, compensated or reckoned with, َذَانِ دان : Shall we indeed be requited (37:54); َذَانِ دان (2). Possessed; owned, held under authority; slaves; َذَانِ دان : Shall we indeed be paid in possession, َذَانِ دان : If you are not to be called to account or if you are not in bondage to Us (56:87). َذَانِ دان and َذَانِ دان : A debtor. َذَانِ دان 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. That is thy brother. 

This is thy sister. 

Those are thy brothers. 

These are thy brothers. 

They are following in my footsteps (20:85). The letter which is used to give notice to a person addressed of some thing about to be said to him is prefixed to. Thus you say: What is the matter with this Messenger (25:8). And approach not this tree (7:20). Verily these two are sorcerers (20:64). Belonging neither to these nor to those (4:144). One also says, affixing to the of allocation (meaning that) relating to an object that is distant or according to general opinion to that which occupies a middle place between the near and the distant. Those two men came to me: So these shall be two arguments from thy Lord (28:33). These are on guidance (2:6). You also add as a corroborative, so that you say (meaning that), relating to an object that is distant by common consent. In that verily is a reminder (39:22). That is your Lord (10:4). This Book, there is no doubt in it. 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. is syn. with when it falls after and which are used as interrogative. What it is that thou didst. Who it is that is in the house. What is it that they should expend (2:216). Like this or thus. Is this thy throne like this (27:43). Is this he whom Allah has sent as a Messenger (25:42).
In like manner was the word of God proved true (10:34).

### ذَابَ
[inf. noun ذَابَةً] He collected the thing.  
He drove the beast.  
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.  
Aذَابُهُمُ الصَّيْعَ أو الدُّنْبُ
is a proverb applied to him who is charged with the murder of another.  
And the wolf devoured him. (12:18)

### ذَأَمَ
[aor. ذَأَمَم] 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.  
He compelled him to do such a thing against his will.  
Blamed; despised; disgraced; driven away or vanished (pass. part.).  
Get out hence despised and banished (7:19)

### ذَبَّ
[aor. ذَبَّ] He repelled from him; he defended him.  
He drove away the fly or flies.  
ذَبَبُ الدُّنْبِ
also means he went hither and thither not remaining in one place.  
ذَبَبُ (singular and plural and ذَبَبَةً is singular): Fly or flies.  
لَنْ يَخْلُقُوا ذَبَبًا: They cannot create even a fly (22:74).  
إِنَّهُ لَا وَحِيٌّ مِنَ الدُّنْبِ: He is more frail than a fly.  
ذَبَبُ also means, continuous evil or harm.  
أَصَابَهُ ذَبَبًا: 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.  
ذَبَبُ الفَوْمُ  
ذَبَبَةً: He left or made him to be confounded and perplexed; he made him wavering or vacillating.  
ذَبَبَ بَيْنَ أَمْرِينَ  
ذَبَبَةً: He wavered or vacillated between two affairs.  
ذَبَبَةً: Their state of affairs became unsteady. (inf. noun ذَبَبَةً).  
ذَبَبَةً: Wavering, vacillating; one who does so; (plural ذَبَبَةٌ).  
ذَلِكَ: Wavering between this and that (4:144).
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.q. 

But correctly is in the throat and is in the pit above the breast, between the collar-bones, where camels are stabbed, being used in relation to camels and in relation to other animals. He slaughtered or sacrificed for him by way of expiation. He also means, he slaughtered or slew in any manner.

Then they slaughtered her (2:72). signifies the same as except that it applies only to many objects, whereas applies to few and to many. Moreover signifies, he did the act of slaughtering thoroughly, fully and also mercilessly. He slaughtered their sons and slaughtered them mercilessly (28:5). An animal intended to be slaughtered; an animal that is slaughtered or sacrificed. And We ransomed him with a great sacrifice. That which is slaughtered; or that which is fit for sacrifice. (feminine): Animal to be sacrificed soon.

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. A one does not treasure in his heart good advice. The works of the believers are his treasures. And what you will store up (3:50).

He sprinkled or scattered the salt. God spread His servants upon the earth. The ground put forth the plant. (used as singular and plural, and is used as plural): Children or offspring of a man, male or female; little ones or young ones; descendants; progenitors or ancestors, : We carried their offspring (or their progenitors) in the laden ship (36:42); women. Descendants one of another (3:35). And he has weak
offspring (2: 267).

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 (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). i. e. hoof. also signifies the forepart of a spear. : Stretching out his forelegs on the threshold (18:19). : Its length or measure is seventy cubits
The wind raised it, carried it away, scattered it. Dry grass broken into pieces which the winds scatter (18:46). The thing flew away or became scattered in the wind. Dry grass broken into pieces which the winds scatter (18:46). The wind blew violently so that the trees fell down upon the ground. The time gave a violent cry for the people of Barmak and on account of that cry they fell prostrate upon the ground. When the time fell prostrate upon their faces (17:108).

He was or became obedient to him; he acknowledged or confessed to him; he was or became lowly, humble or submissive to him. He confessed to my right willingly. If they consider the right to be on their side they come to him running in submission (24:50).

He struck his chin; he struck or beat him with a stick. He put his chin upon his staff. The chin (plural): They fell down prostrate with their chins to the ground (on their faces). The wind blew violently so that the trees fell down upon the ground. The time gave a violent cry for the people of Barmak and on account of that cry they fell prostrate upon the ground. They fall down prostrate upon their faces (17:108).

He remembered him or it; he recollected it; he preserved it in his memory; he spoke or talked of him or it. Remember My favour upon you when I had forgotten it. And remember when He made you inheritors of His favours (7:70). This is called: To remember with or in the mind.

He mentioned it, told it; related it. I mentioned or told or related to such a one
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.

He gloriied God and extolled His greatness; he asserted His unity; 

also means, he prayed to God or offered prayers to Him, remembered Him.

And when you are safe, then remember or glorify God or celebrate His praises or offer your prayers to Him (2:240).

Those who glorify God or sing His praises standing, sitting and lying on their sides (3:192).

God bestowed His favours upon him or He called him to His presence to do him favour.

He spoke well of him or praised him or he spoke ill of him and mentioned his faults.

If thou speaks ill of me, thou wilt assuredly repent.

Is this the one who makes an evil mention of your gods (21:37).

He was mindful of his right and did not neglect it.

Be ye mindful of and neglect not to be thankful to God for His favour (2:232).

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).

He struck him upon his penis.

(1). He reminded him or caused him to remember him or it;

(2). He exhorted; admonished him or gave him good advice and reminded him of the result of affairs,


An admonisher.

Admonish, for thou art an admonisher (88:22).
(7:131) and so is (ذُکُرَ) مَثَلًا: May reflect; or take heed or remember (2:222 and 7:4). He remembered (or became reminded) after a time (12:46). (1). 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, (حتى أحدث كنت من ذُكر): 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), (وأَنَّهُ لَذُکُرُ لَكَ وَقُومُكَ): 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): إن هُوَ إِلَى ذُکُرُ: It is nothing but an exhortation or reminder for all peoples (38:88). Besides all the meanings given under ذُکُر, signifies 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. ذُکُرُ: Exhortation; admonition; a reminding; remembrance; mention, (فَمَأْ عَلِّمَ مِن ذُکُرَ): What hast thou to do with the mentioning thereof (79:44). When their admonition has actually come upon them (47:19); Repentance. (وَأَمَّنَّ اللَّهُ الذُّکُرَ): Of what avail shall be his repentance (89:24); being reminded or caused to remember, ذُکُرى لِأَوْلِي الْأَلْبَابِ (38:47): A reminder or an exhortation.
ذَكَر

for men of understanding (38:44). 
إنَّ ذِكْرَةً لِّمَّنْ يَعْلَمَ
But as an exhortation for him who fears God. 
وَهَبْنَا لِهِ ذِكْرَةً
We have made it a reminder (56:74). It is infinitive noun of
وَسَعَانَا ذِكْرَةً
so is. 
إِنْ كَانَ كَبِيرٌ عَلَيْكُمْ ذِكْرَيْنِ
If my sojourn here and my reminding you of your duties offend you (10:72).
ذِكْرَيْنِ
(plural of which ذَكَرَاتَ is feminine) is act. part.: One who remembers.
ذَكَرَيْنِ
Those men and women who remember God (33:36).
ذِكْرَةٍ
: Reminder; exhortation; 
ذِكْرَةً
A thing spoken of or mentioned. 
ذِكْرَةٍ
A thing spoken of (76:2). 
ذِكْرَيْنِ
Male; of the male sex.
ذِكْرَيْنِ
: The male is not like the female (3:37). 
ذِكْرَيْنِ
(2 males). 
ذِكْرَيْنِ
(6:144). (ذَكَرَانَ are plurals).
ذِكْرَيْنِ
: Exclusively reserved for our males (6:140). 
ذِكْرَيْنِ
: Do you, of all peoples, approach males (26:166).

ذَكَارْ
[aor. inf. noun ذَكَارُ]
ذَكَارُ الدَّبِيْحَةِ
: He slaughtered the animal and 
ذَكَارُ الدَّبِيْحَةِ
: He slaughtered the animal in the manner prescribed by the 
ذَكَارُ الدَّبِيْحَةِ
law termed 
ذَكَارُ
: Except that which you have slaughtered as 
ذَكَارُ الدَّبِيْحَةِ
prescribed by the Law (5:4). 
ذَكَارُ الدَّبِيْحَةِ
: Particularly applied in 
ذَكَارُ الدَّبِيْحَةِ
the law to signify the destroying of a life in a particular manner, exclusive 
ذَكَارُ الدَّبِيْحَةِ
of any other manner. 
ذَكَارُ
: He became advanced in age and big 
ذَكَارُ
bodied or corpulent; he attained to full growth or age. 
ذَكَارُ
: He became sharp in mind; quick of understanding, perception or 
ذَكَارُ
intelligence. 
ذَكَارُ
: Having sharpness or acuteness of mind. 
ذَكَارُ
: Sharpness of intellect.

ذَلُّ
[aor. inf. noun ذَلِّلُ]
ذَلِّلُ ذَلِّلًا ذَلِّلًا ذَلِّلًا
: He was or became low, base, 
ذَلِّلُ ذَلِّلًا ذَلِّلًا
paltry, contemptible, humble and weak. 
ذَلِّلُ
: The beast became easy, submissive or manageable 
ذَلِّلُ
act. part.). 
ذَلِّلُ
: The road was or became beaten or trodden so as to become 
ذَلِّلُ
easy to be travelled. 
ذَلِّلُ
: Before we were humbled or abased (20:135). 
ذَلِّلُ
: He made or rendered a man and beast easy, submissive 
ذَلِّلُ
or manageable or subdued and brought to subjection, (inf. noun ذَلِّلُ).
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). 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).

Thou abasest whom Thou pleasest (3:27). 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). 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). 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). 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).

With the decrees of God take their appointed course. 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 الدلُّ is a consequence of subjection and الدَّلُّ 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. And they were smitten with abasement (2:62). 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). And follow the ways of thy Lord which have been made easy for thee (16:70). 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] [aor. inf. noun] َذَمَّةٌ : He blamed him or found fault with him or censured him. َذَمَّ : He was satirized. َذَمَّ : He did or said that for which he should be blamed or found fault with. َذَمَّةٌ : He granted him protection or refuge. َذَمَّ : He took a promise or an assurance or security or safety in favour of or against him. َذَمَّةٌ : 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; sureship. َذَمَّةٌ : They would not preserve any tie of relationship or covenant in respect of you (9:8). َذَمَّةٌ : Thou art in the protection of God. َذَمَّةٌ : I am responsible for such a thing. َذَمَّةٌ : Blamed or found fault with; censured or reprehended. َذَمَّةٌ : A person blamed. The expression is used for those non-Muslims with whom a Muslim state has made a compact and who pay poll-tax to the State, in return for which the State is responsible for their security and freedom. َذَمَّةٌ : They have a charge or crime against me (26:15). َذَمَّةٌ : Then will

[plural] [aor. and inf. noun] َذَاذَبٌ : He followed his tail, not quitting his track. َذَاذَبٌ : He committed a sin, crime, fault, frailty, shortcoming misdemeanour; natural failing. َذَاذَبٌ : 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 َذَاذَبٌ means, such errors and mistakes as bring about a harmful result and render one liable to be called to account. It differs from َذَاذَبٌ in being either intentional or committed through inadvertence; whereas َذَاذَبٌ is peculiarly intentional. Plural is َذَاذَبٌ and َذَاذَبٌ is also sometimes used as plural. َذَاذَبٌ : They have a charge or crime against me (26:15). َذَاذَبٌ : Then will
they confess their sins (plural). And Thou forgives 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. مَلْعَبٌ: Like the share of their fellows (51:60); metaphorically it is applied to "rain".

dَهْبُ [aor. dَهَبْ]: He went or passed along; marched; journeyed; proceeded; passed away; departed. Syn. with

وُلْ: If a dَهَبْ: Your strength depart from you or become exhausted (8:47). So let not thy soul waste away in sighing for them (35:9).

فَلَآ يَدْهِبُ فَنَفَسُكُ عَلَيْهِمْ حَسَاّبَ: He went, repaired, betook himself, or had recourse to him or it. فَلَآ يَدْهِبُ لِثَلَّتِهِ: Then he went to his kinsfolk, strutting along (75:34).

فَلَآ يَدْهِبُ عَنْهُ: He or it went from, quitted, relinquished or left him or it. فَلَآ يَدْهِبُ عَنْ أَفْوَادَهُ: And when fear left Abraham (11:75).

فَلَآ يَدْهِبُ السَّمَأُ: His reason or intellect left or forsank him or his heart. فَلَآ يَدْهِبُ لَحْمَهُ: His flesh wasted away.

فَلَآ يَدْهِبُ مِنَ الْأَرْضِ: He went into the open country or out of doors, to satisfy a want of nature.

فَلَآ يَدْهِبُ عَلَيْ الشَّيْءَ: The thing escaped my memory; it became confused or vague to me.

فَلَآ يَدْهِبُ 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.

فَلَآ يَدْهِبُ اللَّهُ بِنُورَهُ: God took away their light (2:18). And these two take away or destroy your best traditions (20:64).

فَلَآ يَدْهِبُ عَنْ أَذْهَابِهِ: He removed, expelled, 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.

فَلَآ يَدْهِبُ عَنْ الحُرُنَ: You exhausted your good things in life (46:21).

فَلَآ يَدْهِبُ عَنِ السَّمَأَتِ: Surely, good works drive away (or put away or make an end of) bad works (11:115).

فَلَآ يَدْهِبُ إِلَى فَوْلٍ إِلَيْهِ: Such a one holds the creed or opinion of Abu Haneefa.

فَلَآ يَدْهِبُ إِلَى ذَهَابٍ يَهَ: He tried every way or procedure or did his utmost in seeking the thing.

فَلَآ يَدْهِبُ إِلَى ذَهَابِ أَبِيَ: He resembled his father. ذَهَابُ (inf. noun).
We are able to take it away or We determine its taking away (23:19).

We determine its taking away (act. part.): Going, departing etc.; or one who goes etc.

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.

and He forgot it or neglected it or neglected it intentionally and became diverted from it. He 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 forgetfulness.

The day when you see it, every woman giving suck shall forget her suckling (22:3).

\[ \text{Meaning: } \text{a possessor, an owner, a lord or master but often better rendered as "having" "possessing", "possessed of" or endowed with.} \]

And remember Our servant David, man or possessor of strong hands (38:17).

As determined by two just men (5:96).

Two being a way to the Owner of the Throne (17:43), [singular dual masculine (nom. case). Sought out a way to the Owner of the Throne (17:43), [singular dual masculine (nom. case).]


dual masculine (accu. and gen. case).]

Plural masculine (nom. case).]

dual masculine (accu. and gen. case).]

dual masculine (accu. and gen. case).]

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).

The two having many varieties of trees (55:49).
garden bearing bitter fruit (34:17). And if they be with (possess) child (65:7), and and and and and are also used as prefixed noun as meaning "something in possession" and not "a possessor". The woman brought forth what was in her belly.

Dar. inf. noun: He drove away or repelled him.  
Dar. inf. noun and Dar. inf. noun: He drove away or repelled, or kept back or debarred the camels from the water, or prevented them from coming to it.  
Dar. inf. noun: He defended his honour.  
Dar. inf. noun: He dispelled from me anxiety and grief.  
Dar. inf. noun: Two women who were keeping back their camels or flocks (28:24).

Dar. inf. noun: He tasted it or he tried or knew its taste.  
Dar. inf. noun  and Dar. inf. noun: when they both tasted of the tree (7:23).  
It is originally said of that of which little is taken; when much is taken, the word  is used. By amplification is used to signify perceiving, besides taste, all other objects of the senses and states or conditions; it is not restricted to the sense of the mouth.  
Dar. inf. noun: Taste you i.e. experience, feel etc., the punishment of burning  
Dar. inf. noun: They will not taste death therein (44:57).  
Dar. inf. noun: And you will taste evil (16:95).  
Dar. inf. noun: Such a one tasted or experienced i.e. knew it by its falling.  
Dar. inf. noun: He tasted or experienced or felt the sweetness of faith.  
Dar. inf. noun: He pulled the string of the bow for the purpose of trial, that he might see what was its strength.  
Dar. inf. noun: I knew or tried or tested what qualities etc. such a one possessed.  
Dar. inf. noun: He made him taste the thing.  
Dar. inf. noun: They tasted or experienced the evil consequences of their affair (59:16).  
Dar. inf. noun (act. part.) of which plural is  of  (feminine of  (act. part.) of which plural is  (feminine of  .  
Dar. inf. noun: Every soul shall taste of death (3:186).  
Dar. inf. noun: Surely, we shall taste the punishment (37:32 and 39).  
Dar. inf. noun: The faculty or power of taste.
The news spread, became published, divulged or diffused.

He spread or published the news.

He divulged or disclosed the secret.

He took away the thing.

They spread it about (4:84)
10

باب الْرَأِئِ

ر

Rā

Numerical Value = 200
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. He hit or hurt his head. He kissed his head. 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 went at random. He had three children born to him one after, or near after another. I have one head of sheep or goats. also means the extremity of a thing or the end thereof; a head, cape or promontory; the hilt of a sword. The capital or principal of property. Though it were the heads of serpents (37:66). 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. And We placed compassion and mercy in the hearts of those who accepted him (57:28). Compassionate; very merciful. It has an intensive signification. To the believers he is compassionate and merciful. is one of the epithets used for God. And Allah is Compassionate to His servants (2:208). Pity, compassion; utmost degree of mercy.
of you (24:3).

٢٤:٣ ="I saw him or it."

٢٤:٣ ="He saw that his shirt was torn."

١٢:٢٩ ="He saw him or it with the eye and also with the mind."

١٢:٢٩ ="He saw his shirt torn; and with what serves for the same purpose as the organ of sight."

٩:١٠٥ ="Work and Allah will see what you do, because the sense of sight cannot be attributed to God."

٧:٦٧ ="I suppose or fancy that Zaid is going away."

٧:٦٧ ="We suppose or fancy or think that you have foolishness in thee."

٨:٤٩ ="I see by reflection or consideration what you see not."

٤٩:٤٩ ="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 ما كذب المولى مارى : The heart did not belie what he saw mentally."

٣:١٤ ="They were thinking them to be twice as many as they according to the evidence of the sight of the eye."

٣:١٤ ="He formed or held an opinion respecting the affair."

٣:١٤ ="I struck or fixed a banner into the ground."

٢٢:٣ ="Thou shalt think or regard people to be drunken."

٢٢:٣ ="I kindled the ."

١٤:٣ ="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."

١٤:٣ ="Allām ٢٤:٣ ="I knew, thought or regarded Zaid to be learned."

٣٠٤
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). 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. When the two groups or armies saw each other or approached and faced each other so that each was able to see the other. I made him see the thing i.e. I showed him the thing. 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. Sight of the eye like i.e. mental perception, judgment; intelligence; or forecast; belief; skill in affairs; opinion.
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 حَلْمٌ or روُؤِّسٌ 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] رَبَّ : He was or became its رَبَّ or lord, possessor, owner; he possessed or owned it; he had command or authority over it. رَبَّ الْقُوَّمِ : He ruled or governed the people i.e. he was or became their lord, master or chief. رَبَّهُ : He reared, nourished fostered, brought up, him, (i.e. رَبَّة) taking good care of him and acting as his guardian until he attained to puberty and also رَبَّ الْمَرَّةُ صَبْيًا : رَبَّة means, the woman patted her child repeatedly on its side in order that it might sleep. It is said that the primary signification of رَبَّ is the bringing a thing to a state of completion by degrees. رَبَّ النَّعْمَةِ : He increased or rightly disposed the benefaction. رَبَّ الْأَمَراءِ : He put the affair in a proper state; he managed, conducted or regulated the affair and established it firmly. رَبَّ الشَّيْءِ : He collected the thing and possessed it. رَبَّ بَيْنَ الْمَكَانِ : He stayed in the house. رَبَّ : He made the oil fragrant or good and sweet or perfumed it. رَبَّ وَرَبَّ الْوَلَدَ أو رَبَّةٌ (inf. noun رَبِّي بَيْنَ) : He brought up the child and took care of him till he reached his puberty. As they nourished me in my childhood (17:25). رَبَّ : A lord, possessor, an owner of an anything; ( صاحب رَبَّ and مَالِكِ رَبَّ and رَبَّ 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 هُوَ رَبُّ الدَّارِ . غَدَلُ رَبُّ أَلْمَالِ : 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).

The Lord of Lords i.e. God.

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 is 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).

is 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 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 affix and some with
both these affixes together. Of these the most common are ﷲ and ﷳ and ﷳ is the most common of the forms that have the affix may be rendered "few" and "some" and with ﷲ affixed "sometimes" or "seldom" or it may mean "many" and ﷲ affixed "many times", "many a time", "often" or "frequently". As the context may indicate. ﷲ رَضِعْ قُلُبِمُ ﷲ: 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). ﷲ ﷲ (a tradition), O many a female having dress in the present life will be naked on the day of Resurrection. ﷲ is affixed to ﷲ 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 ﷲ 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 ﷲ ﷲ: Often do the disbelievers wish that they were Muslims (15:3).

[ar. ﷲ inf. noun ﷲ: He gained or made profit in his traffic. ﷲ ﷲ: But their traffic has brought them no gain (2:17): His traffic brought him gain or profit. ﷲ ﷲ: Righteousness is the best traffic in respect of gain or profit.

[ar. ﷲ inf. noun ﷲ: He waited for good or evil to befall him. ﷲ ﷲ: A thing or an affair or an event put me in expectation. ﷲ: He looked for, expected or waited for the event to come about. ﷲ: 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.

He tied, bound or made it fast. He held back from him or it.

His heart became strong, firm and resolute so that he did not flee from the occasion of fear. God strengthened his heart. God strengthened his heart with patience.

We strengthened their hearts (18:15).

He applied himself perseveringly to the affair. The army kept past or remained on the frontier of the enemy.

The two parties tied their horses at their respective frontiers, each in preparation for the other. In its primary acceptation signifies "two hostile parties" tying of their horses, each at their frontier and each in preparation for the other. signify the same.

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).

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 gazelle rent his snare; The heart; 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.

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. فلكم الرابع: Then you shall have a fourth (4:13):

He entered his fourth year. رَبَعٌ : He (a horse). came fourth in the race.

A fourth. رَبَعٌ : He twisted the rope.

Two or three or four (4:4). رَبَعٌ (feminine) and ارْبَعِ (a masculine noun of number) meaning four.

If she bears witness four times (24:9). شهادة: Why did they not bring four witnesses (24:14).

Quadrupeds. رَبَعٌ: And When We made Moses a promise of forty nights (2:52).

Fourth. رَبَعٌ: He is one of the four.

The fourth was their dog (18:23).

The property increased and became augmented; it increased by usury. وَما اِتِّبَعْنَ مِنْ رَبَعٍ لَّيْبُوا: 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. رَبَعٌ also means, it became high.

The boy grew up. رَبَعٌ: A company of men.

The horses panted or were or became out of breath. رَبَعٌ: I ascended the hill or the elevated ground.

I took more than I gave. رَبَعٌ: He (God) will increase charity or alms (2:277).

The earth became large and swelled. رَبَعٌ: The earth became large and swelled.

It stirs and swells (22:6). رَبَعٌ: I brought him, I nourished him or it.

Did we not bring thee up among us (26:19).

A large company of men or ten thousand. رَبَعٌ: One million. رَبَعٌ (it is also pronounced رَبَعٌ): 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: 

كلّ قرض يحرى منهّ فهمه رباً: Every loan advanced to draw profit is i.e. interest. 

يُمحَّى الله الزورا: Allah will abolish interest (2:277). 

راب: Increasing or augmenting. 

أَرْبَى: More numerous; more powerful; more abundant in wealth. 

أَرْبَى: Lest one people become more powerful, more numerous or more abundant in wealth (16:93).

[ar. inf. noun رَتَع] : 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. 

رَتَع فَلَانَ فِي مَال فَلَان: Such a one acted as he pleased in eating and drinking the property of such a one. 

وَرَتَع: We went out sporting and enjoying ourselves. 

وَرَتَع: Send him with us tomorrow that he may enjoy himself and play (12:13). It is said in a hadith: 

أَفْحَدْهُم: And He punished them with a punishment exceeding other punishments; a vehement punishment (69:11). 

أَرْبَى: More numerous; more powerful; more abundant in wealth. 

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أَرْبَى: Lest one people become more powerful, more numerous or more abundant in wealth (16:93).
[aor. inf. noun رَتَّلٌ: The thing was or became well arranged. رَتَّلُ التَّعْرُضَ (inf. noun رَتَّلٌ الكَلاَمَ): He put together and arranged well the component parts of the speech and made it distinct. رَتَّلُ 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.]

رَجَّحٌ : 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. رَجَّحُ: When the earth shall be convulsed with violent convulsion (56:5). رَجَّحَ الْبَابَ: He shook the door violently.

رَجَّاجٌ : He postponed, put off, deferred or delayed the affair. رَجَّاجَةُ البَاحِلٌ: She was or became near to giving birth.

رَجَّرُ : He recited poetry or he versified in the metre terms رَجَّرُ. رَجَّرُ: 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 uncleanliness or uncleanness; idol-worship; plague or pestilence. رَجَّرُ: We sent down upon the transgressors punishment from heaven (2:60). رَجَّرَ 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).

The sky thundered violently and became in a state of commotion preparatory to rain. The camel brayed violently. [aor. inf noun ڑًہےب اُنکم ڑًہس] : That He may remove all uncleanness from you (33:34); [aor. inf. noun ڑًہس] : For all that is unclean: So leave them alone, for surely they are filthy or unclean people (9:95); [punishment, قًّد وٹٌف] : Indeed there have already fallen upon you punishment and wrath from your Lord (7:72); [a sin or crime; (6). 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. 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. رًّجٌع 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. لَنِّي رَجَعُوا إِلَيْ السَّمَتْرَةٍ: If we return to the city (63:9). فِلَمَّا رَجَعُوا إِلَيْ أَبِيَّهُم: So when they returned to their father (12:64). أَنَّ لَيْوَكَ الرَّجُعُ: Surely unto thy Lord is the return (96:9). ثُمَّ إِلَيْكَ مَرَجَعُكَمُ: Then unto your Lord shall be your return (39:8). The woman returned to her
family (by reason of divorce or the death of her husband); رجع: He became poor. رجع من سوءه: He returned from his journey. رجع عن الذنب: He relinquished sin i.e. he repented. رجع في قوله: He returned against him or to attack him. رجعه: He retracted his saying. رجعوا: (inf. nouns رجع and مرجع) as also رجع: He made or caused him or it to return or revert; he sent back, turned back him or it. فَإِذَا رَجَعَ اللّهُ إِلَى طَائِفَةٍ: And if Allah return thee to a party (9:83). فَرَجَعْناَ إِلَى أمْكَ: So We restored thee to thy mother (20:41). رجعان رجع إلى الحوامب: (inf. nouns رجع and و رجعان) ماذا يرجعون: What answer they return (27:29). أَفَلَا يُرَوُونَ الّا يُرِجَعُ الْيَمِينُ قُوَّالًا.: Could they not see that it returned to them no answer? (20:90). رَجَعْتُ الأَكْلاَمَ: (inf. noun): (1) I returned the speech or I repeated it; I rebutted or rejected or repudiated it in reply. رَجَعُ: Holding a disputation with one another or it means rebutting one another's saying or blaming one another (34:32). رَجَعَاهُ: They two (a man and his divorced wife) returned to each other by marriage or returned together to the marriage state. فَإِنَّلَيْهِمْ أَنْ يَرَجُوا: Then it shall be no sin for them to return to each other (2:231). رجع (inf. noun): (1) Return; ذلك رجع بعيدة: That is a return far from possible (50:4); (2) rain; والسماء ذات الرجع: By the heaven that has rain (86:12), because God returns it time after time or because the clouds raise the water from the seas and then return it to the earth, or the verse means, by the clouds that give rain after rain or it means, by the heaven that returns in every revolution to the place whence it moved; (3) hail, because it gives back the water that it takes; (4) thunder; (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 season because it returns every year. رجعى (inf. noun): Return. إن إلى رجوك الذي رجعى: Surely unto thy Lord is the return (96:9). ثم إلى مرجعكم: (inf. noun). راجعون: (act. part.): One who returns. It also means, a woman who returns to her family in consequence of the death of her husband. كَلْ إِليِّنا رَجَعُونَ: All will
return to Us (21:94). A return; a single act of returning.

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.

It (a thing) was or became in a state of motion, commotion, convulsion or disturbance or in a state of violent motion, commotion etc. The earth quaked or was or became in a state of violent agitation or commotion. His hand or arm trembled (by reason of old age or disease). The heart became agitated. The thunder made a rumbling or confused noise in the clouds. The people prepared themselves for war. The fever caused him to shiver. The teeth fell. The earth-quake seized them (7:92). So the earth-quake seized them (7:92). The quaking one shall quake or the first blast on the Resurrection Day shall resound (79:7).

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. He had a disease or complaint of leg or foot. He hugged the woman light. The leg of a human being or
of a bird and the hind leg of a quadruped; cont. to plural and dual). 

Strike with thy feet (38:43). 

Of them are some that go upon two feet (24:46). 

Have they feet where with they walk (7:196). 

(plural رجل (x) : Large part of a thing; an army. 

Dual). 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. 

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. 

He fashioned thee into a man (or perfect man (18:38). 

Of his people seventy men (7:156). 

Whom neither merchandise nor traffic diverts (24:38). 

Footman; a pedestrian, the opposite of فارس or one having no beast to ride upon in a journey. This word is used both as singular and plural and is also the plural of رجل which means, a footman. 

And urge against them thy horse men and thy footmen (17:65). 

He suddenly attacked them with his horsemen and footmen. 

They will come to thee on foot (22:28). 

If you are in a state of fear, then on foot or riding (2:240). 

A great walker: A man who walks much.

[ar. inf. noun رجم : He cast stones at or pelted him with stones or he struck and killed him; he stoned him to death; he drove him away. 

We have made them for casting at the devils or for driving them away (67:6). 

If they should prevail against you, they would stone you (or stone you to death) (18:21). رجم also means, he cursed him, abused him, boycotted him or forsook.
him and drove him away. 

: If thou cease not I will surely cut off all relations with thee (19:47).

: The man conjectured or spoke conjecturally.

: He spoke of that which he did not know, without evidence and without proof.

: Guessing or conjecturing at random (18:23).

: 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.

: From Satan the rejected.

: is syn. with (plural): Thou shalt be of those who are stoned (26:117).

: He hoped for the thing; he was afraid of it.

: I did not fear thee.

: 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).

: Hope, (it is the cont. of ) 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 a person in whom great hopes are placed.

: Thou wast amongst us one in whom we placed great hopes (11:63).

: Side; the side of a well from its top to its bottom and of the sky and of anything (plural).

: And the angels will be standing on the sides thereof (69:18).

: Postponed, put off, deferred or delay.

: And there are others whose case has been postponed or deferred for the decree of God (9:106).

: Thou mayest defer the marriage of any of them (33:52).

: 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. Thou has come to, found, or alighted in ampleness, or thou art welcome. No welcome for them, they must burn in the Fire (38:60).

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. 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 (12:71). Saddle-bags; abodes, houses or habitations; camels' saddles. 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
The act of saddling the camels; a departure or journey; death. Syn. with رحل: Our departure has drawn near. Syn. with مكة: Mecca is the object of my journey.

[аор. inf. noun رحمان and رحمية] رحم: 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 = إنما رحم ربي. الرحم على الله: Save that whereon my Lord has mercy (12:54).

رحم: Mercy or compassion; or tenderness or kindness; or beneficence or forgiveness or an inclination to show one of these. رحم الله وبركاته: The mercy of Allah and His blessings (11:74).

رحم: Had it not been for Allah's grace towards you and His mercy (2: 65).

رحم 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 رحم is of two kinds, namely gratuitous and obligatory; (1). the first kind embraces everything: رحمي وسعه كل شيء: My mercy encompasses all things (7:157); (2). The obligatory is that which is promised to the pious and the doers of good. إن رحم الله قريب من المحسنين: The mercy of God is nigh unto those who do good (7:57).

رحم also means, (3) sustenance or the means of subsistence, as perhaps in (41:51); (4). rain: هو الذي يرسل الرياح يبرد نين بني داى رحميه: 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. و إذا أدعنا الناس رحم: And when We make people taste of mercy (comforts of life) (10:22 and 30:37).

And as to blood relations: أولو الراح: Blood relations. أو أولوا الراح أو ذوي الراح: Womb; relationship, particularly by the female side; tie or ties of relationship.
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 رحم like علم and فعالان and علیم and فيعيل in the measure of فعالان. 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 فعالان thus conveys the idea of fulness and extensiveness, while the measure of فيعيل denotes the idea of repetition and giving liberal reward to those who deserve it. Thus the word رحم would denote "mercy comprehending the entire universe", whereas the word فيعيل denotes, "mercy limited in scope but repeatedly shown." In view of the above فيعيل is He Who shows mercy gratuitously and extensively to all creation without regard to effort or work and رحم is He Who shows mercy in response to and as a result of the actions of men but shows it liberally and repeatedly. رحم: The Gracious, the Merciful, Master of the Day of judgement (1:3-4). Moreover فيعيل is applicable to God only, while the latter is applied to man also. وللمؤمنين رؤوف رحم: 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 رحم is The Holy Prophet is reported to have said, رحم: God has mercy on only those of His servants who have mercy on others. رحم: Tender among themselves (48:30). رحم (act. part.) : One who takes mercy and فيعيل is its plural and فيعيل means, more or most merciful. فيعيل: Thou art the Most Merciful of those who show mercy (7:152).

رحم [aor. inf. noun رخاء and رخاء] : It (a thing), was or became soft, flaccid, flabby or fragile. رخاء (aor. رخاء). and رخاء (aor. رخاء) and رخاء (aor. رخاء) : The life became easy or plentiful. رخاء : 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).

رَدَّ أَوِّرَدَّ (aor. inf. noun رَدَّ and رَدَّا) رَدَّا: He made him to go back or revert; he returned, rejected, repelled or averted him or it. رَدَّ عَنْ: He made him to turn back with gentleness from the affair or thing. يُرَدُّوا عَنْ دِينِكُمْ: Would turn you back from your religion (2:218). رَدَّوا أَفْقَاهُمْ: They will cause you to turn back on your heels (3:150). رَدَّ الْإِلَيْهِ جُوُابًا: He returned to him an answer. رَدَّ عَلَيْهِ الْسَّلَامُ: He returned to him the salutation. رَدَّ عَلَيْهِ الْأَلْمَرِ: He refused to accept the thing i.e. rejected it. أوِّلَقُولٍ: He repeated the thing or the saying. رَدَّ إِلَيْهِ الْإِلَمَرِ: He referred the case to him. فَرْدُوا إِلَيْ الَّذِينَ اعْتَصَمُوا: So ye refer it to Allah and His Messenger (4:60). رَدَّ الْبَابُ: He closed the door. رَدَّ السَّائِلُ: He turned back the beggar. فَرْدُوا أَيْدِيَهُمْ فِي أَفْوَاهِهِمْ: They turned their hands to their mouths (14:10). رَدَّا: Then We gave you back the power against them (17:7). فَرْدُدُوا إِلَيْهِ: Then We restored (or returned) him to his mother (28:14). رَدَّا: He or it went back or reverted etc. إِرْتَنْـَدُ = إِرْتَنْدُ: He reverted from Islam to disbelief. مِنْ يُرَدُّدُوا مَكْتُومًا عَنْ دِينِهِ: And whoso turns back from his faith (2:218). رَدَّا: He returned or reverted, much or again and again. فَهُمْ فِي رَبِّهِمْ يُرَدَّدُونَ: They waver in their doubts (9:45). فَلاِ رَدَّةً لَّفَضْلِهِ: There is none who can repel His grace (10:108). أَنَّا رَدَّدُونَ إِلَيْكَ: We shall restore him to thee (28:8). (Act. part.) رَدَّا: There is no repelling it (13:12). مَرْدُودُ (Pass. part.): A thing or person returned, reverted. قَوْلُ مَرْدُودٍ: A rejected or rebutted saying. مَالِرْدُودٍ (plural), meaning reverted or returned, restored. غُيُورَمَرْدُودٍ: Punishment that cannot be averted (11:77). أَنَا لِمَرْدُودٍ فِي أَحَافِرَةِ: Shall we be reverted or restored to our former state (79:11). رَدَّا: Anything returned after it had been taken; a reply or answer; a corrupt, bad or disapproved thing. فِي لسَانِهِ رَدَّا: إِرْتَنْدُ: Apostasy.
ٌٍ : An apostate; particularly who returns to disbelief from Islam.

[ar. inf. noun \(ٌٍ\) : He supported or propped the wall by means of a buttress or by a structure to prevent it from falling. \(ٌٍ\) : He strengthened and supported him or it by means of it. \(ٌٍ\) : He helped, aided or assisted him.

ٌٍ : 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.

\(ٌٍ\) : So Thou send him with me as a helper (28:35).

[ar. inf. noun \(ٌٍ\) : He rode behind him on the same beast; he or it followed him or it.

\(ٌٍ\) : A portion of that which you desire to hasten may have drawn near to you or may have become close behind you (27:73).

\(ٌٍ\) : 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.

\(ٌٍ\) : One who rides behind another on the back of same beast.

\(ٌٍ\) : The second blast that shall follow the first. \(ٌٍ\) : A second quaking shall follow it (79:8).

\(ٌٍ\) : (Following one another) Is the plural of \(ٌٍ\) which is act. part. from \(ٌٍ\). \(ٌٍ\) : Angels following one another (8:10).

Synonymous words

[ar. inf. noun \(ٌٍ\) : He stopped up or closed a door, a gap or breach and the like; he stopped up by putting one thing upon another.

\(ٌٍ\) : He patched or pieced a garment.

\(ٌٍ\) : An obstruction; a barrier; a rampart or fortified barrier; a man in whom there is no good.

\(ٌٍ\) : An old and worn out garment, patched and pieced.

\(ٌٍ\) : I will set up a barrier or rampart between you and them (18:96).

[ar. inf. noun \(ٌٍ\) : He perished; he fell into a well; he
tumbled down, into a deep pit. 

He followed his evil inclination and perished (20:17). This is syn. with ُتَرُدَّى which also means he fell or tumbled down from a mountain into a deep pit; he perished; he died. 

When he falls into the abyss of the fire of Hell; when he perishes; when he dies (92:12). 

He caused him to perish or destroyed him. 

Verily thou almost caused me to perish or destroy me. 

He was or became overthrown. 

That which falls from a mountain or an elevated place into a pit and dies; killed by a fall (5:4). 

A covering garment. 

The light and beauty of the sun. 

The beauty of youth. 

Mean, low, contemptible, corrupt. 

Comparative noun meaning worse and worst. (plural ُزَرَقُونَ and ُزَرَقُ يُهُبُ). 

Who are driven or brought back to the worse or worst part of life or most contemptible part there of i.e. a state of decrepitude and dotage (16:71). 

And the meanest follow thee (26:112). 

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), 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 that He will bestow upon him or without his reckoning upon the supply. 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. How much is thy monthly subsistence money or pay. The man to whom the child belongs is responsible for their food and clothing (2:234). Indeed this is our provision (or gift). And He has given me from Himself handsome provision (11:89). (Its intensive is the plural of رزق). Verily God is the Great Giver or Sustainer (51:59). (plural of رزق). Thou art the Best of sustainers (5:115).

رزق [aor. رَسَخُ inf. noun رَسَخَ] (رزق) : It (a thing). was or became firm steadfast, fixed, steady, or settled or established in its place. He became firmly rooted or grounded in knowledge. His love became fixed in his heart. It (said of rain) sank into the earth so that the moistures of the rain and the soil met together. Anything firm, steady, steadfast, settled or established in its place. A firm or firmly rooted mountain. He has a firm footing in knowledge. is the plural of رخص.
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).

[Inf. noun: رَسُولُ (plural), رسِالٌ (plural)]

- He (a camel). was or became easy in pace; or it (hair) became lank, not crisp.
- He sent a Message or letter to him.
- God sent His messengers. We sent a book.
- He let loose his tongue against him.
- We sent punishment upon (or against them).
- We sent Our Messengers to them (5:71).
- He (God) set or sent against them birds (105:4).
- We set the satans on disbelievers; or We give the satans power, complete authority or dominion over the disbelievers (19:84).
- He forsook or deserted him.

A messenger; Muhammad is the Messenger of Allah (48:30). 

- is applied without variation to male and a female and to one and to two and to a plural number sometimes.
- is (as meaning a messenger, is like ) 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 (26:17).
- In (20:48) we have : Say we are the (two) Messengers of God. (20:48) In (26:78). is used as plural.
- They are all enemies to me, except the Lord of the worlds. (plural).
- Then We sent Our Messengers one after the other (23:45).
- is (syn. with ) : 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).
Its plural is رسلٌ and رسلٌ. We will send the she-camel (54:28). We have been sending the Messengers (44:6). 

الرسالَةُ is feminine of مرسلٍ: Meaning a woman who sends a messenger. And I am sending a messenger to them with a present (27:36).

رسالتين (plural رسالات and رسالات) : A message, written or oral; a letter. Also signifies a tract (plural رسائل). 

أَنْبِعَكُمُ رسالتين رَبِّيًّا. (رسالتان) : I deliver to you the messages of my Lord. 

Also the apostolic office or function (7:69). 

رَسُولُ وَرَسَالَةٌ : Thou hast not conveyed His Message (5:68). 

أَفْلَحْ كَذَا عَلَى رَسْلِكِ: Gentleness or a deliberate or leisurely manner of acting or behaving. 

أَفْلَحْ : Act thou at thine ease. 

أَفْلَحْ مَرْسَالٌ: When applied to a Hadith (حديث), means, the hadith of which the ascription is not traced up as to reach to a companion of the Holy Prophet (Peace be upon him).

[ar. aor. inf. noun رسَأ and رسَا] : The mountain was firmly established or fixed upon the ground. رَسَا also means, it (a thing) was or became stationary, at rest, fixed, fast, firm or steadfast. 

رسَأٌ السَّفِينَةُ : The ship cast anchor or became stationary upon the anchor. 

رسَأَ فَقَادَهُمْ فِي الْحُرُبِ : They stood firm in war. 

رسَأَ بَيْنَ الْقُوَّمِ : I effected a reconciliation between the people. 

رسَا الصَّوْمُ : He intended fasting. 

رسَا : He made it (a thing) to become stationary, fixed, fast, firm, steady or stable. 

وَرَسَأَ الْجِبَالُ : And He made firm the mountains (79:33). 

(Act. part.) meaning, stationary, fixed, firm, steady or stable. 

رسَا (feminine). جِبَالٌ رَسِيَّةٌ and رَسَأٌ راَسِيَّةٌ are plurals. 

فَدُورُ رَسِيَّتَيْنِ : A cooking pot that will not move from its place on account of its great size or being fixed in the ground. 

فَدُورُ رَسِيَّتَيْنِ : Cooking vessels fixed in their places (34:14). 

روَاسِيًّا : Firm, fixed mountains. 

وَهَجَّعَ الْأَرْضَ رُوَاسِيًّا : 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 وَمُرْسَيْها : In the name of Allah be its course and its mooring or
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 مرسى). مرساة is the anchor of a ship.

[ær. inf. noun رشدة and رشدة and رشدة and رشدة and رشدة [ær. – inf. noun رشدة and رشدة : He took or followed a right course or way or direction; he held a right belief; was orthodox. إسترشدة signifies the same. رشدة أمرة : He took or followed a right course in his affair. لعلهم يرشدون : 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 رشدة : He attained to years of discretion when he was able to take or follow a right course. ولقد آتنا آراهم رشدة : Indeed We gave Abraham his guidance or right course (21:52). قل بين الرشدة 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). رشدة means the same. فأولئك تحروا رشدا : It is these who seek the right course (72:15). وهى لى من أمرنا رشدة : And Thou provide for us right guidance in our affair (18:11). : I have no power to do you either harm or good. رشادة is syn. With رشدة and رشدة 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 رشدة relates to the things of the present life and to those of the life to come and رشدة only to those of the life to come but this distinction does not accord with Arabic idiom. راشدة (act. part.) and رشيدة : 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." أليس منكم رشدة : Is there not among you one right - minded man (11:79). And the command of Pharoah was not at all right (11:98). (راضد) and راشدين are plural of راشدة.
[aor. inf. noun: رضى and رضي] He lay in wait for him in the way; he wanted or waited for him and so رضاه and رضى, all signify the same i.e. a place where one lies in wait or watches foe and enemy; رضى also means lying or one who lies in wait or ambush or a watcher;

Find a shooting star in wait or ambush for him (72:10).

Then He causes a guard to go before him and behind him (72:28). Also means, a small quantity of rain and of herbage.

He prepared for him the affair. He watched or waited for him with what was good or evil, (رضاه is inf. noun from رضى).

And prepare an ambush for him who warred against Allah and His Messenger (9:107). Hiding place; ambush.

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 begged 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. راضعه : He sucked with him or had him as his foster-brother. أرضعه أمه : His mother suckled him. رضعه الولد : He caused the child to be suckled. يرضعون أولادهم (inf. noun رضاعة) : Shall give suck to their children (2:234). فلن يرضعون لكم : If they give suck to the child for you (65:7). رضيع : A mean and ignoble person who sucks the teats of the she-camel so that nobody should know and ask milk of him. راضع : A mean or niggardly person. أرضع : He sought or engaged a wet-nurse. وإن أرادتم أن تسسترَضعوا أولادكم : And if you desire to engage a wet-nurse for your children (2:234). استُرضعت المرأة ولدَى : I wished that the woman should suckle my child. راضع : Foster-brother. هذا أخى من الرضاعة أو هذا قريبى : This is my foster-brother. وأُخِوا بكم من الرضاعة : And your foster-sisters (4:24). رضاع : Sucking the breast of his mother; a suckling; a mean and ignoble person. لبستم : 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. الرضاع : Meaness. الرضيع also means, mean, ignoble. الرضيع (and مرضعة) : A mother (or other woman) suckling or one having with her a child which she suckles. وَتَذُهَ كُلُ مرضعة مرضعات : Every woman giving suck shall forget her suckling (22:3). وَحَرَّمتَ علَيهِ الرضاعات : And We had already ordained that he shall refuse the wet-nurses, or We had before forbidden foster-mothers for him. The difference between مرضع and مرضعة and according to some is that, whereas مرضع describes a woman in the actual act of giving suck; or مرضع signifies a woman who is about to suckle but has not yet suckled or who has a child with her whom she suckles and مرضعة 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 مرضعة has been used in (22:3).
(plural of مَرْضَعَةٌ is مَرْضَعَاتٌ and that of مَرْضَعٍ is both مَرْضَعَاتٌ and مَرْضَعٍ as given above).

مزَضِعَةٌ originally [aor. inf. noun مَرْضَعَةٌ and مَرْضَعَةً and مَرْضَعٌ and مَرْضَعٍ: He was pleased with him, regarded him with favour, liked him.

Allah is well-pleased with them and they are well-pleased with Him (5:120).

مزَضِعَةٌ عَنْهُ and مَرْضَعَةٍ: He was pleased with them and they are well-pleased with Him.

He was pleased or content with the thing, liked it or approved it or preferred or chose it.

They are content with or like the life of this world (10:8).

I was pleased with it, loved or liked it, chose or preferred it.

I was pleased with him, liked or approved him or chose or preferred him as a companion.

We are pleased with Allah as our Lord and with Islam as a religion and with Muhammad as a Prophet.

I have chosen or approved for you Islam as religion (5:4).

With whose word He is well pleased or whose word of faith He approves or accepts (20:110).

And dwellings which you love (9:24).

مزَضِعَةٌ (inf. noun مَرْضَعَةٌ) : He or it made him to be pleased, contented or satisfied; he or it pleased him or satisfied him; he gave him that, with which he would be pleased.

They would please you with their mouths.

He 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).

Their religion which He has chosen for them (24:56).

Except to him whom He chooses, namely a Messenger (72:28).

They two agreed respecting it or both liked it or approved of it.

When they agree among themselves (2:233).

Mutual agreement.

Weaning the child by mutual agreement (2:234).

Buying and selling is by mutual agreement.

Pleasure, to be pleased.

Allah's pleasure; Syn. with مَرْضَعَةٌ.

Thou seekest the pleasure of thy wives (66:2).

also means a cause or an occasion of being
Piety is a cause of the pleasure of the Lord and displeasure of Satan. Pleased, well-pleased, satisfied; regarding with good will or favour. A state of life that is found pleasing, or with which one is pleased or that which is liked or approved. Piety is syn. with pleasing.

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. Fresh ripe dates before they become dry. These are fresh ripe dates. It will cause fresh ripe dates to fall upon thee.

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. 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.

The sky thundered. Such a one frightened or terrified.
me. Wherein is thick darkness and thunder and lightning (2:20). Thunder. He brought thunder and noise i.e. war. Calamity. 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 pastured the cattle. And you pasture your cattle (20:55). He looked to him with kindness or he had regard for him. He watched his affair, he was mindful of his affair. He watched the stars. I 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. And Who brings forth the pasturage (87:5).

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).

He held himself above or superior to him or it or preferred himself to him or it.

Or they should not have preferred themselves to him or their lives to his life (9:120).

Desiring or wishing; one who desires.

They call upon Us in hope and in fear (21:91).

Desiring or wishing; one who desires.

Dost thou desire not or dost thou turn away from my gods (19:47).

(plural): And 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.

Such a one is toiling in his affair, he will not flag or be remiss.

A people enjoying a comfortable and pleasant life having plenty of every thing.

Its provisions came to it in plenty (16:113).

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.

A road by travelling on which one separates oneself from one's people against their wish or deserted them.

A place of refuge; a place to which one emigrates; a place in which one goes to and fro, seeking the means of subsistence; a fortress or fortified place.
abundant place of refuge (4:101).

राफ़ि (aor. राफ़ि and राफ़ि inf. noun राफ़ि) : 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. राफ़ि : He crushed or broke his neck. राफ़ि : The water broke the vehemence of thirst. राफ़ि : 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: राफ़ि : 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. राफ़ि : When we shall have become bones and broken particles (17:50).

राफ़ि (aor. राफ़ि inf. noun राफ़ि and राफ़ि राफ़ि aor. राफ़ि inf. noun राफ़ि राफ़ि क्लङ्भ) : He uttered foul, unseemly, immodest, lewd or obscene speech in relation to a woman; he talked to a woman in or respecting coition. राफ़ि : 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. राफ़ि : He went into his wife. राफ़ि: 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 राफ़ि : Going in to one's wife. राफ़ि : There will be no foul talk nor transgression during the Pilgrimage (2:198).
رفع

رفع [aor. inf. noun رفعت ورفعت and رفعه] : 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.

رفع الجدار : He propped up the wall.

رفع : 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.

رفع مرفوعة : Passive participle from رفع meaning he who is given a gift.

رفع المرفوعة : Evil is the gift which shall be given them (11:100).

رفع : A giver of gifts; one who is next in station to a king and who occupies his place in his absence.

ألفاندا : The Tigris and the Euphrates.

رفع الطائر or رفع الطائر : The bird expanded or flapped his wings without alighting.

رفع على القوم : He became affectionate to the people.

رفع : 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.

رفع على رفع خضّي : Reclining on green cushions (55:77).

رفع [aor. inf. noun رفع ] : 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.

رفع 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.

الله أَلَّا أَرْفَعُ السَّمَوَاتُ بِغَيْرِ عِمَّامٍ : Allah is He Who raised the heavens without pillars (13:3).

عِمَّامٍ : When Abraham and Ismail raised the foundations of the House (2:128).

عِمَّامٍ : The thing rose into view to me.

عِمَّامٍ : He (God) has raised the height thereof (79:29).

عِمَّامٍ : And at the heaven, how it is raised high (88:19).

عِمَّامٍ : A big stone was raised for us; i.e. rose into view or we stood near it or by it.

عِمَّامٍ : 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: 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). 

Active participle from (feminine of ). Some it will bring low, others it will exalt (56:4). High, elevated, exalted, lofty or eminent in rank, condition or state; noble, honourable, applied to a man. He is high in respect of honour. High in respect of rank or station. High or loud in voice. God is of most exalted attributes (40:16). Passive participle. (feminine passive participle). And by the elevated roof (52 : 6) And noble spouses (56:35) I presented him to the King. I traced up the man's lineage to his greatest ancestor. He traced up or ascribed the tradition to the Holy Prophet, mentioning all the narrators in ascending order. The she-camel withheld her milk. They relinquished war.

inf. noun and and and : He was or became gentle, soft, tender, courteous or civil; or he behaved gently, softly etc. : He behaved gently or courteously with him. (aor. and also means, he was courteous, gentle or civil. : He struck the elbow of such a one. : He helped him. : He became his companion in the walk. : Companion or companions especially in journey; Companion or companions (used both as singular and plural); gentle, courteous, gracious or civil. : They are
good and excellent companions (4:70).

This affair is easy or convenient to thee.

Elbow or elbow-joint (4:70 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.

A place or thing upon which one leans with

He 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).

Excellent is the resting-place (18:32).

And wash your faces and hands up to the elbows (5:7).

[ar. inf. noun رقبة . رقبة : He looked, watched or waited for him or it; he guarded, kept or took care of it; was mindful or regardful of it.

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).

I will keep watch for you tonight.

Also means, he feared him.

He put a rope upon the neck of such a one.

And wait thou, they too are waiting (44:60).

Of the measure of

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.

His sin or crime on his neck, i.e. on

[ar. inf. noun]  رُقَدَة  : He slept, whether by night or by day.  مَا بِي رُقَدَة  : There is not any sleep in me.  رُقَدَة  is by night and  رُقَدَة  by day.  He did not pay attention to his guest.  رُقَدَة  غَن الَّيْم  : He held back from the affair.  رُقَدَة  النَّوْب  : The cloth or garment became old and worn out and of no use.  رُقَدَتْ السُّوق  : The market became stagnant or dull.  رُقَدَتْ النَّار  : The heat subsided.  منْ مَرْقَدَة  : Who has raised us from our place of sleep? (36:53)

[ar. inf. noun]  رَقَّ  : It was or became thin, fine, delicate.  رَقَّةُ الْحَكَم  : A sleeping place.  رَقَّةُ مَنْشَوْر  : On parchment unfolded (52:4).  رَقَّ  لَهُ قُلُبُه  : His heart became full of pity for him.

[ar. inf. noun]  رَقَّمُ  : He wrote a book or letter; he sealed, stamped, imprinted or impressed.  رَقَّمُ الْكِتَابِ  : He marked the writing with the dots or points and made its letters distinct or plain.  رَقَّمَ اللُّوْبِ  : He figured, or decorated the garment or piece of cloth and made it striped  رَقَّمَتْ النَّسيءِ  : I marked the thing so as to distinguish it from other things, as for instance, by writing and the like.  رَقَّمَ الْعَبْرَيْنِ  : He cauterized the camel.  الرَّقَّمُ  : 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. كتب مرقومة: A written Book; a sealed and stamped Book (83:21). دابة مرقومة: A cauterized beast. أرض دابة: A land in which there is little herbage. هجينة رفيعة: A great calamity.

روقي [aor. inf. noun رقق and رقق] : He ascended the mountain. (aor. inf. noun رقق) : He charmed him or fascinated him by uttering a spell. رقق : (Act. part) One who charms, a charmer; one who ascends. رقق من رقق : And it is said: Who is the wizard or charmer (to save him)? (75:28); who will ascend with it? رققة : A charm or spell, either uttered or written. رققة : A charmer or one who habitually practises charming; one who ascends mountain often and much. إذا ترفع في الظلم : When it comes up to the throat (75:27). رققة : He rose step by step in knowledge. مرقا : A ladder. او رتفق في السماء : Or thou ascend up into heaven (17:94). فليتفقوا في الأسباب : So let them ascend with the means (38:11).

ركب [aor. inf. noun ركب and ركب] : He rode or rode up; he mounted or mounted upon the beast. ركب : He voyaged upon the sea. ركب السفينة : He went on board the ship. ركب الطريق : He went up, trod or travelled the road. ركب أروة : I followed close after him. ركب ذنا : He committed a sin. ركب رأسه : He went at random. ركب الدين : I became much in debt. ركب هواء : He followed and submitted to his desire. إذا لركبان : And when they go on board a ship (29:66). ركب وفي الفلك : You shall surely go on from one stage to another (84:20). ركب : Riding; a rider (ركاب) and ركاب are plurals). ركبت : Then on foot or riding (2:240). وازركب أسلف منكم : And the cavalcade or caravan was below you (8:43). زكوبوهم ومنها يا كئلون : Some of them they use for riding
and some of them they eat (36:73).

Camels used for riding. Neither horses nor camels. A beast that is ridden. The winds. Has no proper singular; the word used for singular is : The clouds were or became heaped or piled up one above or upon another. So they become motionless upon its surface (42:34).

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).

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.

He struck with his leg or foot. The bird moved its wings in flying. The act of moving the wing; the act of impelling; the act of urging a
[aor. inf. noun: رَكَعَ]: 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. رَكَعَ على الله: He humbled himself to God; he completely turned towards God and worshipped Him alone. وَأَرَكَعَ مَعَ الَّذِينَ أَرَكَعُوا: And bow down with those who bow (2:44). And prostrate thyself and worship (God alone) with those who worship (3:44). (زَكَعَينَ رَكَعَوْا وَأَرَكَعَ) (زَكَعَ): He fell down bowing in worship and turned (to Him) (38:25). (وَالرَّكَعَ): And those who bow down and fall prostrate in Prayer (2:126). The famous pre-Islamic poet Nabigha says: رَكَعَ الَّذِي رَكَعَ إلى رَبِّ الْبَرَّةَ سَبَيلُ غُدُوًا أو نَجَاةٌ مِّنْ أَمِرِيَّهُ: He who worships God alone, The Creator of the world, will have a good plea and will obtain salvation from Him. رَكَعَ: The palm-tree inclined. رَكَعَ also signifies, he became poor after richness or sufficiency and his condition became lowered or abased.

[ passive participle: رَكَعَةُ ]

[ aor. inf. noun: رَكُّمَ ]

: He heaped up, piled up, accumulated i.e. he collected together the thing and put one part of it upon another. رَكُّمَ and مَرَكُّمَ and مَرَكَّمَ means the same thing. سَحَابُ مَرَكُّمَ: Clouds piled up (52:45). وَمَرَكُّمَ: Then He piles them up (24:44). فَمَرَكُّمَ جَمِيعًا: And He heaps them up all together (8:38)

[ aor. inf. noun: رَكُّنَ ]

: 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. You 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.

He put right the affair.

He repaired the foundation (and We were the fit persons to put it into a good or proper state.

He looked at his arrow until he made it even.

The bone became old and decayed.

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.

He thrust or pierced him with a spear or lance.

A spear or a lance. Which your hands and your lances can reach (5:95).
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.

They perished or became like i.e. ashes. 

Their life perished. 

The sheep or goats perished by reason of cold. 

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.

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).

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 Ṭaʿīb. 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 (Ramadhan or Ẓā‘īb) 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).

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 throwest not when thou didst throw (8:18).

It throws up sparks like castles (77:33).

Those who calumniate their wives (24:7).

He or it frightened him or caused him to fear, or disquieted him or agitated him by frightening.

Whereby you frighten the enemy of Allah (8:61).

He frightened him; he called forth fear of him, so that men feared him.

Certainly, they have greater fear of you in their hearts (59:14).

A single throw.

He feared or he feared with caution. He feared him or it, or he feared him or it with caution.

In my heart is fear of him or it. Who fear their Lord (7:155).

He or it frightened him or caused him to fear, or disquieted him or agitated him by frightening. Whereby you frighten the enemy of Allah (8:61).

He frightened him; he called forth fear of him, so that men feared him. And frightened them; struck them with awe (7:117).

He feared or he feared with caution. He feared him or it, or he feared him or it with caution.

In my heart is fear of him or it. Who fear their Lord (7:155).
caution; Christian monks; ascetics or religious recluse.

Of them are savants and monks (5: 83).

He became 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 رَهْبَانَة description of moderation (as also رَهْبَانَة) The Holy Prophet is reported to have said: 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. رَهْقَت inf. noun رَهْقَت: The people collected. رَهْقَت: A man's people and tribe consisting of his nearer relations. رَهْقَت: They are his tribe and his people closely related. رَهْقَت: Is my tribe mightier with you than Allah (11:93); a number of people less than ten among whom there is no woman. رَهْقَت: 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. رَهْقَت: He was or became stupid and frivolous; he did wrong and abominable things; he told a lie; he hastened to do a thing. رَهْقَت: It reached or overtook him or it; he followed him and was about to overtake him; it covered him or it. رَهْقَت: He did to him that which he disliked. رَهْقَت: I committed a sin. رَهْقَت: Debt covered him. رَهْقَت: And ignominy shall cover them (10:28). رَهْقَت: He compelled or urged him to do a thing which he had not the power to do. رَهْقَت: He made wrong to come upon him or overtake him or befall him. رَهْقَت: He imposed upon him excessive disobedience, or he oppressed him with excessive disobedience, or caused him trouble through rebellion. رَهْقَت: 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. (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).

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 (inf. noun 

He was or became lean or emaciated.

I made my tongue to be as though it were a pledge to him, to be restrained or used for his sake.

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.

is one who receives that security or pledge.

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).

Every soul is pledged for what it has earned (74:39).

is added to to give intensiveness to its signification.

is inf. noun from and means the act of pledging; also the thing pledged being syn. with.

Then let there be a pledge with possession (2:284).

It (a day) was violently windy.

The wind entered the house.

It was or became cool and pleasant by means of the wind.

He was or became brisk, lively, active, prompt or quick.
or He went to the people in the evening or in the afternoon, or he went to them at any time. راخَّتَ الْقَوْمُ (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).

The wind smote it. رَوَحَ (aor. inf. noun) رَوَحَ and aor. inf. noun رَوَحَ : He smelt the thing; he perceived its smell. The Holy Prophet is reported to have said: منْ قُلِّ نَفْسًا مُّعَاهِدَةً لَّمْ يُرِخْ رَاحَةُ الْجَنَّةِ : 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.

He obtained from thee a favour. رَاحَ مَنْكَ مَعْزُوْفاً : He drove back the camels in the evening (or afternoon from their place of pasture to their nightly resting place).

When you bring them home in the evening and when you drive them forth to pasture in the morning (16:7). رَوْحٌ : A gentle wind; a breeze; breath; joy, happiness; rest or ease from grief or sorrow; mercy of God. إِنَّ الَّذِي لا يَنَبِّئُ مِنْ رُوحٍ اللَّهُ : None despairs of God's mercy (12:88).

A certain plant of sweet odour; scented herbs; bounty or gift or favour of God; sustenance. فَرَوَحَ وَرَبِّيَانَ : Then (for him is) comfort and fragrance of happiness (56:90). رَبِّيَانَ also means offspring. The Holy Prophet has used in a tradition the word رَبِّيَانِي i.e my two descendants, about Hasan and Hussain.

The soul, spirit or vital principle; inspiration; revelation; Word of God; the Holy Qur'an; angel; joy and happiness and mercy of God. رُوحٌ: Which He sent down to Mary, and a mercy from Him (4:172) بَنَّىَ الْمَلاكَةَ بِالرُّوحِ (16:3) : They ask thee concerning the soul (17:86). And He breathed into him of His Spirit (32:10).

Our angel رَوْحَانٌ : We sent to her Our angel (19:18) يَوْمَ بِفُؤُومِ الرُّوحِ وَالْمَلَائِكَةِ عَصْفًا (78:39) : On the day when the Spirit and the angels will stand in rows (78:39). رُوحٌ الْقُدُسِ : 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.

Wind; breath of air; Flatulence scent; smell; fragrance.

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.

Your power or prestige or predominance will depart (8:47); aid against the enemy or victory or conquest; a good, sweet or pleasant thing.

He is Who sends the winds (7:58); the plural generally used in a good sense, and the singular in an evil sense.

When thy good fortune comes or turn of good fortune comes, avail thyself of them. The Holy Prophet is reported to have said:

O Lord, make it to be winds and make it not to be a wind.

Such a one turns with every wind.

Such a one is very generous.

A man who is calm, sedate or staid.

He parted his legs or made a parting between his legs.

He was gentle in going.

The camels came following one another or pacing along gently or quietly.

Being still, quiet, motion-less, calm, allayed.

He did that quietly or calmly, without being hard.

I gave him voluntarily without being asked.

The bird spread his wing without flapping them.

An intervening space between two things; a depressed place where water collects; an elevated place or tract of ground; a way through a market place, at the sides of which sit the sellers.

A well wide in the mouth; a thing dispersed or scattered; still, quiet.

Calm thyself.

Invaders following one another; a certain species of birds.
[aor. زاد inf. noun زادا and زيدا] : He went to and fro; he was restless;
أرادا : He sought after or desired the thing.
أرادالله : He desired the thing; loved or liked or sought it; chose it; cared for it; or was rendered careful or anxious by it.
أريد لأنسني ذكريها فكتاه : I desire to forget the remembrance of her, but it seems as though Laila was imaged to me in every road.
أردته أن أعيبها : I desired to damage it (18:80).
أرذت به كذا : I desired of him such a thing.
أريد به كذا : Nor do I desire that they should feed Me (51:58).
أراد يبكيك نفعا : He desired to do to him or intended him such a thing.
أراد به كذا : Or He intends to do you some good (48:12).
بِرَيْدَت اللَّهُ بِكَم الْبَيْسَرُ. : Allah desires facility for you (2:186).
يريدون وجه الله : They seek the favour of God (30:39). Though اراده is only from an animate thing, yet it is also used for inanimate things.

أريد الروعج صدر أبي براء : I desired to damage it (18:80).
و يغلب على دماؤه تنبي غفيل : And they found therein a wall about to fall down (18:78).
أرذت عليه الشيء : He incited him to do the thing.
برياذلا : He desired it or sought it.
أرادته عليه الأمر و على الأمر : He deceived him or desired him to do an abominable thing against his will.
أرادته على الأمر : He endeavoured to turn him away, from or to, a thing by blandishment or by deceitful arts.
أرادته على نفسه : 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).
سُترَأذَت عَنْهُ : 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).
زودا : He acted or proceeded gently or softly or
in a leisurely manner. 

زأع : He acted gently towards him; he granted him a delay or respite; he left him alone for a while.

قُمِّئَ الكِافِرِينَ مَلِيئَهُمْ زُوْغًا : So give a respite to the disbelievers and deal thou gently with them for a while (86:18).

زأع [aor. inf. noun زأع مَهَّ] زوُعَ : He was afraid of him or it. زأع الْأَمِرُ (also زوُعَ) : The affair frightened him; it pleased him or rejoiced him. زأع also means, it took him by surprise; it (the drink) cooled it (the heart). 

سَقَاهَا اللَّهُ : She gave me to drink a draught that cooled my heart. منَ حَوْضِ الرَّسُولِ : May God give her to drink from the pool of the Prophet. قَرْأَ : Fright or fear. حَرَجَ زوُعَ : His fright or fear departed; war or battle. شَهِدَ الزُّوَعَ : He was present in the battle. فَلَمْ ذَهَبَ عَنِ إِبْرَاهِيمِ الزُّوَعَ : And when fear left Abraham (11: 75). زوُعَ : The heart or core of the heart or the part of the heart which is the place of fear. وَقَعَ ذلِكَ فِي زُوَعٍ (fear) : that came into my mind.

زأع [aor. inf. noun زأع الضَّغَةَ زوُعَ] زوُعَ : 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 زوُعَ is the turning aside to deceive him who is behind one. زأغ عن فلَان : He eluded or dodged such a one. زأع الطَّرِيقُ : The road deviated. طَرِيقٌ زَأعَ : A deviating road. زأغ عن كَاذَا : He turned away from such a thing and returned, concealing his return. زأغ إلى فُلَان : He turned aside to such a one secretly. فَرَأَعَ إلى أَهْلِهِ : And he turned aside or went away to his family secretly or quietly, or he returned to his family, concealing his return (51:27) زأع عَلَيْهِ (37:94). فَرَأَعَ عَلَيْهِ بالضَّرْبِ : He attacked him secretly or suddenly smiting him. عَلَيْهِمْ ضَرْبًا بَلِيَّنِينَ : Then he turned against them secretly, smiting them with the right hand, or because of the oath that he had sworn (37:94).

راب [aor. inf. noun رابِئَةَ رَبَّتَ] رَبَّتِ : 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.

Doubt; disquietude or uneasiness of mind, calamity. Evil opinion; false charge of calumny; doubt combined with evil opinion.

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. (act. part.): (Applied to a man and to a thing or event) 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.

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.
splendid vesture or dress (7:27).

[ar. inf. noun رَاغٍ رَاغٍ وَغَلِيبٍ : The thing increased
رَاغٍ : The tree became abundant in its fruit.
رَاغٍ : It became rent.
رَاغٍ : High or elevated place, land or ground or
simply elevation;
رَاغٍ :  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:
آَلَتِيْنَ بِكُلِّ رَاغٍ : Do you build monuments on every
elevated place? (26:129)
رَاغٍ [ar. inf. noun رَاغٍ رَاغٍ وَغَلِيبٍ وَبِهِ اِِرِبُن ] : The thing
overcame him.
رَاغٍ : His evil desire covered or
overcame his heart.
رَاغٍ : His stomach (soul) became
heavy or became agitated by a tendency to vomit.
رَاغٍ : The death took him away.
رَاغٍ : It (a garment)
was or became rusty or covered with rust, dust or filth.
رَاغٍ : Has rusted their hearts; covered their hearts or
overcame their hearts, or has spread a blackness, dust, dirt
upon their hearts (83:15).
باب الزراء

ز

Zā

Numerical Value = 7
زَبَدَ [aor. زَبَدَ : He fed him with or gave him fresh butter to eat. زَبَدَ السَّوَىَقَ : He agitated the milk-skin or milk-bag in order (or until) that its butter might come forth. زَبَدَةُ الْمِلْكَ : I put fresh butter to the meal of parched barley. (aor. زَبَدَةً or زَبَدَةُ لَهُ (aor. زَبَدَ : He gave him a gift, or a little of his property. زَبَدَةً الْمِلْكَ : Froth, foam, or scum or dross. فَأَمَّا الْمِلْكَ فَيَذْهَبُ حَفْاً : As to the foam, it goes away as rubbish (13:18). زَبَدَةُ السَّمَّاقَ : The side of the mouth had froth or foam appearing upon it.]

زَرَّرَ [aor. زَرَّرَ : He prevented him from doing the thing. زَرَّرَ الْفَوْقَ : He raised the foundation by placing layers of bricks or stones on one another. زَرَّرَ الْبَيْنَ : He eased the well or walled it internally with stones. زَرَّرَ السَّالِلِ : He pelted him with stones. زَرَّرَ الْكَتَابَ : He chid and repelled the beggar with rough speech. زَرَّرَ الْكَتَابَ : He wrote the book. زَرَّرَ عَلَيْهِ : He bore it with patience. زَرَّرَتِهِ : I read or recited it or did so with a low or faint voice. زَرَّرَ (plural زَرَّرُونَ) : A writing or book; anything written; scripture; a book of wisdom and intellectual service not containing legal statutes or ordinances; section or party. زَرَّرَةُ غَنِيٍّ زَرَّرَ الْأَوْلِيَّيْنَ : And it is surely mentioned in the Scriptures or religious Books of the former peoples (26:197). زَرَّرَةُ الْبَيْنَ : The plural of زَرَّرَةُ is زَرَّرُونَ and the plural of زَرَّرُ : زَرَّرُونَ. زَرَّرُ : Signifies particularly the Book of the Psalms of David. زَرَّرَةُ الْوُسْوَسِ : And We have already written in the Book of David (21:106). زَرَّرُ : The Syriac or Hebrew language. زَرَّرُونَ كَبِيْنَ فِي الْوُسْوَسِ : And they split in their affair between them forming themselves into parties (23:54). زَرَّرَةُ : A piece of iron or a big piece of iron (plural زَرَّرُ وَ زَرَّرُ : the anvil of a blacksmith; the upper part of the back next to the neck; the breast. زَرَّرَةُ رَبِّ الْحَمْدِ : Bring me blocks of iron (18:97). زَرَّرَةُ رَبِّ الْحَمْدِ : Stones; understanding or intelligence and self-restraint, زَرَّرَةُ رَبِّ الْحَمْدِ : or as some say زَرَّرَةُ رَبِّ الْحَمْدِ : He has no intelligence.]

زَيْنَ [aor. زَيْنَ : He pushed or thrust it or pushed
or thrust it away. 

زَجْرَةٌ نَافِقَةٌ : The she-camel pushed away the milker with her stifle joints on the occasion of being milked.

زَجْرَةٌ : He sold the fruit on the tree.

زَجْرَةٌ مَعْرُوفٍ : He has withdrawn or withheld his good from us. (Singular زَجْرَةٌ)

زَجَّالٌ (زَجْرَةٌ): Armed attendants or officers or soldiers of the prefect of the police. Syn. with مَلْكٌ. 

زَجْرَةٌ آَلِهَةٌ : Angels or guards of the Hell or angels of punishment because they push the sinners into Hell.

زَجْرَةٌ الزَّبَابِيَةٌ : We shall call on the guards of Hell (96:19). 

زَجْرَةٌ: One who exalts himself or is insolent and audacious in acts of rebellion and disobedience.

[IIr. زَجْرَةٍ زَجْرَةٍ: He pierced him or thrust him with the pointed iron foot of the spear. زَجْرَةٌ and زَجْرَةٌ and زَجْرَةٌ (سَيْمَلَحَةٌ زَجْرَةٌ and زَجْرَةٌ زَجْرَةٌ) : Glass; pieces of glass; glass flasks or bottles: Syn. with زَجْرَةٌ الزَّبَابِيَةٌ. 

زَجْرَةٌ: The lamp is in a glass (24:36).

[IIr. زَجْرَةٍ زَجْرَةٍ: He chid him by a cry or by reproof. زَجْرَةٌ غَنْتَكَ كَذَا: He prevented or hindered him from doing so by cry; as also زَجْرَةٌ وَزَجْرَةٌ الْكُلْبِ: He cried out at the dog that he might refrain. زَجْرَةٌ الْعَمَّرِ: He cried out to or at the sheep or goats vehemently. الْوَالِدُ زَجْرَةٌ السَّحَابَ: The wind drives the clouds. زَجْرَةٌ is therefore driving away; driving away with a loud cry; crying out. زَجْرَةٌ الْعَتَابِ وَازَدَجَّ أَذْجَّةٌ: He chid the bird, auguring evil from it; hence زَجْرَةٌ also signifies, the auguring from the flight, alighting places, cries, kinds and names of the birds. زَجْرَةٌ: I have divined that it is so and so. زَجْرَةٌ يَكُونُ كَذَا: She cast forth (she-camel) what was in her belly. زَجْرَةٌ وَزَجْرَةٌ زَجْرَةٌ: A cry or shout by which one drives, checks or urges; driving away or driving away with a shout or cry. فَإِنَّمَا هِيَ زَجْرَةٌ وَاحِدَةٌ: Then it will be one shout or cry of reproach or reproof (37:20). زَجْرَةٌ (pass. part.) زَجْرَةٌ: Chider, checker, restrainer or forbidder. زَجْرَةٌ (plural): Then they drive away vigorously (37:3). زَجْرَةٌ 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. 

: The crow. 

: He is repelled, chidden, reproved. 

: A mad man who is drived, repelled, spurned. 

: Prevention, prohibition; threatening warning. 

: Wherein is a warning (54:5).

: The thing became urged along quickly. 

: The affair was or became easy and right. 

: He deferred or postponed the affair. 

: The wind drives away or gently drives the clouds. 

: Verily, God drives the clouds (24:44). 

: 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. 

: The dirhem passed or had currency or a bad piece of money had currency because of the little account that is made of it. 

: 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). 

: He removed him or it from his or its place or removed him far away. 

: So whoever is removed away from the Fire (3:186). 

: He removed him from his place. 

: (act. part.). One (or which) who removes. 

: It shall not keep it away from the punishment. (2:97). 

: He walked or went on foot little by little; he walked with slow steps or heavily, with an effort. Syn. 

: He crept along. 

: said of a child, means, he went upon his posteriors little by little. 

: The army went along leisurely or little by little by reason of its multitude and heaviness of motion, to the enemy. 

: He dragged the thing along gently. 

: The camel fatigued and
dragged his foot. ٢٧٧٧: 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.

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. ٢٧٧٨: He fled from war or from encountering the enemy.

زَرَعٌ [aor. inf. noun زَرَعَ الْبَيْتٍ [زَرَعَة] : He adorned, ornamented, decorated or embellished the house. ٢٧٧٩: He adorned, decorated himself. زَرَعٌ : Gold; any ornament, ornature, decoration or embellishment or anything adorned or embellished or embellished with false colouring (43:36). زَرَعٌ : The ornamented or embellished lies of the speech. زَرَعٌ : The ornature of speech; gilded speech; varnished falsehoods; speech embellished with lies (6:113). زَرَعٌ : The colours of the plants of the earth or its herbage. زَرَعٌ : When the earth receives its glitter or ornamentation (10:25).

زَرَبٌ [aor. inf noun زَرَبَ الْبَيْتٍ فِي زَرَابِي [زَرَبَة] : He put the young lambs in their enclosure of wood. زَرَبٌ (singular زَرَبٌ and زَرَبٌ and زَرَبٌ and زَرَبٌ) : Small pillows; carpets; anything which is spread and upon which one leans and reclines. A poet says:

مَنْ زَرَبَ فِي زَرَابِي بَيْنَهَا كَثِيِّرًا وَتَفَافِسٍ

We are sons of paternal uncle, but there are spread amongst us carpets underneath which lie concealed vehement hatred and envious competition. زَرَبٌ : And carpets spread (88:17). زَرَبٌ : Carpets of hatred are spread between them.

زُرِّعٌ [aor. inf noun زُرِّعَ [زُرِّعَة] : He cast seed. زُرِّعٌ : He who sows reaps. زُرِّعَ الْأَرْضٍ : He ploughed, tilled or cultivated the land. زُرِّعَ اللَّهُ الْبَيْتَاتٍ : God made the herbage and plants to grow and increase. زُرِّعَ اللَّهُ : May God render him sound and strong. زُرِّعَ لَهُ بِغَدٍّ شَفَاقَةٍ : He obtained property after want.
زرع (zarā'ū) plural of زارع meaning cultivators): Is it you who grow it or are We the grower? (56:65) (الزراع plural of الزارع): Sowers, tillers or cultivators. يُعِبّب الزراع: Delights the sowers (48:30). زرع: 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. يُواذ غَيْر ذِي زرع: In a valley having no cultivation (14:38). جعلنا به زرع: We placed between them corn-field (18:33). يبني لكهم نِّعَم الزرع: He (God) grows for you corn (16:12). زَرْعُ ومَقَام: (زرع is plural of زرع) كم: Cornfields and the noble places (44:27). زرع: Offspring; children or child. هو زرع فلان: He or these are offspring 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. وُلِّد زرع فلان: They are offsprings of such a person. ينس الزرع العذيب: Evil is the fruit of the conduct of a sinner. مزرعة: A place of harvest. الدُّنى: The present world is the place in which is produced the fruit or harvest to be reaped in the world to come.

زرق [aor. inf. noun زرق. زرقا]: He was blue-eyed or gray-eyed; he was or became blind. زرق آباه: The water was or became clear. زرق بصره: He looked sharply at him. زرقه: 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. العدو الأزرق: Fierce enemy. حمّر المحرمين بشرى زرقا: Hawk or falcon. وَمَرَّ معنا: And We shall gather the sinners on that day, blue-eyed or blind (20:103).

زرى [aor. inf. noun وري and ورية and ورية and وري and وري and وري عليه: He found fault with him; he derided him or ridiculed him; he mocked at him. وري: Also means, he held him in light estimation or despised him. نذرى أعينكم: Your eyes despise (11:32).

زغم [aor. and Inf. noun زغم and زغم and زغم: He said or asserted. زغم الله كذا: 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). He related a piece of information not knowing whether it was true or false. Sometimes signifies, he described him or it, and sometimes signifies, he promised. This is used also in the sense of of believing: 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). He was or became responsible, surety or guarantee for it. meaning responsible, answerable, guarantee or surety. Which of them will guarantee that (68:41). He was or became chief or lord over a people (aor.): He coveted or eagerly desired.

[inf. noun ] : 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. The fire made a sound to be heard from its burning. The land put forth its plants or herbage. Sigh; braying of an ass; a calamity; a misfortune. is the beginning of the cry of an ass and of the like, and the sending it forth. For them there will be sighing and sobbing (11:107).

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زَکَّا inf. noun: He gobbled it; he swallowed it; ate it quickly.

زَکَّةَ: 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.

زَکَّةُ الزُّرْعُ: Certainly the tree of Loggum (44:44).

زَاكَّاءُ: It increased or augmented; it received increase and blessing from God; it throve by blessing of God.

زَكَا العُلَامُ: The man led a pleasant and easy and delicate life; he was in a state of abundance of the goods and comforts of life; he was or became good, righteous and pure.

زَاكَا: The boy grew.

الَّذِينَ يَزَكُّونَ عَلَى الْانْتَقَافِ: Knowledge increases by spending.

زَكَّةُ الْأَرْضِ: The land throve and yielded increase.

هَذَا لَا يُزَكَّى: This will not befit thee.

مَا زَاكََّهُ مِنْ أَحَدٍ: Not one of you would ever be pure (24:22).

يُزَكِّيْهِمْ (تَزَكُّيْهِمْ): He purified him or it, (aor. زَكَّى inf. noun

وَيُزَكِّيْهِمْ (تَزَكُّيْهِمْ): And may purify them (2:130).

فَدَ أَفْلَحَ مِنْ زَكَا: He indeed prospers who purifies it (91:10).

يُزَكِّيْهُ: I attributed purity or goodness or righteousness to him.

يَزِّكَّتْ نَفْسَهُ: He praised himself.

فَلَا يُزَكَّوا لِفَسَكَمُ: Do not attribute purity to yourselves, do not praise yourselves (53:33).

يُزَكِّيْهِ: He gave the (poor-rate) from his property.

يَزِّكَّيْهِ: He became purified; he purified himself; he endeavoured to attain much piety; he gave the (poor-rate).

كَذَا جَزَأُوا مِنْ يُزَكِّيْهِ: This is the recompense of him who keeps himself pure (20:77) as also يُزَكِّيْ وَيَزَكَّيْنُ الْزَّكَّةَ: That he may endeavour or seek to purify himself (80:4).

زَكَّةُ: Increase; augmentation; purity; purification; good or righteous conduct; religious service; poor-rate; alms; praise; the pure or best part of a thing.

وَيَزَكَّونَ الْزَّكَّةَ: And they pay the Zakat (5:56).

هُمُ الَّذِينَ فَاعَلُونَ: They are active in giving alms or paying the Zakat (23:5).

وَفَحْيَةً مِنْ لَدَنَا وَزَكَّةَ: And tenderness of heart from Ourself and purity (19:14).

يُزَكِّيْ: Growing or thriving; who has never sinned, pure from sins; righteous; growing or increasing in righteous conduct;

زَاكَّيً: A good or righteous man; a man leading pleasant easy and delicate life.
<table>
<thead>
<tr>
<th>Arabic Word</th>
<th>English Translation</th>
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</thead>
<tbody>
<tr>
<td>زَلْفَةٌ</td>
<td>inf. noun: He advanced and drew near.</td>
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<tr>
<td>زَلْفَةٌ</td>
<td>aor. inf noun: He slipped and fell.</td>
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<tr>
<td>زَلْفَةٌ</td>
<td>ver. 2.116: He deviated or turned away from truth.</td>
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<tr>
<td>زَلْفَةٌ</td>
<td>ver. 2.220: He made the earth to quake or to quake violently, or put the earth into a state of convulsion or violent motion.</td>
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<tr>
<td>زَلْفَةٌ</td>
<td>ver. 2.233: This is more or most pure for you.</td>
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<tr>
<td>زَلْفَةٌ</td>
<td>ver. 2.210: He caused or made him to slip.</td>
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<td>زَلْفَةٌ</td>
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<td>زَلْفَةٌ</td>
<td>ver. 2.315: God routed the combined armies and make them quake with fear.</td>
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<td>زَلْفَةٌ</td>
<td>ver. 3.156: Surely, it was Satan who made or sought to make them slip.</td>
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<td>زَلْفَةٌ</td>
<td>ver. 22.2: The earthquake of the Hour is a tremendous thing.</td>
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<td>زَلْفَةٌ</td>
<td>ver. 26.91: The Heaven shall be brought near to the righteous.</td>
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feminine: Good, fat land.

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).

Which of them has the purest food (18:20).

Hast thou slain a pure or innocent person (18:75).

He slipped and fell. He deviated or turned away from truth. He made a slip or mistake in his speech; meaning the same. But if you slip, your foot will slip. He caused or made him to slip. He made him to turn from his opinion. So Satan caused them to slip therefrom. Surely, it was Satan who made or sought to make them slip.

He made the earth to quake or to quake violently, or put the earth into a state of convulsion or violent motion. He frightened him and terrified him. He drove the camels with violence or vehemence. O God rout the combined armies and make them quake with fear. And they were violently shaken. Commotion, agitation, convulsion, a slip; a deficiency. Convulsion or violent motion; an earthquake or a violent earthquake. The earthquake of the Hour is a tremendous thing.

The Heaven shall be brought near to the righteous and We collected there the others and then We collected them near the others to that...
[aor. inf. noun زلف] and زلف: He slipped. زلف: His foot slipped or did not remain firm, or fixed in its place. زلف: He or became disgusted with his place and removed to distance. زلف: He removed him from his place. زلف (aor. زلف) and ازلفة: He made or caused him to slip; he caused him to remove or retire to a distance. زلفة: He looked sharply, angrily or intently at him. زلفة: 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). زلفة: A slippery place; a place on which the foot does not remain fixed or firm. زلفة: Bare slippery ground (18:41). زلفة: A smooth rock.

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your lot by the divining arrows (5:4).

زمرٍ[aor. and inf. noun زمرٍ and زمرَةٍ] : He played upon a reed.
زراءٍ: His property became scanty. زمرٍ also means, he had little manliness.
زمرَةٍ (plural زمرَة) : A company of men; a party in a state of dispersion.
جآؤوا زمرَةٍ: They came in parties in a state of dispersion, one after another.
نكلاء: To the Hell in groups or parties or troops (39:72).

زملٌ[aor. and inf. noun زملة] : 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, زملة على البعير i.e. on the camel, or he rode with him so as to counterbalance him.
مرملٍ : The bearer of a heavy load i.e. heavy responsibility; one wrapped-up in garment.
بناها الممرملٍ : O thou who art bearing a great responsibility or thou wrapped up in thy raiment (73:2).

زهرٌ or زهورٍ العينٍ زهورٍ العينٍ: The eye became red by reason of anger on the occasion of some distressing event.
زهرٍ اليومٍ: The day became intensely cold.
زهرٍ الوجهٍ: The face grinned so as to display the teeth;
زهرٍ الكوكبٍ: The star shone.
زهرٍ: Intense cold; hurting cold or (simply) cold; the moon.
زهرٍ: They will find there neither excessive heat nor excessive cold (76:14).

زنجبيلٍ : Tempered with ginger (76:18).
زنجبيلٍ : Ginger.
زنّمٌ or زنمّوا إلى هذا الخصمّ: زنمّ : A mark made by cutting off a portion of the ear.
زنِّمَ : 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.
زنّمّ : One adopted among people to whom he does not belong (and some say) not being needed as though he were a زنمّ ؛ base, ignoble or mean; of doubtful birth; the son of an adulteress. ﻋلىٔ
زَنَيٌ: Ill-mannered and besides that, of doubtful birth (68:14).

زَنَيٌ: He committed fornication or adultery with her. Zañi  i.e. fornication or adultery. In the proper language of the Arab signifies the mounting upon a thing; and according to Al-munawi, in the language of law it signifies the commission of fornication or adultery.

زَنَيٌ: He committed fornication or adultery. Zañi  He commits adultery or fornication or prostitutes herself. And approach not fornication (or adultery) (17:33).

زَنَيٌ: Fornicator or adulterer as also Al-zañi. Zän. Zëñi: Fornicatoress or adulteress; applied to a man, it has an intensive meaning i.e. one much addicted to fornication or adultery. Al-zañi  لَيْكُحُ إلاّ زَناً أوّ مُسَرِّكَة وَالْزَناَةَ لا يَنْكُحُهَا إلاّ زَانَ أوّ Mûrâk: 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).

زَهَدٌ: He is a son of fornication or adultery. The plural of Zância  زَنَين like plural of Qasî and the plural of Zän  زَانين. Zähid: 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. Zähid fi al-dînî: He gave up the world in order to devote himself to acts of devotion. Zähid: (singular is Zähid  i.e. abstemious; chaste; pious; religious; abstaining from, forsaking, shunning; not desirous of worldly pleasures; devoting himself to acts of devotion). Zâkâmûn: And they were not desirous of it (or they set small store by him) (12:21).
quantity or amount of the property.

زَهْرَةَ
[aor. inf. noun زَهْرَةَ الْجَيْهَةُ [زَهْرَةَ] زَهْرَةَ المُسْلِمَةِ : The face shone, shone brightly or glistened and gave light. زَهْرَةَ الْمُسْلِمَةِ : The thing was clear in colour and gave light. زَهْرَةَ الْمُسْلِمَةِ أو زَهْرَةَ : The man was or became white and beautiful or white and fair in face. الزَّرْحَةَ : The land abounded with flowers. زَهْرَةَ الْمُسْلِمَةِ أو زَهْرَةَ : The beauty and splendour of the present life; its goodliness; its sweetness and pleasantness; the abundance of its goods or comforts; زَهْرَةَ الْحَيْوَةِ الْذِّينَ : The beauty of the present life (20:132).

زَهْقَةَ
[aor. inf. noun زَهْقَةَ العْلَمِ [زَهْقَةَ] زَهْقَةَ الْمُعَلِّمُ : 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. زَهْقَةَ الْبَاطِلُ : The falsehood became weak; perished; came to naught; passed away; became null and void. زَهْقَةَ الْبَاطِلُ : His soul went forth, passed away; departed; perished; died. زَهْقَةَ الْبَاطِلُ : Their souls may depart (9:85). زَهْقَةَ الْحَقَّ الْبَاطِلُ : The falsehood has vanished or departed or perished (17:82). زَهْقَةَ الْحَقَّ الْبَاطِلُ : The truth made what was false to pass away or come to naught. زَهْقَةَ : A thing passing or passes away or coming to naught or comes to naught or perishes or vanishes or that which departs. زَهْقَةَ : Falsehood indeed perishes or vanishes or passes away (17:82), as also الزَّرْحَةَ : 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; ( فَإِذَا هَوَّ زَهْقَةَ : And lo! it perishes) (21:19); false. الزَّرْحَةَ مِنْ أَلْمِيَاءِ : Water running vehemently; deep well.

زَوْجَةَ
[aor. inf. noun زَوْجَةَ بَيْنَ مَنْ بَيْنَهَا ]زَوْجَةَ بَيْنَ مَنْ بَيْنَهَا : He coupled or paired a thing with a thing; united it to it as its fellow or like. زَوْجَةَ بَيْنَ مَنْ بَيْنَهَا : I coupled or paired every one of the camels with another زَوْجَةَ امْرَأَةَ أَوْ بَيْنَاءَ أَوْ لَامْرَأَةَ : I married him to a woman; I gave a woman in marriage to him; I united a woman in marriage to him. زَوْجَةَ امْرَأَةَ أَوْ بَيْنَاءَ أَوْ لَامْرَأَةَ : We gave her in marriage or wedded her to thee زَوْجَةَ امْرَأَةَ أَوْ بَيْنَاءَ أَوْ لَامْرَأَةَ : When the souls shall be coupled; when people are brought together (81:8). زَوْجَةَ امْرَأَةَ أَوْ بَيْنَاءَ أَوْ لَامْرَأَةَ :
He (God) mixes them, males and females; He (God) makes them of different sorts (or sexes), males and females (42:51).

اَرْوَاحُ اَمْرَأَةٍ: He married a woman or took a woman in marriage.

أَرْوَاحُ اُمْنُومٍ: He took a wife among the sons of such a one.

أَرْوَاحُ النَّوْمِ: Sleep pervaded him.

أَرْوَاحُ مِنْ كُلِّ اَرْوَاحٍ مُنْتَهِيَ: And grows every kind of beauteous vegetation (22:6).

أَرْوَاحُ جَنَّةٍ: 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.

أَرْوَاحُ مِنْ كُلِّ شَيْءٍ اَرْوَاحِينَ: And of every thing We have created pairs (51:50); a woman's husband or a man's wife; mate; consort; comrade.

أَرْوَاحُ : Dwell thou and thy wife (or thy mate, companion, consort,) in the garden (2:36).

أَرْوَاحُ مِنْهَا رَاحِطَةٌ: And from it He created its mate (4:2).

أَرْوَاحُ : And We cured his wife for him (21:91).

أَرْوَاحُ جَنَّةٍ: Species; classes; mates; pairs; companions; wives or husbands.

أَرْوَاحُ مِنْهُمْ : Some classes of them (15:89).

أَرْوَاحُ جَنَّةٍ: And you shall be three classes (groups or bands) (56:8).

أَرْوَاحُ جَنَّةٍ: They and their wives (or companions) (36:57).

أَرْوَاحُ جَنَّةٍ: And that you should not ever marry his wives (33:54).

أَرْوَاحُ جَنَّةٍ: He (God) has created all things in pairs (36:37).

[ar. møöæ»ö inf. noun ] : He laid in a stock of provisions for travelling or for a fixed residence.

زَوْرُ : He furnished him with provisions.

زَوْرُ مَسْفَرٍ : He furnished himself with provision for his journey.

زَوْرُ مِنْ الْذَّيَا لَلْأَخْرَى : Take the provisions from the present world for the next world.

زَوْرُ : Provisions for travelling etc.; any deed, whether good or evil, whereby one provides for a change of state or condition like as a traveller provides for a journey.

زَوْرُ فَأَنْ خَيْرَ الْوَادِي النَّفِى : And furnish yourselves with provisions, and surely, the best provision is righteousness (or that whereby one provides against begging from others (2:198).

زَوْرُ : also means salutation and returning of a greeting.

زَوْرُ [ar. inf. noun ] : He went to him with
a desire to see him; he visited him.

Till you come to (or visit or reach) the graves (102:3). 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.

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.

This continued, or did not cease to be their cry (21:16). Zal also signifies: He affected quickness of intellect.

There will be no end or decline for you (14:45).

He anointed him with. I.e.
oil of the olive; he fed him with oil.

**Zâd** [aor. inf. noun زاد and زاد and زاد: It grew, increased, augmented.

And We sent him to a hundred thousand or more (37:148). زاداً الله: It increased in such a thing. زادة: He gave him an increase or addition. زادة الله: God increased him or may God increase him in good fortune.

زادة. زادة: He adds or exaggerates in his talk. زادة الله: And He has increased him in knowledge and body (2:248). زادناهُمُ اللهُ حَدًى: And We increased them in guidance (18:14). زاد: It or he grew, increased or augmented. زاداً فَقَدْ أَزَدَى: Then they increased in disbelief (3:91). زائد: He who gives an addition and he who takes more, practises usury.

زادة. زادة: Increase; an addition; more. زيدة: The postponement is an addition to disbelief (9:37). زيدة: Increase; addition; more. هل من مريئة: Is there more? (50:31)

زاغ [aor. يزغ و زغ و زغ و زغ: He or it declined, deviated, turned aside from truth or the right path.

The sun declined from the meridian. زاغ البصر: The eye or the sight became dim or dull, or became weary or deviated. مزاغ: The eye deviated not (53:18). زاغ عن الطريق: He made him deviate from the right path. زاغ الزجل: He put the man in doubt or crookedness or made him deviate. زغ: A doubting; a declining or deviating from the truth; perversity.

زغ: Those in whose hearts is doubt, perversity or swerving from the truth (3:8). زغوا: When they deviated, God made their hearts deviate (61:6).

زال [aor. يزال and يزال: He put it away from its place; removed it or separated it (as also يزال زية بفعلاً كذا: Zaid did not cease, or continued to do such a thing. زال: 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 ُ كَانَ لا يَزالَ ﴿بِيَانُهُم﴾ and ُ مَازَاَلَ ُ كَانَ لا يَزالَ ﴿بِيَانُهُم﴾ is used in the manner of ُ كَانَ ﴿تَّرَيَلَ﴾ 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 ﴿تَرَيَلَ﴾). 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).

زَانَ [aor. inf. noun زَانَ ﴿تَرَيَلَ﴾ and زَانَ ﴿تَرَيَلَ﴾ and زَانَ ﴿تَرَيَلَ﴾] and زَانَ ﴿تَرَيَلَ﴿ and زَانَ ﴿تَرَيَلَ﴿ : He or it adorned, ornamented, decked, garnished, embellished, beautified, graced him or it. زَانَ 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).

زَانَ ﴿الْحَيَاةِ الدُّنْيَا﴾: 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, ornamenture, 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 (زَانَ ﴿الْحَيَاةِ الدُّنْيَا﴾ plural). All these kinds are mentioned in the Holy Qur'an (57:21 ; 24:32 and 18:47).

زَانَ ﴿الْحَيَاةِ الدُّنْيَا﴾: The finery, ornamenture, show, pomp or gaiety of the present world which includes wealth and children. زَانَ ﴿الْحَيَاةِ الدُّنْيَا﴾: Wealth and children are an ornament of the life of this world (18:47).

زَانَ ﴿الْوَرَّد﴾: The ornament of the earth, meaning the plants, herbage etc. (18:8). ﴿وَمَٰلِيَّةَ الْوَرَّدِ﴾: The day of Festival (20:60).
12

باب السَّيْنِ

س

Sīn

Numerical Value = 60
It is one of the letters termed "مهمَّسة" (or non-vocal, i.e. pronounced with the breath only, without the voice); and of the letters termed "أصلَّة" 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 س. In 36:2 it may mean "O man or perfect man or i.e. O leader or perfect leader. س is a particle peculiarly prefixed to the aorist rendering it clearly denotative of the future. سيفُل السَّفِهَاة: He will do such a thing. The foolish will say (2:143). It is not contracted from سَوَف contrary to what the Kufees say; nor is the extent of the future with it shorter than it is with سَوَف contrary to what the Basrees hold. Some assert that it sometimes denotes continuance, not futurity: سَتَجْذَبُون آخَرِين: You continually find others (4:92).

سَالَ [aor. inf. noun سَالُ and سَالَ etc.] سَالَ أو سَالَ مِنْهُ: He asked, begged, questioned or inquired of him. سَالَ مِنْهُ المَال: He asked or demanded property of him. وإذا سَالَمُوْهُمْ مِنْهُ: And when you ask them for anything (33:54). سَالَ مِنْهُ: He asked, questioned etc. him respecting such a thing. سَالَ سَالًا بِعَذَابٍ وَافْعَ: An inquirer inquires concerning the impending punishment about to befall (70:2): وإذا سَالَكَ عَبَّادُ غَيْبٍ. When My servants ask thee concerning Me (2:187): They inquire of thee concerning the soul (17:86): سأَلَتُ اللَّهَ عَلَى عَالِمٍ: I begged of God health. سُأَلَ أو سُأَلَ إِسْتَنْ: Ask; inquire; beg; demand etc. سُأَلَ الْقَرْرَةِ أَلْيَنِي: Ask of the children of Israel (2:212): And inquire of the people of the town wherein we were (12:83): They asked, begged, one another. وَأَفْقَلَ بَعْضَهُمْ: And they disputed with one another. They will dispute with one another (37:28): سُأَلَكَ أو سُأَلَكَ: Concerning what do they question one another (78:2,3): A petition; an object of desire; a request or a thing that one has asked or begged. قد أُوْيِتُ سُؤَلَكَ بِمِثْوَسِي: Thou hast been granted thy petition or the thing thou hast asked for, O Moses (20:37). (an infinitive, often used as a subst.): A question; an
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).

[be turned away with disgust from it]. 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. Man does not tire or become weary of praying for good unless you are tired of it (a tradition).

[cut him or it] He cut him or it; he wounded him or hamstrung him; he pierced him in the buttock; he abused, reviled, vilified or defamed him. He reviled or vilified him much. Revile not those whom they call upon beside Allah (6:109) (inf. noun): He vilified, reviled, abused, defamed etc. him, being reviled etc. by him. The reviling or mutual reviling of the Muslim is transgression (a tradition).

[make or appointed or prepared a means, a course of attaining the thing] He made or appointed or prepared a means, a course of attaining the thing: May God make for thee a means of attaining good. He made or prepared a channel for the water. 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; 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).
سبت : 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. 

سبت : We gave him the means to accomplish every thing (18:85).

سبت : This is the cause of this; (سبات plural).

سبت : And all their ties shall he cut asunder (2:167).

سبت : That I may attain to the means of approach (40:37). The word also means, life.

سبت : May God cut short his life.

سبت : 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.

سبت : Those amongst you who transgressed in the matter of the Sabbath (2:66).

سبت : 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.

سبت : primarily signifies "rest" and hence "sleep" or heavy or light sleep (slumber); or first part of sleep.

سبت : And We have made your sleep to be rest for you.
[aor. inf. noun سَبَحَ : He swam in the water and took pleasure in it. Syn. with غَوَّمَ. But according to some there is a difference between غَوَّمَ and سَبَحَ; the former signifying the coursing along in water with immersion of oneself and the latter, "coursing along upon water without immersion of oneself.

سَبَحَ or سَبِّحَ : The stars swim or glide along or pass along in the firmament with a spreading forth. سَبَحَ or سَبِّحَ: All glide or travel along smoothly in their orbit (21:34). Thy fame has travelled as far as the sun and the moon. سَبَحَ 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. سَبَحَ : He went or travelled far in the land. سَبَحَ or سَبِّحَ: The man busied himself in his affairs or in earning his subsistence. سَبَحَ : He occupied himself in the accomplishment of his needs. إنَّ كَفَى لَكِ فِي الْهَارِ سَبَحَة طَوِيلاً : Thou hast in the day a long chain of business (73:8). سَبَحَ also means, he slept; he became still or motionless. سَبَحَ : He dug in the earth. سَبَحَ : He talked much and fluently. سَبَحَ الله وَسَبَحَ : He declared God to be far removed or free from every imperfection or impurity or defect, and he magnified, celebrated, lauded or glorified God by the mention of His names, saying سَبُحَ اللَّه: 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). سَبَحَ : He prayed, particularly, he performed the supererogatory prayer. سَبَحَ also means, he made an exception by saying إنَّ شَاءَ اللَّهِ: if God will. لَوْ لَ تَسَبَّحُونَ : Why do you not glorify Him; (68 : 29) why do you not say أُسْبَحُ اللَّهِ = سَبُحَةٌ: 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 سَبُحَةٌ]
may well be rendered how far is Allah from every imperfection etc. ِسَبَحُ اللَّهَ وَمَا أَنَّ مِنَ الْأَسْلَامِ: And Holy is Allah, and I am not of those who associate gods (with Him) (12:109). Some derive this word from السُبْحَانُ as signifying "the swimming", or "being quick", or "being or becoming remote". So سَبَحُ اللَّهَ 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". سَابِحٌ (plural سَابِحُونَ and سَابِحٌ) 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. سَابِحٌ is its plural, meaning swift horse. سَابِحَةٌ (feminine of سَابِحٌ). Its plural is سَابِحَاتٌ and سَابِحَاتٌ 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. والسَابِحَات سَبِحٌ: And by those who glide along swiftly (79:4). سَبِيحٌ and مُسَبِيحٌ are plurals: Act. part. from سَبْحَاءُ: And we are verily those who glorify God (37:167). كَلَّا فَلَدَاء عَلَمَ صَالِحةً وَتَسْبِيحَةً: And had he not been of those who glorify (God) (37:144), (inf. noun of سَبِيحٌ): Declaring God to be free and far removed from every imperfection etc. and glorifying Him. كُلُّ فَلَدَاء عَلَمَ صَالِحةً وَتَسْبِيحَةً: Each one knows his own manner of prayer and glorifying (God) (24:42).

[ar. سَبِيطٌ and aor. سَبِيطٌ inf. noun سَبِيطٌ or سَبِيطٌ aor. سَبِيطٌ] سَبِيطُ المَطْرِ: The hair was or became lank, not crisp or loose and hanging. سَبِيطُ المَطْرِ: The rain was falling consecutively and was copious and extensive. Thus سَبِيطُ has the idea of length and extensiveness. سَبِيطُ: He is generous and liberal. سَبِيطُ: A grandchild; according to some the word is used more commonly for a daughter's child as against خَفيَّةٌ which signifies a son's child; a distinguished child; a tribe of the Jews. سَبِيطُ: Hasan and Hussain are the two grandsons of the Prophet of God. سَبِيطٌ 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.

He was or became seventh of them; he made them, with himself, seven; he made them, they being sixty-nine, to be seventy with himself; he took the seventh part of their property.

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. (plural and and ) : 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 (12:47).

Seven, oft-quoted verses (15:88).

Seven heavens and seven earths. Al-Fazak says: And how can I fear men when God is holding men and the seven heavens and seven earths in the palm of His hand? 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).  

inf. noun: He performed the ablution completely and fully.  

: He put on an ample coat of mail = A wide and long or ample coat of mail. (plural).  

: Make full-length coats of mail (34:12).  

: A copious rain.  

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).  

: No one in the world ever did it before you (7:81).  

: 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.  

: He overcame him in going ahead; he strove, or contended, with him to outstrip him, or have precedence of him.  

: I strove or contended with him to precede him and I overcame him in doing so.  

: Vie with one another, try to ou tstrip 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.  

inf. noun: By the beings or persons completely excelling others (79:5).  

الذين سبقنا بالإنمان : Who preceded us in faith (59:11).  

يسبقُ من أحدِ من العلماء: No one in the world ever did it before you (7:81).  

: He said before he said anything.  

لا يسبقُ بالقول: They do not say anything without His having taught them; they do not say until He has said it (21:28).  

سبق سُبُق بالكلام: Speech proceeded previously from him.  

سبق على قوله في الإكرام: He had predominance over him in such a thing.  

لَوَ لَ لا كتاب: He had predominance over him in such a thing.  

سبق على قوله في الإكرام: He said before he said anything.  

سبق على قوله: They do not say anything without His having taught them; they do not say until He has said it (21:28).  

سبق على قوله في الإكرام: Speech proceeded previously from him.  

سبق على قوله: They do not say anything without His having taught them; they do not say until He has said it (21:28).  

سبق على قوله في الإكرام: He had predominance over him in such a thing.  

سبق على قوله في الإكرام: He overcame his people in generosity.  

سبق على قوله في الإكرام: He overcame him in going ahead; he strove, or contended, with him to outstrip him, or have precedence of him.  

سبق على قوله في الإكرام: I strove or contended with him to precede him and I overcame him in doing so.  

سبق على قوله في الإكرام: Vie with one another, try to outstrip each other, in seeking forgiveness (57:22).  

سبق على قوله في الإكرام: He strove or contended with another to be or go ahead.  

سبق على قوله في الإكرام: They both raced to the door (12:26).  

سبق على قوله في الإكرام: We went forth racing with each other (12:18).  

سبق على قوله في الإكرام: Vie with one another in good works (2:149).  

سبق على قوله في الإكرام: Preceding or going ahead; one who goes ahead or precedes or outstrips others.  

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سبق على قوله في الإكرام: The foremost, they are the foremost (56:11).  

سبق على قوله في الإكرام: Those beings or angels etc. that excel others.  

سبق على قوله في الإكرام: 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).

[svl] [aor. inf. noun ُسل: He abused or reviled him. ُسل ُسل: He spent the money in the way of religion or cause of Allah, or dedicated it to charitable purposes. ُسل ُسل: He dragged along his garment on the ground. ُسل ُسل: He poured forth the water. ُسل: A way, road, path; an easy, wide or open or a conspicuous road. ُسل: It lies on a way that still exists (15:77); manner, method, means and ways. ُسل ُسل: And the way or method of the sinners may become manifest (6:56). ُسل: 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.

And spend in the way or cause of Allah (2:196). ُسل: The way of the believers (4:116). ُسل: The path of rectitude. ُسل: The way of righteousness (7:147). ُسل: Right way (16:10). ُسل: The way or cause of the Evil One (4:77). The word ُسل also means, blame; cause of reproach. ُسل: There is no blame or cause of reproach against the righteous (9:91); plea or argument ُسل: You have no plea or argument against me. ُسل: We are fit or worthy to do this. ُسل: No blame attaches to us in the matter of the unlearned people (3:76); it also means, a means of access; a connection. ُسل: 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). ُسل also means, a public drinking fountain. ُسل (plural): Ways, methods etc. ُسل: The paths of peace (5:17). ُسل: You cut the road for the travellers (29:30). ُسل: 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).

[ar. inf. noun ] : He accused him or charged him with a fault or defect. (masc) meaning "six". 
: He (God) created the heavens and the earth in six days (7:55). and : Seventy. The feeding of sixty poor people (58:5). also means, sixtieth.

[ar. inf. noun ] : He concealed or hid the thing; he covered it. The woman was or became modest or bashful. It was or became veiled, concealed or covered; it covered itself. Such a one does not protect himself from the displeasure of God i.e. does not fear God. And you did not fear (while committing sins) (41:23). (and ): A veil; a curtain; a screen; a covering; a covert; anything by which a person or thing is covered, or concealed; a protection. We had placed no veil or screen for them against it; We had made no shelter or protection..... (18:91). rent open, or may God rend open his veil or make known his vice or faults; or may God disgrace him. also means, fear, modesty or bashfulness, intelligence. He does not possess modesty nor intelligence. (pass. part.): Hidden; covered. : A hidden barrier or veil also means a veil covered by another veil, implying the thickness of the veil.

[ar. inf. noun ] : He was or became lowly, humble or submissive, bending himself down; he prostrated himself, putting his forehead on the ground. : He submitted to him; he saluted him; he paid respect to him or magnified him. Submit to Adam, and they all submitted (2:35). The 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. And whatever is in the heavens submits humbly to Allah (16:50). and : A single act
of ساجد (act. part.): Being humble, lowly or submissive, prostrating oneself. ساجد: Prostrating himself and standing (39:10); one who prostrates himself. The plurals of ساجد: ساجدون are and ساجد in ساجد and ساجد: Such a one is humble, low. و الزّكّٰع السّجود: And those who bow down and those who fall prostrate in Prayer (2:126). أدخلوا الأّب: And enter the gate submissively (2:59). الزّاكّعون السّاجدون: Fall ye down in submission to him (15:30). Those who bow down and who prostrate themselves (9:112).

سّجود (plural of ساجد as shown above). : A languid eye. يدعون إلى السّجود: They will be called upon to prostrate themselves (68:43). It also means prescribed prostrations. و الذّاقان السّجود: And after (prescribed) prostrations (50:41). مسجد: A house of Prayer; a mosque; مسجدي: At every place of worship (7:30). إن المسجدين: Places of worship. المسجدين لله: All places of worship belong to Allah (72:19). جامع: A mosque in which a congregation assembles to perform the Friday Prayers. المسجد الحرام: The Sacred Mosque i.e. the Ka'ba (2:145). المسجدين الأقصى: The Distant Mosque (17:2). المسجدين: The two mosques i.e. the Ka'ba and the mosque of the Holy Prophet at Madina.

سجر [aor. inf. noun سجر and سجر: The water filled the stream. سجر: He filled the oven with fire and heated it; he kindled fire in the oven. سجر النّور: He opened a way to the water; he made the water to flow forth. سجر النّور في حلقه: He poured the water into his throat. ثم في النار يسجرون: Then in the Fire will they be burnt; then into the Fire they are poured (40:73). سجر البّحر: The sea stormed and its waves rose. وإذ البحر سجرت: And 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 (81:7). مسجرون (pass. part): (1) filled. مسجرون بالشّر: Filled with fire; (2) made to flow forth; (3) empty; (4) kindled; (5) still or quiet or still and full at the same time. غبي مسجرون: 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. He threw it from above. He rendered him notorious by reason of such a thing and stigmatized him with it. A writing; a roll or scroll for writing upon or written upon; a written statement of contract and the like; a judicial record; an edict; a recorder; a scribe; a notary. As a recorder rolls up a written scroll (21:105). Stones like lumps of dry or touch-clay; or stones of clay. means i.e. of what had been decreed for them that they should be punished therewith. means the same as . It is also said to be from meaning Hell, the ن being changed into ژ. According to some also means, many and hard; continuous and lasting (11:83).

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 ). 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.
سحبت [aor. سحبت] inf. noun سحبت : He dragged or drew it along upon the ground. سحبت الزَّربَة : The wind drew along the dust upon the ground. يسحبون في الحَمَيم : They will be dragged into boiling water (40:72). جاء يسححب ذِيله : He came walking haughtily. سحبت الرجل : The man ate and drank vehemently. سحبات (سحبة): Clouds (so called because the winds draw them along). مطرتهم السحابة : The cloud rained upon them. يقولون : They say: "Clouds piled up" (52:45)

سحت [aor. سحت] inf. noun سحت : He earned unlawful money. سحت الشَّحم غن اللحم : He removed his hair utterly in shaving. سحت وجه الأرض : He peeled off the fat from the flesh. سحت وقفة أرض : He effaced the traces from the face of the earth (as also سحت and أسطة). سحت : He destroyed him or it; he destroyed it or him completely; he exterminated it; he distressed or afflicted him; he slaughtered him. فسحتكم عذاب : He (God) will completely destroy you by some punishment (20:62). سحت and سحت : 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. أكلون للسحت : Devourers of forbidden or unlawful things (5:43). The word also means, little or small in quantity or number; paltry, mean, or inconsiderable. ماله سحت : His property may be destroyed with impunity. دمه سحت : His blood may be destroyed with impunity. رجل سحت : A property destined to be destroyed. رجل سحت : A man who has a big belly and is much fond of eating and is not satisfied with it.

سحر [aor. سحر] inf. noun سحر : He hit or hurt his heart. سحر : He turned him from such a thing or عين وجهه i.e. from his course, way or manner of being. سحر : He was turned from his course. قلنا تسحرون : How then are you being turned away from your course (23:90). سحر : He turned him from hatred to love; he enchanted or fascinated him or it; سحر : He enchanted or fascinated him much. سحر أُغْنَى : 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 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 marring; a crafty device; craftiness; mischief; skilful eloquence.

Verily, there is a kind of eloquence that is enchantment (tradition); skill; science; teaching people falsehood and deception (2:103). They brought forth a great magic (7:117). 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).
skillful or intelligent.

She has a fascinating or enchanting eye. *سحَّر* is syn. with *ساحر* but with an intensive sense or denoting habit or frequency. With every skilful sorcerer (26:38). *سحَّر* (plural of *سحَّر*): He went forth early in the morning, in the first part of the day, or between the time of morning Prayer and sunrise.

Time before daybreak; early dawn; or the last part of the night.

We delivered them by early dawn (54:35). (plural of *سحَّر*).

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). (pass. part.). *سَحَّرَ*: A bewitched man; a man who is a victim of deception (17:48). (plural).

Rather we are a bewitched people (15:16). One bewitched, syn. with *سَحَّرَ* but with an intensive sense. (plural of *سَحَّرَ*).

Thou art but one of the bewitched (26:154).

It was or became distant or remote. *سَحَّرَ*: The cloth became old and worn-out. (aor. inf. noun *سَحَّرَ*): He bruised or pounded it or powdered or pulverized it. *سَحَّرَ* (سَحَّرَةُ): The course of time rendered it (the garment) worn-out. *سَحَّرَ* (سَحَّرَةُ): He destroyed it. The eye shed tears. *سَحَّرَ* (سَحَّرَةُ): He shaved his head.

So cursed be the inmates of the blazing Fire, or be far away from the mercy of God (67:12). *سَحَّرَ*: Pounded, pulverized; distant, remote.

Verily, it is very distant or remote.

To a distant place (22:32).
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. is so called because when the tide flows and ebbs, it sweeps away what is upon it; the side of a valley. Then the river shall throw it on to the shore or bank (20:40).

سَحْرَةٌ: He mocked at, scoffed at, derided or ridiculed him. They mocked at him (11:39). I say so and I do not jest. 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). The inf. noun of (also aor. سَحْرُ) is: He constrained him or compelled him, namely a man or beast or anything to do what he or it did not desire, or to work without recompense, or hire without wages and without price; he brought him under subjection; rendered him subservient, submissive; tractable or manageable. He (God) made subservient, the sun and the moon (13:3). 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 wages and recompense; mockery; derision; ridicule; work without compensation. You made them a laughing-stock (23:111). So that some of them may make others subservient to them (43:33). 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. سُدُرُ inf. noun سَدَرُ] He was or became angry with the man or showed his dislike or discontent.

سُحَطَ : He disliked or disapproved of the thing. 

بِسُحَطَ الْلَّهُ عَلَيْهِمْ : With the result that Allah is displeased with them (5:81).

إِذَا هُمْ بِسُخَطُونَ : Behold, they are discontented (9:58). 

سُحَطَهُ : He displeased or angered him; he made him angry. 

إِبْنِيْلَاءَ مَا أَسْحَطَ اللَّهُ : They followed that which displeased Allah (47:29).

بِسُحَطَ : Displeasure; dislike; anger; disapprobation. 

اللَّهُ : Who has drawn upon himself the displeasure of God (3:163).

سَدَأَ [aor. نَسُبَتُ inf. noun سَدَأً سَدَأَةً] He closed up an interstice or intervening space; he stopped or repaired and made firm and strong. 

سَدَأَ الْأَقْفُ : It obstructed the horizon. 

سَدَأَ الرُّفَقُ : It maintains and preserves the strength. 

سَدَأَ الْبَابُ : He closed the door. 

سَدَأَ : 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. 

ضَرِبَ بِبَيْتُهُمْ سَدَأً : Barrier was set between them. (18:95). 

سَدَأَ (سَدَأُا) : It or he was or became right; it took a right direction; he hit the right thing. 

إِنَّهُ يَسِدُّ فِي الْقُوَلِ : He hits the right thing in the saying or he says the right thing. 

سَدَأَ : He accused him of a fault as though thereby he stopped his mouth. 

سَدِيَدَ : 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. 

قُولُوا فَوَلَا سَدِيَدًا : Say the right word (33:71)

سَدِرَ [aor. سَدَرَ inf. noun سَدَرُ] 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. 

سَدِرُ : Lote-tree. 

سَدِرُ مِنْ سَدِرٍ قَلِيلٍ : A few lotetrees (34:17). 

سَدِرُ : Sea. 

سَدِرُ عَنْدَ سِبْرَةَ الْمَنْتَجِيَّ : Near the farthest Lote-tree (53:15).
He took the sixth part of the possessions of the people.

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.

And for his mother is a sixth part (4:12).

Sixth.

The sixth of them was their dog (18:23).

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.

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).

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).

Who conceals his word (إِسْمَأْر) (13:11).

Delighting the beholders (2:70).

And they concealed him as a piece of merchandise (12:20).

He revealed unto him a story.

I attributed to him secrecy; I spoke to him in private.

I appealed to them in private (71:10).

He recited Al-Fatihah inaudibly.

A secret; a secret thing (as also إِسْمَأْر); mystery; a thing that is revealed (plural is إِسْمَأْراتْ).

He knows the secret thought and that which is more hidden (20:8).

May God sanctify his
soul; [سَوْبٍ وَعُقَالَانِ] : Secretly and openly (2:275); concealment; suppression; one having private knowledge of a thing. [فَلَنْ سَوْبٌ] : 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. [هوُ كُرِيمُ السَّوْبَ] : 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. [أَرْضٌ سَوْبٌ] : Fruitful land; goodness or excellence. [سُوْبَةٌ] : A secret; a secret action that makes a man happy of his affair; heart or mind. [هَوْ ضَبٌّ في السَّوْبَةِ والضَّرَاءِ] : He has a noble mind and heart. [سُوْبَةٌ] is plural. [يَومُ تَبْلِي] : He has a noble mind and heart. [السَّوْبَةٌ] : On the day when secrets shall be disclosed (86:10). [وَفَقَهُمُ نَصْرُهُ وَسُوْبَرُ] : And has made them to find cheerfulness and joy (76:12). [سُرَاءٌ وَسُوْبَرٌ] : Happiness; pleasantness and joy of life and the contrariness of suffering. [سُوْبَةٌ] : A secret; a secret action that makes a man happy of his affair; heart or mind. [فُضَلَّ صَدِيقٌ في السَّوْبَةِ والضَّرَاءِ] : He is the friend in happiness and suffering. [سُوْبَرٌ] : And suffering and happiness touched our forefathers also (7:96). [سُوْبَرٌ] : Happy or joyful. : He was happy among his people (84:14). [سُوْبَرٌ] : 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. [سُوْبَرٌ] : He ceased to enjoy power or authority and ease and comfort. [وَالْأَسْرَى] : Sitting on thrones, facing one another (15:48). [سُوْبَرٌ] : He went away in the land. : The man went away at random. The camels went away, being left alone, whithersoever they would. [سُوْبَرٌ] : The water flowed. : The water came forth from the punctures made in sewing the skin. [سُوْبَرٌ] : A subterranean excavation; a hole or burrow; also flowing water; طَرِيقٌ سُوْبَرٌ] : A way in which people follow one another; فَاتَّخِذَ سَبِيلَةً] : It took its way into the sea, being free, or going swiftly or burrowing (18:62). [سُوْبَرٌ] : Going away or going
away at random. Going or going openly, apparently and freely in the daytime (13:11). Some say that signifies one who appears by night and hides himself in the day. The mirage. Such a one is more deceitful than a mirage. And shall become (as if they were) a mirage (78:21).

سُوفَلَ [aor. inf. noun سَوْفَلَة] He clad him with a i.e. a shirt; a coat of mail; any garment that is worn. سَوْفَلٌ : Their garments shall be of pitch (plural). سَوْفُالٌ [inf. noun من نبات] He clad him with a i.e. a shirt; a coat of mail; any garment that is worn. سَوْفُالٌ [plural] : Their garments shall be of pitch (14:51).

سُرَحَ [aor. inf. noun سُرَجَة] He was or became beautiful in the face. سُرَجُ: He lied. سُرَجَ الكذبِ: He forged the lie. سُرَجُ: A lamp; also metaphorically, the eye. جَعَلَ فِيهَا سَرَاجًا: He made a lamp. سُرَجَ: He (God) has placed therein a Lamp (25:62).

سُرَحَ [aor. inf. noun سُرَجَة] The cattle pastured or pastured where they pleased or pastured in the morning. سُرَحُ: The torrent flowed easily. سُرَحُ: He made the cattle go forth in the morning to the pasturage. جَعَلَ تُرِيحُونِ وَجَعَلَ تُرِيحُونِ: When you bring them home in the evening and when you drive them forth to posture in the morning (16:7). سُرَحَ مَا فِي قُلْبِهِ: He gave forth what was in his heart. سُرَحَ: He feeds upon the reputation of people i.e. he defames them in their absence. سُرَحُ: Cattle or camels pasturing where they please. سُرَحَ: He sent him. سُرَحَ: He sent the people and left them. سُرَحَ زُوَجَتُهُ: He divorced his wife. سُرَحَ: The dismissal of a wife by divorce; dismissal in a general sense; sending away, after divorce; سُرَحَ: Send them away in a becoming manner (2:232). أُوْسُرِيحُ باِخْتِوَانَ: Or send (them) away with kindness (2:230).

سُوَّدَ [aor. and inf. noun سَوْدَة] He carried on a thing or put it forward from one stage to another in regular order consecutively and uninterruptedly. سُوْدَة: He perforated the thing. سُوْدَة: He fabricated the coat of mail by inserting the rings into one another. سُوْدَةَ الْحَيْبِ: He carried on
uninterruptedly and well the narrative. سَرَقُ: Coat or coats of mail; any other rings; consecutive or following one another.

سَرَقُ: Stars that are consecutive. آسرَقُ also means the nailing or making firm or fast with nails. وَقَطَرْ فِي السَّرُقُ: 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).

سَرَقَ [aor. سَرَقَ ] سُرَاقَةٌ قَبْطُ [سُرَاقَةٌ ] inf. noun سُرَاقَةٌ: He covered the house with an awning over its interior court. سُرَاقَةٌ: 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. أَخَاطَ بِهِمْ سُرَاقَاتِهِمُ: Its canopy shall enclose them (18:30). سُرَاقَاتِ (plural).

سَرَعُ [aor. سَرَعَ and سَرَعَ ] سَرَعَ [سَرَعَ ] سُرَعَ ] inf. noun سُرَعَ: He or it was quick, speedy, hasty. سَرَعَ في المُتْسِرِ: He hastened in walking; he sought or endeavoured to be quick. Whereas سَرَعَ signifies endeavour or affectation to be quick. سَرَعْ: denotes what is as it were an innate quality. سَرَعَ إلى الشَّيْءْ: He hastened to the thing. سَرَعَ في الأمر: He endeavoured or strove hard in the affair. سَرَعَوا إلى كَذا: 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 سَرَعَوا i.e. vying with one another to get before others to a thing. سُرَعَوا إلى الكُفر: Those who fall into disbelief hastily (3:177). سُرَعَوا إلى المُكَفَّر: Vie one with one another in obtaining forgiveness from your Lord (3:134). سُرَعَ: Quick; expeditious; speedy or swift. سُرَعَ الحسَاب: Quick in reckoning (2:203). سُرَعَ العَظَاب: Quick in punishing (7:168). سُرَعَ الحسَاب: More and most quick, expeditious of reckoners (6:63). سُرَعَ: is the plural of سُرَعَ. يُعْرُجُونَ من الأَجْدَاثِ سُرَعَاءٍ: They will come forth from the graves hastening (70:44).

سَفَر [aor. سَفَرَ ] سُفَرَ ] inf. noun سُفَرَ: He was unmindful, negligent or heedless of the affair. سُفَرَ: There is no reproach or heedlessness in their benefits. سُفَرَ (inf. noun إِسْرَأَف): He was unmindful, heedless or negligent; he exceeded
or transgressed the right bound or limit or measure; he acted extravagantly or immoderately. 

**Esparr** or *Esparr al-man* : He spent his property extravagantly. 

*Esparr* also signifies the committing of many faults, offences, crimes, sins. 

**Najar min Esparr** : We recompense him who is extravagant, commits excesses or crimes and offences (20:128). 

**Asrar** : Slaying of a person other than the slayer; slaying without proper authority; slaying more persons for one person slain; maiming or mutilating before slaughter. 

**Fala yasarr fi al-fn** : He should not exceed proper or prescribed limits in slaying (17:34). 

**Esarr** : He ate it hastily. 

**And do not eat in extravagance and in haste** (4:7). 

**And excesses in our affairs** (3:148). 

**Esarr** (plural: *Esarr and Sarrav*): One who transgresses or exceeds just bounds; acting extravagantly (act. part.). 

**Who is an extravagant and a doubter** (40:35). 

**Ye are a people who exceed all just bounds** (7:82;43:6).

**Sarr** [aor. inf. noun *Sarr and Sarr* etc.]: He stole from him property; he took it secretly and by artifice. 

**Sarri** : He robbed them. 

**Sarr** : Thy son has committed a theft (12:82). 

**Esarr al-sarn** : He listened or heard stealthily (15:19). 

**Sarri** : I have been robbed of my honour or reputation. 

**Sarri** : My eye overcame me. 

**Sarr** (plural: *Sarr and Sarrav*): A thief; one who steals. 

**And a man who steals and a woman who steals** (5:39). 

**Etikum lasarravon** : Indeed you are thieves (12:71;12:74).

**Sarmad** Signifies or implies continuance or continuing; or continuing incessantly or endlessly. 

**Hawak sarmad** : It is thine forever. 

**Sarmad** : It is thine forever. 

**Sarmad na ila yoom al-qiyama** : (make the night) continue over you till the Day of Resurrection (28:72).

**Sari** [aor. inf. noun *Sari and Sari*]: He journeyed or travelled by night or in the night. 

**Sari** (plural: *Sari and Sari*): 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).

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 cut him with the sword. 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  and means fables; lies; or falsehoods; fictions; legends; stories embellished with lies; wonderful stories or written tales or lies of the ancients.  By the pen and by what they write (6:26).  By the Book inscribed (52:3) (plural): 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).

[aur. inf. noun سَطَا : He sprang or rushed upon him; he made an attack or assault upon him; he sprang upon him and seized him violently; he overpowered or subdued him; he seized him violently with uplifted hands. ]

They would all but attack (22:73).

[aur. and سَعَد inf. noun سَعَد : He was or became prosperous, fortunate, happy or in a state of felicity; cont. of سَعَد (aor. inf. noun سَعَد) : Our day was or became auspicious, lucky; cont. of سَعَد النَّاس. ]

They say, سَعَد: The water came upon the surface of the land naturally, not requiring a machine to raise it for the purpose of irrigation.

[سَعَد (act. part.): A man prosperous, fortunate, happy and in a state of felicity (as also سَعَد); rendered happy, prosperous, lucky etc.; a rivulet or canal for irrigation. ]

Some of them will be unlucky and others fortunate (11:106). Prosperity, felicity, happiness, good fortune (cont. of سَعَد). See also under سَعَد (No 801). سَعَد is of two kinds: سَعَد (relating to the world to come) and سَعَد (relating to the present world). The latter is of three kinds: سَعَد (relating to the soul), سَعَد (relating to the body), سَعَد (relating to external circumstances).

[aur. inf. noun سَعَر and سَعَر inf. noun سَعَر: He lighted or kindled the fire; he made it burn or to burn fiercely.]

سَعَر : He provoked war. سَعَر: The man was smitten by hot wind (i.e. سَعَر); the man was or became vehemently hungry and thirsty; the man was or became mad. سَعَر: And when the Hell is set ablaze (81:13). سَعَر: Lighted or kindled or made to blaze or flame. سَعَر: We will make him taste the punishment of fire (34:13). سَعَر: Madness; insanity; demoniacal possession; punishment; vehemence of hunger and burning of
thirst; heat; pain; scab; fury. In error and insanity (54:48).

[ar. سعى if. noun سعى: He went or went along quickly; he ran. من أقصى المدينة: سعى (28:21) signifies, going along with vigor and lightness, activity or quickness. They will come to thee in haste (2:261). He repaired or be-took himself to him. Go ye to the remembrance of God; hasten ye to the remembrance of God (62:10); he strove, laboured or exerted himself. And strives for it as it should be striven for (17:20); he worked or wrought or did. ليس للإنسان إلا سبيله: سعى: He earned for his family. سعى في أمره: I strove in respect of the affair of such a one, either to reform it or to pervert it. وألف بعضًا في أبائنا: Those who strive to falsify or nullify Our Signs or pervert their meaning by impugning their character (34:6). He created disorder among them. سعى به: He slandered him. سعى علی فؤده: The woman committed adultery. سعى المرأة: He manages or regulates the affairs of his people. السعى: Striving; running; going along with rigor; labouring or working. فلما بلغ ميع السعى: When he was old enough to work with him; when he was old enough to walk with him (37:103). إن سعى كم: Your efforts or strivings are different (92:5).]

[ar. سعى inf. noun سعى: He was or became hungry; he suffered hunger together with fatigue. According to some سعى also signifies, thirst or thirst with fatigue. سعى: Hunger or hunger combined with fatigue. An hungry orphan. في يوم ذي مسعة: In a day of hunger (90:15). The people entered upon a state of hunger.]

[ar. سفح if. noun سفح: He shed blood. سفح الدم: The water flowed or poured forth. سافح: He contended with him in the shedding of blood. سافحها: He committed...]

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fornication with her. 

They committed fornication or abomination. 

The committing of fornication with another. 

(feminine of حِيْلَةٌ) : A fornicatorress; a woman who does not abstain from fornication. 

Son of a fornicatoress. 

Blood poured forth (6:146). 

also means, stretched upon the ground; wide; thick; coarse or big. 

The offspring of fornication. 

A shedder of much blood; one who gives much; a fluent and eloquent speaker. 

He wrote the book. 

She removed the veil from her face. 

The sun rose. 

The morning shone forth. 

I effected reconciliation between the people. 

He swept away the house. 

He went on a journey. 

The tree had its leaves swept away by the wind, they having changed in colour and become white. 

The dawn shone forth. 

The face became beautiful and shone with happiness. 

Faces on that day will be bright; shining with happiness (80:39). 

Journey or travel; the act of journeying (plural is سَفَارَةَاتُ). 

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. (سَفَارَةُ plural). 

Carrying a load of books (62:6). 

(singular is سَافِرٌ 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 سَافِرٍ.
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) desppicable (96:16).

The thing became of black colour tinged with redness.

We 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).

We turned it upside down, rendering its upper part to be its lower part (11:83). We made them most humbled or the lowest (37:99). Then We rendered him lowest of the low (95:6). is the feminine of (plural). Lowest depths (4:146). And He made the word of the disbelievers the lowest (9:40). is the plural of (plural). We made them most humbled or the lowest (37:99).

The wind blew upon the surface of the earth. 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 سَفَةٌ of the first and سُفَةٌ of the third and سِفَةٌ 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 سِفَةٌ هوَ نَفْسٌ سِفَةٌ or سِفَةٌ فِي نَفْسٍ سِفَةٌ when it is used as its seeming but not real object and means as given above.

سِفَةٌ : He drank much of the wine without having his thirst satisfied thereby. (as also سِفَةٌ) : Light-wittedness; weakness of judgement and deficiency of intellect; ignorance or foolishness. سِفَةٌ يُعْرَفُ عَلَى سِفَةٍ سِفَةٌ also means, he ruined himself (Lisan).

سِفَةٌ : Light wittedness; weakness; weakness of judgement and deficiency in intellect; ignorance or foolishness. سِفَةٌ يُعْرَفُ عَلَى سِفَةٍ سِفَةٌ : Foolishly, for lack of knowledge (6:141).

سِفَةٌ : He committed a mistake in his speech. سِفَةٌ يُعْرَفُ عَلَى سِفَةٍ سِفَةٌ : He deviated from the road.

سِفَةٌ يُعْرَفُ عَلَى سِفَةٍ سِفَةٌ : He stumbled upon or happened to find accidentally his lost beast. سِفَةٌ يُعْرَفُ عَلَى سِفَةٍ سِفَةٌ : The people alighted at my place.

سِفَةٌ يُعْرَفُ عَلَى سِفَةٍ سِفَةٌ : The child fell from the belly of its mother abortively. سِفَةٌ يُعْرَفُ عَلَى سِفَةٍ سِفَةٌ : 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. (9:49).

He made it fall down. It will cause fresh ripe dates to fall upon thee (19:26).

He caused it to fall down.

He has ceased to be mentioned.

Or you cause the heaven to fall (17:93).

(aor. part.) (as also ساقط): Falling down; a thing that falls.

A piece of the cloud falling down (52:45).

also signifies, hanging down; tottering on account of age.

An old man tottering by reason of old age; low, ignoble, base or mean.

They say ساقط ماقت لاقط : Low, ignoble, mean, vile or base.

The refuse of the people.

He made a ceiling to the house or roofed or ceiled it.

Ceiling, roof or covering of a house; the sky or heaven; heaven is called سقف الأرض 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.

Sick, ill, diseased, disordered.

An unsound or sickly heart.

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 سقي): And their Lord gave them to drink a pure beverage (76:22).

also means, he watered
his cattle or land. *אֲמֵתָה מִן הָעָם יִשְׁפּוֹן* (their) flock (28:24). *וְלָא שִׁפָּהֲהֵי הַזָּרֶע* He dyed the garment. *סְפָאָה הַלְוִיָּה* God sent down rain to him, or may God send down rain to him. *סְפָאָה* His belly suffered from dropsy. *סְפָאָה* He traduced him, found fault with him. *סְפָאָה* The sweat flowed without stopping. *סְפָאָה* His heart became deeply affected or became permeated with (his) enmity. *סְפָאָה* He gave him to drink; he assigned to him water to drink or for purpose of irrigation or to water his cattle. *וְשֻׁפָּה מָמָּא לְחַנָּאֲהָּ כְּלָאוֹ* And We give it for drink to Our creation cattle and men in large numbers (25:50). According to Imam Raghib, *אֶשְׁפָּה* (inf. noun of *אֲשָׁפָה* and *אַשֶּפְּאָה*), 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. *אֲשָׁפָה* (as also *אֶשְׁפָּה*) : He gave him to drink; he assigned to him water to drink or for purpose of irrigation or to water his cattle. *וְאֶשְׁפָּה* may also mean *אֶשְׁפָּה* i.e. *אֶשְׁפָּה* 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. *כֹּלָּתָה* : (Let) her drink, or (have) her turn of drinking (91:14).

*סְפָאָה* : The giving of drink. *סְפָאָה* : Do you hold the giving of drink to the pilgrims (9:19), or in this verse *סְפָאָה* may also mean *סְפָאָה* i.e. *אֶפָּה* *סְפָאָה* *סְפָאָה* : *סְפָאָה* 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. *כֹּלָּתָה* : He happened to put the drinking-cup in his brother's saddle-bag (12:71). *כֹּלָּת* : A beast's share or turn of drinking water; a giving of drink; a sending down of rain upon mankind *כֹּלָּת* : I prayed that the rain may be sent down upon him. *כֹּלָּת* : (Let) her drink, or (have) her turn of drinking (91:14).

*טָקֵב* : He poured forth or out the water or made it to flow. *טָקֵב* : The water was or became poured out or forth or flowed *טָקֵב* (pass. part.): Flowing water (56:32).
[aor. inf. noun سكت and سكت : 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. 

سكت : The anger of Moses subsided or was appeased (7:155). 

سكت الحر : The heat became intense as the wind stopped blowing.

سكت : He was or became intoxicated or inebriated on account of having drunk wine. 

سكت عليه : Such a one was or became violently angry with me. 

سكت ألب : He filled the vessel. 

سكت الريح : The wind became still. 

سكت السرباب : The anger of Moses subsided or was appeased (7:155). 

سكت ана : The heat became subsided. 

سكت أنصارا : He throttled him. 

سكت : The wine made him intoxicated. 

سكت : Our eyes have been prevented from seeing and dazzled or dazed or have been covered over (15:16). 

سكر : Wine; strong drink; the expressed juice of fresh ripe dates when it has become strong. 

سكر من السرباب : You obtain from it strong intoxicating drink (16:68). 

سكرات: A fit of intoxication (سكرات plural); an over-powering sensation of delight affecting youth; a fit of anger. 

سكرة الذه : The intensity or oppressive sensation etc attendant upon anxiety. 

سكرة والمح : The agony or stupor or intoxication of death comes in truth (50:20). 

سكارى (plural سكارى) : Intoxicated; inebriated; drunken. 

سكارى : When you are drunken or not in full possession of your senses (4:44).

سكت : It was or became still, stationary, calm, appeased, allayed; it passed away, or ceased to be; it remitted or subsided. 

وله ما سكن الدم : The blood ceased to flow. 

سكن في الليل والنهار : To Him belongs whatever rests in the night and the day (6:14). 

سكن الاله : He relied upon it so as to be easy, or quiet in mind. 

سكن الاله : He found comfort in her. 

سكن الاله : That he may find comfort in her (7:190). 

سكن الدار أو في الدار أو بالدا : He dwelt in the house. 

سكن وسكن : Dwell thou and thy wife in the garden (7:20). 

سكن : He became i.e. weak, poor, lowly or submissive. 

سكن : 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.

\[\text{MSC}\] If He so wills, He can cause the wind to become still (42:34).

\[\text{MSC}\] I have made to dwell some of my posterity or children (14:38).

\[\text{MSC}\] The man became a poor, lowly submissive, poor; also ignominious, abject or in a state of abasement (2:216).

\[\text{MSC}\] Expiation which is the feeding of a poor man (2:185).

\[\text{MSC}\] Poverty has rendered him motionless.

\[\text{MSC}\] Lowly, humble submissive, poor; also ignominious, abject or in a state of abasement (2:216).

\[\text{MSC}\] Calmness or tranquility; staidness; a quality inspiring reverence; mercy, pity or compassion.

\[\text{MSC}\] They were smitten with abasement and destitution (2:62).

\[\text{MSC}\] Wherein there will be tranquility from your Lord (2:249).

\[\text{MSC}\] A thing to which one trusts so as to become easy or quiet in mind; source or cause of tranquility, ease, quiet, mental comfort.

\[\text{MSC}\] He has appointed or made the night for rest (6:97).

\[\text{MSC}\] Thy prayer is a cause or source of tranquility for them (9:103); mercy, pity or compassion; blessing, prosperity or increase.

\[\text{MSC}\] Still, motionless, stationary, calm.

And if He had pleased, He could have made it stationary (25:46).

\[\text{MSC}\] Inhabiting a dwelling; inhabitant or dweller (plural).

\[\text{MSC}\] Uninhabited houses (24:30).

\[\text{MSC}\] A knife.

\[\text{MSC}\] To every one of them a knife (12:32).

\[\text{MSC}\] He drew a thing out from another thing or he drew it gently; he stole the thing secretly.

\[\text{MSC}\] He slipped away or stole away i.e. went away secretly or clandestinely or covertly from among them.

\[\text{MSC}\] 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.

سَلَبٌ [aor. سَلَبَ inf. noun سَلْبٌ سَلْبُ سَلَبَةُ الشَّيْءِ] He seized, snatched or carried off by force the thing from him or deprived him of it. سَلَبَةُ قَوَادِةٍ وَعَقلَةٍ: He deprived him of his heart and his reason. وَأَن يَسْلُبُهُمُ الْذَّبَابُ شَيْئًا: And if the fly should snatch away anything from them (22:74).

سَلْحَةٌ [aor. سَلَحَ inf. noun سَلْحَةٌ سَلْحَةُ] It (a bird) muted or dunged. سَلْحَةٌ بِالْبَسَيفِ أَوْ سَلْحَةٌ السَّيْفِ: He armed him with the sword. سَلْحَةُ: A weapon or weapons, or instrument or instruments of fighting. لِيَسْلَحَ الْبَسَيفَ: He wore or put on the weapon or weapons; a sword, a bow without a string; a staff or stick. سَلْحَةُ الْبُقُورِ: The horns of the bull. أَسْلَحَةٌ: And let them take their means of defence and their arms (4:103).

سَلْحَةٌ [aor. سَلَحَ inf. noun سَلْحَةٌ سَلْحَةٌ بُسْلَحَةٌ] Its skin was stripped off. سَلْحَةُ جُلَالَةٍ [سَلْحَةٌ سالحَةِ الْإِلَيْلِ]: We passed the month. سَلْحَةُ اللهِ الْبُهْرَاءِ مِنْ اللَّيْلِ: God separated the day from the night. إِسْلَحَةُ النَّهَارِ مِنْ فَضْرَهَا: The serpent cast off, or divested itself of its slough. إِسْلَحَةُ النَّهَارِ: The month passed away. فَانْسَلَحَ مِنْهَا: He stepped away from them (7:176). فَإِذَا اسْلَحَ الْأَشْهُرُ: From it We strip off the day or separate the day, or draw forth gently the day (36:38). فَإِذَا اسْلَحَ الْأَشْهُرُ: And when the sacred months have passed away (9:5).

سَلْسِبٌ [aor. سَلَسَبَ inf. noun سَلْسِبٌ سَلْسِبَةُ] 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. سَلْسِبٌ: Whose name is Salsabil (76:19); name of a mountain in Heaven; source.
[aor. inf. noun] سلت: He made the thing to reach the thing or become connected with it, or to chain or link the thing with another thing. سللم: He poured down the water سللم النَّارِ: Flow down; form a chain; come in an unbroken succession; be concatenated. سلسلة: A chain; rings of iron rope; unbroken succession; tradition; pedigree; long flash of lightning. ثم في سلسلة: Then (put him) into a chain سلال: (plural of سلسلة): Chains; ropes etc. إنَّا أمعَننا: We have prepared for the disbelievers chains (76:5).

[plural of سلسلة] سلسل: 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. سلط: He or it overcame clamorous or foul-tongued. سلطة: 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. سلطتهم عليه: He (God) would have given them power over you (4:91). سلطان: Strength, force or power; predominance, authority. قد جعلك سلطانًا علي: He (God) has given thee power or authority to take my due from him. ليس لك عليهم سلطان: Thou shalt have no power upon them (17:66). هلك عن سلطانه: 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. ما نزل الله بها من سلطان: For which Allah has sent down no authority لولا يأتون عليهم سلطانًا: Wherefore do they not bring a clear argument or authority regarding them? (18:16). سلطانًا: We have given his heir authority, power or plea (17:34). سلطان also means a ruler, governor, a king or Khalifa (سلطانين plural). The word also sometimes means a miracle.
When We sent him to Pharaoh with a manifest miracle (51:39).

سلف [aor. سلف inf. noun سلف and سلف] : He or it passed, passed away, came to an end, or became cut off; he or it went before or preceded.

سلف: As for what has passed (5:96).

صالح: A good deed of his preceded so as to prepare for him a future reward.

سلف الخالقة : The she-camel was or became among the foremost of camels in arriving at the water.

سلف الأرض أو أصلها : He turned over the land for sowing.

سلف: He did it previously or beforehand.

ачيل في الأماكن الخالية أصلها : Because of the deeds you did before or in the days gone by (69:25).

اسلحة : He paid in advance for such a thing.

أصلها خسارة : He did to him to be requited with a good action.

مالا: He lent him money to be repaid without interest.

سلف: (as also سلف and سلف) : 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.

فلHandler سلف : And We made them a thing past or a precedent (43:57).

سلف (plural of سلف): Ancestors; past generations.

سلقة [aor. سلة inf. noun سلة إسلة and سلة] : He threw him down on his back;

سلفة: He thrust or pierced him with a lance; he struck him or smote him with a spear.

سلفة بالكلام : He hurt him with speech or spoke severely to him.

سلفة: They hurt you by what they say or bite you or smite or assail or scold you with sharp tongues (33:20).

سلقة بالسوط : He flayed him with a whip; he galled it, namely the back of the camel.

سلقة اللحم عن العظم : He peeled off the flesh from the bone.

سلقة المربدة: He greased the leathern water-bag.

سلقة البزدة النبات: The cold shriveled or blasted the herbage.

سلقة المحاد : He scaled the wall.

سلقة also means, he shouted or did so vehemently.

سلك [aor. سلک inf. noun سلک and سلک] : He travelled or went along the road.

سلک الطريق : That you may traverse the open ways thereof (71:21).
entered the place. He made him enter the place.

He will make him enter severe punishment (72:18).

I made the thing enter another thing. He inserted 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).

| سلم | [aor. inf. noun | سلامة | سلام | سلم | سلام | and | سلم | and | سلم | من | عين | الله | بالله | وسلماً | عليه | فسلمواً على النفس | وسلماً | عليه | فسلمواً على النفس | God made him safe, secure or free from any affliction, or saved or protected him.

Without defect or blemish, of one colour (2:72). But Allah saved (you) (8:44). He said, "peace be upon him" or greeted him with the greeting of peace. Salute your people with the greeting of peace (24:62). He gave or delivered the thing to him. Blood-money to be handed over (4:93). Provided you give what you have agreed to give (2:234). He became pleased with or resigned to the affair. And they submit completely (4:66). Submission, resignation. He committed his case to God. He conceded that it was thus. (is both transitive and intransitive): He resigned or submitted himself. 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. Whoever submits himself completely to Allah (2:113). When they both submitted (to the command of God) (37:104). He committed his case to God. also means, he became a Muslim. They count it as a favour to thee that they have embraced Islam (49:18). He deserted the enemy and threw him into destruction. I
paid in advance to him. 

He paid the price in advance.

\\(\text{أسلم المال}\\) 

Complete submission to God; the religion of Islam.

And he is called to Islam (61:8).

\\(\text{أسلم}\\) 

One who resigns or submits himself to God; one who has accepted Al-Islam as his religion and follows it. 

\\(\text{كان حيًّا مسلمًا}\\) 

He was inclined to God and obedient to Him.

\\(\text{输给 السلم}\\) 

and 

\\(\text{مسلمون}\\) 

plural (3:65;7:127) 

\\(\text{ وسلم}\\) 

(3) 

\\(\text{مسلمات}\\) 

(2:129) 

\\(\text{مسلم}\\) 

(33:36). 

Peace; security; submission; immunity or freedom from faults, defects, blemishes etc. 

\\(\text{سلام على نوح}\\) 

Peace be upon Noah (37:80). It also means, the Islamic salutation of Salam or saying to a person 

\\(\text{سلام عليكم}\\) 

(peace be upon you). 

\\(\text{من الله من السلم}\\) 

Who greets you with the greeting of peace be upon you. 

\\(\text{دار السلم}\\) 

The abode of peace or freedom from disease, decrepitude and death (6:128). 

\\(\text{ وسلم}\\) 

The ways or paths of peace (5:17). 

\\(\text{السلم}\\) 

is one of the names of God because He is free from all conceivable blemishes, weaknesses, defects etc. 

\\(\text{القدوة السلم}\\) 

The Holy One; the Source of Peace (59:24). 

\\(\text{قلب}\\) 

Sound; safe, secure or free from evils or doubts. 

\\(\text{سلم}\\) 

Heart free from disbelief, corruptness or unsoundness; a grieving or sorrowful heart. 

\\(\text{ جاء رجلاً يقلب سلم}\\) 

He came to his Lord with a sound heart (37:85); bitten by a serpent; wounded. 

\\(\text{ وسلم}\\) 

Peace, or reconciliation; being at peace; submission or self-resignation; the religion of Islam; a man who is at peace with another. 

\\(\text{أنا سلم لمن سلمني}\\) 

I am one who is at peace with respect to him who is at peace with me. 

\\(\text{دخلوا سلم بما في السلم كافة}\\) 

Enter peace all of you (2:209). 

\\(\text{ وسلم}\\) 

Peace. syn. with 

\\(\text{ وسلم}\\) 

and 

\\(\text{ وسلم}\\) 

If they incline towards peace (8:62). 

Peace; any money or property paid in advance; the making of captive; a captive; 

\\(\text{أخذه سلمًا}\\) 

He took him captive or made him captive without war. 

\\(\text{ وسلم}\\) 

A man the property of one man; a man belonging wholly to one man (39:30). 

\\(\text{ وسلم}\\) 

Safe and sound (plural) 

\\(\text{ وسلم}\\) 

They were safe and sound (68:44). 

\\(\text{ وسلم}\\) 

He submitted or surrendered or obeyed; he was or became submissive. 

\\(\text{مسلمون}\\) 

(plural of 

\\(\text{مسلم}\\) 

which is act. part. from 

\\(\text{ وسلم}\\) 

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On that day they will surrender themselves (37:27).

A ladder, or a series of stairs or steps, (syn. with درجة or منفأة) upon which one ascends, either of wood or of clay; a means to a thing.

He took it as a means to fulfil his want.

Have they a ladder? (52:39).

[ar. سَلَّمَ inf. noun سَلَّمَةٌ وسَلَّمَ حَيْنَ يَسْلَّمُونَ : 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.

سَلَّمَةٌ وسَلَّمَ حَيْنَ يَسْلَّمُونَ : He was or became free from anxiety.

سَلَّمَةٌ وسَلَّمَ حَيْنَ يَسْلَّمُونَ : He made him contented with it; he removed his sorrow through it.

سَلَّمَوْا : 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).

[ar. سَمَّى inf. noun سَمَّوْا ]: 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.

سَمَّى : He betook himself to him or it.

سَمَّى وسَمَّوْا : And will you remain heedless or while you amuse yourselves? (53:62).

[ar. سَمَّرَ inf. noun سَمَّرَةٌ سَمَّرَ وسَمَّرَ حَيْنَ يَسْمَرُونَ : He held conversation by night. سَمَّرَ : He drank wine by night. (aor. سَمَرَ) and (aor. سَمَرَ) : He or it was or became brownish, dusky, dark. سَمَرَ عَيْنَهُ : He put out his eye with a hot iron nail. سَمَرَ : He held a discourse with him by night.

سَمَرَ : A man holding or one who holds a discourse or conversation by night (plural سَمَّرَاتٌ and سَمَّرَاتٌ). It is used both as a singular and plural.

سَمَرَ : I left them holding conversation etc. (53:62).
 سمَعَ: Telling stories or indulging in discourse about it at night

(23:68). 

سمَّأَ: The Samaritans; a people said to be one of the tribes of

بني إسرائيل; a sect or people of the Jews differing from them in some of

براري وهم اسم من اسم سامئ. They remain to this time in Syria and are known by the

appellation of

فما: اسم من اسم سامئ. is the relative noun of

خُطِطَ يِبَانِي سامئ: And what has thou to say, O Samiri? (20:96)

 سمَعَ: inf. noun and سمَّى and سمَاعَ and سمَّي: He heard it or him. They said, we hear and we disobey

سمَعَ لَهُ صَوَأً: He heard or listened to the thing. I heard him produce a sound. سمَعَ مِنْهُ: He heard it from him.

سمَعَ لِهِ: He heard it as related from him i.e. on his authority. سمَعَ بِهِ: He heard of it (i.e. سمَعَ لِهِ). And when she heard about their plan i.e. when she heard people talking about their plan

(12:32). When it becomes transitive by means of لِ to it it denotes what is intentional. سمَعَ لَّهُ أو أَلِيهّ: I gave ear, hearkened or listened to him.

سمَعَ لَّهُ: Do not hearken or listen to this Qur'an (41:27). When they listen or hearken to thee

(17:48). سمَعَ لَّهُ: also signifies, he understood. ثمْ لَمْ يَسْمَعْ مَا قَلْتَ لَكَ: Thou didst not understand what I said to thee. It also means, he knew it.

قَدْ سَمَعَ اللَّهُ لِنْمَيْنَ: Allah has indeed heard (or known) the speech of her who pleads with thee (58:2). سمَعَ اللهُ لِمنْ: also means, he accepted it, answered it.

سميَّ الَّذِي نَجَادْتُكَ: God has accepted the praise of him who has praised Him.

إِنَّ دَعَوٰتَ هُمْ لَا يَسْمَعُونَ: If you call them, they will not answer your call

(35:15). It also means, he obeyed him. إنَّي أَمْتَ بِرَبِّي فَاسْمَعُونَ: I believe in your Lord, so obey me (36:26). ما أَصْرَبْهُ وَاسْمَعُ: How Seeing is He and how Hearing i.e. God sees and hears every thing and nothing is hidden from Him

(18:27). إِسْمَعُ: He gave ear, hearkened or listened to him. It is equivalent to

لا يَسْمَعُونَ لِأَنَّمَلَاءِ الأَخْلَاشِ: They cannot hear any thing from the exalted assembly

(37:9). إِسْمَعُ is syn. with سمَعَ and denotes what is intentional, signifying, he gave ear or
Hearkened or listened; but سمع denotes what is unintentional as well as what is intentional. 

قاستَمَعْ لَمَّا يُؤُخِى

We know best what they listen for, when they listen to thee (17:48). (20:14)

And give ear to what has been revealed

إِسْمَاعُ

He made him hear and he made him understand; he told him a thing; he abused or reviled him

إِنَّكَ لَا تُسَمِّعُ الْمُؤْتِيَ

Thou canst not make the dead to hear (27:81).

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.

سَمَاعُ

We know best what they listen for, when they listen to thee (17:48).

أَوْ أَلْقَى السَّمَاعُ

Or who gives ear (50:38).

I hear and I obey.

سَمِعْتُ إِلَيْهِ

Give thy ear to me i.e. listen to me. سُمَعَ also signifies the act of hearing or what one hears.

سَمِعْتُ

Surely, they are debarred from hearing (26:213).

ضَرَّبْ عَلَى أَمِ السَّمَاعِ

The brain.

سَمِعْتَ (is the intensive form of سَمَاعُ) which is act. part. from سَمَاعٌ.

سَمِعْتُ

And Allah is All-Hearing and All-Knowing (2:228) when applied to a man also means, made to hear or told سَمَاعُ عَلَيْهِ when applied to a man also means, made to hear or told:

سَمِعَ عَلَيْهِ

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 (سَمَاعُ للَّكِذِبِيَّ). They are habitual listeners to falsehood (5:43).

سَمِعْتَ (act. part. from سَمِعُ)

One who makes others hear.

سَمِعْتُ

And thou canst not make those to hear who are in graves (35:23).

سُمِعْتَ (past. part. from سَمِعُ)

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

سُمِعْتَ.
offensive (4:47). (aor. part. from اسمم : One who listens i.e. listener. فلابب اسمعكم بسلطان مبين : Then let their listener bring a manifest authority (52:39). is plural (26:16).

اسمم [aor. inf. noun اسمم : The thing rose or became high or elevated or lofty. اسمم لله : He ascended. اسمم السما : God raised the heaven. اسمم السما : Roof; ceiling of a house; height; depth, thickness of a thing; stature. اسمم أطول السما : A camel tall of stature. اسمم : He (God) has raised its height (79:29).

اسم [aor. inf. noun اسم : He poisoned it; it pierced or passed through it; he probed or examined it, namely an affair; he made it firm or strong. اسم المنارة : I closed the bottle. اسم منى الطريح : He rectified the thing. اسم بين القوم : He brought about reconciliation or harmony among the people. اسم الجنة : The serpent bit him. اسم الرزق : I betook myself to thee. اسم الرزق (inf. noun اسم : The wind burnt. اسم : The eye of a needle. اسم الخياط : Through the eye of a needle (7:41); a hole of any thing; poison; cowries; object, aim, purpose, intention. اسم : He attained the object of his pursuit. اسم و لا اسم : He has no object or he has no hopes for him. اسم : A hot wind; a violent and intensely hot wind. اسم عم : And He has saved us from the torment of the burning blast (52:28). اسم اليوم : Hot wind was blowing in the day or the day was violently hot.

اسم [aor. and اسم : He was or became fat. اسم and اسم : He or it rendered him fat or plump. اسم and اسم : This means he was fat or plump by nature. لا اسم : Which will not fatten (88:8). اسم (or اسم) is act. part. from اسم and means, fat, plump. اسم جاء : He brought a fatted calf (51:27). اسم is the plural of اسم . اسم : I see seven fat kine (12:44). اسم زرعك : A land of good soil. اسم صميما : Chaste, eloquent or excellent speech or language.

اسم [aor. inf. noun اسم : He or it was or became high, lofty, or it rose high; he was or became noble or high in rank. اسم هم إلى معاي : His ambition aspired to high things, i.e. he sought glory. اسم : His ambition aspired to high things, i.e. he sought glory. اسم :
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 اسم is from لواء theاء the الاعلاء meaning the and "hamzah" being rejected and "السما" being substituted. Blessed is the name of thy Lord اسماء (55:79). And He taught Adam all the names اسماء (2:32). It also means fame, renown, reputation of a person. His fame spread among the people اسماء (inf. noun اسماء from اسم). They name the angels with the names of females اسماء (53:28). A competitor or contender for superiority in eminence, glory or greatness; a lie or an equal; a namesake of another اسم. Do you know any equal of His? اسم (19:66) (past. part. from اسم). Fixed; marked; named; known. For a fixed period اسم (2:283). He is one of the best of his people اسماء. The upper or uppermost part of anything اسماء. 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 اسمات but اسماء is اسمات. And He caused water to come down from the cloud اسم (2:23). Then He turned towards the heavens اسم (2:30). As though he were mounting up into the skies اسم (6:126). Falls, as it were, from a height اسم (22:32). He (God) withholds the rain from falling اسم (22:66). By the cloud which gives rain after rain اسم (86:12). The creation of the heavens and the earth اسم (30:23). Kingdom of the heavens and the earth اسم (38:11).
To Him belong the keys of the heavens and the earth (39:64).

The means of approach to the heavens and the earth (40:38).

For Allah are the hosts of the heavens and the earth. (63:8).

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).

سنّ [aor. i. n. سَنَّةُ] سَنَّةُ [سنّة] سَنّةٌ سَنْنَاتٌ: He bit him with his teeth.

سنّة بالرَّفِيق سَنّةً سَنّةٌ سَنْنَاتٌ سَنّةَ سَنّةَ سَنّةَ سَنّةُ سَنْنَاتُ سَنّةٌ سَنْنَاتَ سَنّةٌ سَنْنَاتِ: He pierced him with the spear.

سنّة السَّكِين سَنّةٌ سَنْنَاتٌ: He sharpened the knife and polished it.

سنّة الَّفَقَةَ سَنّةٌ سَنْنَاتٌ: He undid the knot.

سنّة الَّأَمْرَ سَنّةٌ سَنْنَاتٌ: He manifested the matter or the affair.

سنّة السُّلُطَنَةُ سَنّةٌ سَنْنَاتٌ: 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.

سنّة الطَّرِيقَةُ سَنّةٌ سَنْنَاتٌ: He followed or pursued that way or course.

سنّة عَلِيّهِمْ سَنّةٌ سَنْنَاتٌ: He established or instituted or prescribed for them a law or custom or mode of conduct.

سنّة سَنّةٌ سَنْنَاتٌ: He pursued a way, course, rule, mode or manner of acting or conduct of life.

سنّة الَّيْدِيْسَانِ سَنّةٌ سَنْنَاتٌ: God made known for the people His commands, ordinances and statutes.

سنّة: (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.

سنّة النَّبِيُّ سَنّةٌ سَنْنَاتٌ: The practice of the Holy Prophet as handed down from him by tradition; the institutes of the Holy Prophet, or his rule or usage.

سنّة الله في الْذِّيْنَ خَلَوْا: (Such has been the) way of Allah with those who passed away (33:63).

سنّة مَصْبَّث سَنّةٌ إِلَّا لَّيْنَ: The example of the former peoples has already passed (8:39).

سنّة: There have been many dispensations before you (3:138).

سنّة الْبَيَّنَاتِ من قَبْلَكُمْ: The ways of those before you (4:27).

سنّة أَسْتَانَة: Great men of the Arabs.
teeth with the stick used for that purpose. A tooth: A tooth for a tooth (5:46). 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. Bitten with the teeth. Land of which the herbage has been eaten.

The seed produce put forth its ears. He dragged a skirt of his garment behind. In its ear (12:48). Seven ears of corn: Seven ears of corn 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 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

He filled the vessel.

He raised the grave from the ground like the

He filled the vessel.

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.

And it will be tempered with the water of (water coming from above) (83:28).

It passed through a time extending over years.

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 ) : A year (syn. 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 which is applied to the twelve Arabian months collectively; but is also applied to twelve revolutions of the moon. Thus every is an but not every is a (solar year) is three hundred and sixty five days and a quarter of a day and (lunar year) is three
hundred and fifty four days and a third of a day. According to Imam
Raghib, سنة is used as denoting a year in which is difficulty, drought or
barrenness or dearth; and دولة as denoting that in which is amleness of
the means or circumstances of life and abundance of herbage or the
like. سنة also means, drought or barrenness, or vehement or intense
drought. Drought or barrenness befell it. ارض سنة: A land affected with
drought or barrenness. سنة ما للامنة: A hard, rigorous or distressing
year. (plural سنوات and سنة: لعلما عدد السنين. سنين: ) That you
might know the number of years (10:6). كفرون و سنة: We punished
Pharoah's people with years of drought (or drought) (7:131).

[ ] : He did not sleep by night; he remained awake at night. ليل: The
lightning gleamed during the night. : A night of sleeplessness (opposite:
: A running spring. ساهر: Land that produces plants quickly. ساهر: 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
untrodden 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. سهل: The affair was or became easy.
سهل: 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.

[ ] : He was or became
altered in colour or emaciated or lank and lean. : He was or became
smitten with ساخ: i.e. burning heat of summer. ساخ: He cast
lots. سامحة: He shot arrows ( سهام: ) with him in competition; he cast or
drew lots with him; or competed with him in doing so. سامحة: : 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.

Sawah [aor. inf. noun: Seha feeh 37:142]

He shared with him in such a thing; he contended with him for a thing.

Sawah [aor. inf. noun: Seha feeh 37:142]

He was or became unmindful, forgetful, neglectful or heedless of it or inadvertent to it, his mind admiring to another thing or affair or case. Some think that and 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. (and are the plural. is Headless in ignorance (51:12).

Sawa [aor. inf. noun: Sawa]

The thing was or became bad, evil, foul, ugly etc. Evil is what such a one has done. And an evil way (4:23). His nature was or became bad. (aor. inf. noun and and and transitive verb): He did evil to him; he did to him that which he disliked or hated; he displeased, grieved, or vexed him.

Sawat Wajah [aor. inf. noun: Sawat]

I said, may God remove the face of such a one far from good or prosperity. That they may cover your faces with grief (17:8). He held an evil opinion about him. He was grieved on account of them. The faces of disbelievers will become grief-stricken (67:28). He did evil or ill. and and and and: He did evil to him. And if you do evil, it will go against them (17:8). (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 (19:29).
shall fall evil calamity. 

**Sūrah 3:175**: No evil had touched them.

**Sūrah 12:26**: They will have a grievous punishment.

**Sūrah 16:28**: Disgrace and affliction will surely fall on disbelievers.

**Sūrah 27:6**: They will have a grievous punishment.

**Sūrah 3:121**: And if an evil befall you.

**Sūrah 2:82**: Aye, who so does evil.

**Sūrah 40:46**: So Allah preserved them from the evils or evil affects of their plots.

**Sūrah 16:35**: So the evil consequences of what they did befell them.

**Sūrah 45:22**: Those who commit evil deeds.

**Sūrah 11:11**: Gone are the ills or misfortunes from me.

**Sūrah 9:102**: They mixed good deeds with evil ones.

**Sūrah 5:32**: How to hide the corpse of his brother.

**Sūrah 7:23**: Most evil.

**Sūrah 39:36**: Worst consequences of what they did.

**Sūrah 2:88**: (plural of سَيِّئَةٛ): Aye, who so does evil.

**Sūrah 45:22**: Those who commit evil deeds.

**Sūrah 11:11**: Gone are the ills or misfortunes from me.

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**Sūrah 5:32**: How to hide the corpse of his brother.

**Sūrah 7:23**: Most evil.

**Sūrah 39:36**: Worst consequences of what they did.
who do evil (40:59).

The court or open area of a house; a part of a house where there is no building or roof; out-house; precinct; coast.

When it descends into their courtyard (37:178).

[aor. inf. noun] : He was or became a chief, lord, master, possessed of glory, honour, eminence etc.

: He was or became the chief of his people, or he ruled over them.

: 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.

: The best of speech.

: The chief of the people.

: Noble and chaste.

: They found her lord (or husband) at the door (12:26).

: We obeyed our chiefs and our great ones (33:68).

: Greater and greatest in respect of estimation, rank or dignity; more or most liberal or bountiful.

: He is greater in rank, or is more liberal than such a one.

: The most dignified or exalted or bountiful of the people (plural is اسماء).

: Black; black race.

: The serpent and the scorpion etc.; dates and water.
SAT: From the black thread (2:188).

Raven black (35:28).

A leap or spring: He leaped or sprang to or upon him. SAT: He was angry; he rose or became elevated.

He ascended the wall. SAT: He ascended the wall or climbed or scaled it like a thief. When they climbed over the wall of his chamber (38:22). SAT: also means, he put on a bracelet or decked himself with it.

The wall of a city; the upper or uppermost part of the head; a repast to which people are invited. SAT: There will be set up between them a wall (57:14). and SAT: A woman’s bracelet of silver or of gold. (plural). SAT: Bracelets of gold (43:54). Will be made to wear bracelets of silver (76:22).

Eminence or nobility; rank or station; high or exalted rank or station; excellence. (plural SAT and SAT): He has eminence in glory. SAT: 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.

Between them two is a sign; a Chapter of the Holy Qur’an (SAT plural). SAT: This is a chapter which We have revealed (24:2).

A leap or spring. SAT: He mixed it, one part with another, and stirred it about and beat it. SAT signifies the putting together of two things in a vessel, then beating them with the hand until they become mixed.

Such a one manages or conducts in person the war. SAT: He rendered his affair; he confused. SAT: He whipped him. SAT: A whip; scourge; SAT: I struck Zaid with a whip. SAT: A portion or share; vehemence or severity; a mixture.

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
water collects and stagnates; a road or track of little width between two elevations.

ساعة [aor. جَعَلَتْ سَعَةً inf. noun سَعَةُ الْيَدِ: The thing was wasted.]
ساعة: The camels were left to themselves without a pastor.
ساعة: 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.
ساعة: A grievous or distressing hour or time, distance or remoteness.
ساعة: Difficulty, distress or affliction.
ساعة: A grievous or distressing hour or time, distance or remoteness.
ساعة: In a short time;
ساعة: A little while ago.
ساعة: Instantly.
ساعة: Now; just now; this moment; the Resurrection; Great Event.
ساعة: is of three kinds
ساعة: The death of one man.
ساعة: The death of one generation.
ساعة: The Resurrection.
ساعة: They ask thee concerning the Resurrection (or the time thereof) (79:43).

ساعة [aor. جَعَلَتْ سَعَةً inf. noun سَعَةُ and aor. جَعَلَتْ سَعَةً inf. noun سَعَةُ yerāb: 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).

سؤف سؤف: 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 سَأْقٌ 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. 

سَأْقَ أَعَلْتِ (11:40): Then you shall know

وَسَأْقَ بَرَضَتُ (92:22): Then soon will He be pleased.

سَاقٌ: I will do such a thing.

زَنَعَ: Then you shall know (11:40).

سُؤُوقٌ: And soon will He be pleased (92:22).

سَاقٌ: A public place, a street or market-place or fair (سَاقُ plural).

سَاقٌ: We drive it to a dead land (7:58).

سُؤُوقٌ: We shall drive the guilty (19:87).

سُؤُوقٌ: A public place, a street or market-place or fair (سَاقُ plural).

سُؤُوقٌ: And they walked in the streets or market places (25:21).

سُؤُوقٌ: The thickest part of the fight.

سُؤُوقٌ: Unto thy Lord on that day will be the driving (75:31).

سَاقٌ: A driver.

سَاقٌ: Along with it a driver and a witness (50:22).

سَاقٌ: 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.

سَاقٌ: Trunk of the tree (plural is سُؤُوقٌ).

سُؤُوقٌ: Then he began to pass his hand over (their) legs and (their) necks (38:34).

سُؤُوقٌ: It then stands firm on its stems (literally, "legs") (48:30).

سُؤُوقٌ: The people became in a state of distress.

سُؤُوقٌ: The fight became vehement.

سُؤُوقٌ: The affair became distressful.

سُؤُوقٌ: She uncovered her shanks; she became perplexed; she became prepared to meet the difficult situation (27:45).

سُؤُوقٌ: When the truth shall be laid bare; when there will be severe affliction; on the day when calamity shall be disclosed (68:43).

سُؤُوقٌ: When one shank rubs against the other shank in agony; when affliction is combined with affliction (75:30).
[aor. inf. noun سَوَى : He or it was or became lax, flaccid; it hung down loosely; it was or became pendent. سَوَى نَفْسَهُ 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. : Such a thing is imaged on the mind to me. ﷽ُسَوَّل إِلَيْهِ: 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).

[aor. inf. noun ﺷَامَ : He did as he pleased; ﺷَامَ الْمَفْاديَةٍ: The cattle pastured where they pleased. ﺷَامَ الْمَفْاديَةٍ: He left the cattle to pasture as they pleased; he took or made the cattle to pasture. ﻓِيهِ ﺷَامَ الْطَّيْرِ ﻋَلَيْهِ: On which you pasture (your cattle) (16:11). ﻣُسَيَّمُونَ ﺷَاءٌ: The bird hovered round the thing. ﻣُسَيَّمُونَ ﺷَاءٌ: 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. ﺑُسَوَّمُونَكُمُ ﻟِاءَتُ ﺍﻟْعُذَابُ: They afflicted you with dreadful torment (2:50). ﺑُسَوَّمَ ﺧَيْلُ: He brought abasement upon him. ﺑُسَوَّمَ الْخَيْلُ: He sent forth the horses to pasture where they would. ﺑُسَوَّمَ ﺧَيْلُ: He left him to do what he pleased. ﺑُسَوَّمَ الْخَيْلُ: He urged (his horses) against the people and made havoc among them. ﺑُسَوَّمَ ﺍﻟْفُرْسُ: 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 ﻣُسَوَّمُ: 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). ﻣِن ﺍﻟْمَلَائِكَةِ ﻣُسَوَّمٍ: Angels making havoc or attacking vehemently (3:126). ﺑُسَوَّمَ ﺧَيْلٌ or ﺑُسَوَّمَ سَيْمَةٌ: A mark, sign or token or badge by which a thing is known or by which the good is known from the bad. ﺑُتْرُكُ ﻟِهُمْ ﺑُسَوَّمُ: 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.

He was buried and the earth was made level over him. That the earth were made level with them: 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. 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 (15:30) and (91:8) (82:8) and (91:8) all these meanings apply.

When we held you equal to the Lord of the world we sought or desired what was equable, uniform; it was or became equal, equable, alike, uniform, level, straight, right.

The earth, became level with them i.e. they perished in the earth.

It stood straight or erect or became strong, stood erect on its stem (48:30). Rested on Al-Judi (11:45). He was or became firm or became firmly seated or settled himself on the back of his beast. also means, he gained or had the mastery or complete control or ascendancy over the thing. 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).

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. When he reached his full strength and attained maturity (28:15).

The Possessor of strength. So He manifested or possessed His ascendance over everything (53:7). The food became...
thoroughly cooked.

**thoroughly cooked.**

[ar. **ثُمَّ** inf. noun **ثُمِّبَ**] : He turned towards a thing.

[ar. **ثُمَّ**] : He turned towards the heavens (2:30). 

[ar. **ثُمَّ**] : When he had levelled up the space between the two mountain-sides (18:97). 

[ar. **ثُمَّ**] : And he shall see him in the middle or midst of the fire of Hell (37:56). 

[ar. **ثُمَّ**] : This is a complete dirhem; (6) Equitable, just or right.

[ar. **ثُمَّ**] : A like; equidistant or midway.

[ar. **ثُمَ**] : 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). 

[ar. **ثُمًَ**] : The road or way that neither exceeds nor falls short of that which is right; the right or direct road.

[ar. **ثُمًَ**] : I will guide thee to the right path (19:44). 

[ar. **ثُمًَ**] : He went wherever he would. For **ثُمَبّة** see at the end where proper nouns and technical terms are dealt with.
سَاحَ : It (the water) ran upon the surface of the earth.

سَاحَ فِي الْأَرَضِ (inf. noun) : He went or journeyed through the land or earth for the purpose of devoting himself to religious services or exercises.

فِي الْأَرَضِ (plural) : A man going or journeying through the earth; fasting or a faster; a faster who keeps to the mosques.

سَاحِحُونَ : The fasters; those who observe the obligatory fasts; those who fast constantly; those who journey to war against disbelievers or to seek knowledge.

سَامِحُونَ : Those who praise Allah and those who go about in the land serving Him (9:112).

سَاحِحَاتِ النَّاسِ (feminine of سَاحِحُونَ) : Women devout in worship, given to fasting (66:6).

سَاحَ : A running water.

سَاحِ (feminine of سَاحِحُ) : Women devout in worship, given to fasting (66:6).

سَاهَ (plural of سَاهِ) : A man going or journeying through the earth; fasting or a faster; a faster who keeps to the mosques.

سَاهِحُونَ : The fasters; those who observe the obligatory fasts; those who fast constantly; those who journey to war against disbelievers or to seek knowledge.

سَاهِحَاتِ النَّاسِ (feminine of سَاهِحُونَ) : Women devout in worship, given to fasting (66:6). For which may be derived from مَسِيحٍ or مَصِيحُ see at the end where proper names have been dealt with.

سَارَ : He or it went, travelled, journeyed, passed away or departed.

سَارَ سِيرَةً شَدِيدَةً : He went at vehement or fast pace.

سَارَ سِيرَةً : Going; departure; journey; Mountains will move away or pass away quickly.

وَسَارَ بَاهِلِهِ : And he was travelling with his family (28:30).

سِيرَةٌ فِي الْأَرَضِ (3:138) : Travel in the land.

سَيرَةٌ مِّن بَلَدِهِ : He made him or it go, journey, depart, pass, move or go away.

سَارَ فِي النَّاسِ : It became commonly known among the people.

سُيُورُ آلِ الجِبَالِ : A company of travellers.

سُيُورُ آلَ جِبَالِ : A company of persons journeying.

سُيُورُ آلِ جِبَالٍ : A caravan of travellers came (12:20).

سُيُورُ آلِ جِبَالٍ : Venus, Mars, Jupiter, Mercury and Saturn.
سَالَ: inf. noun سَالَهُ the water flowed. 
سَالَ مَشَّة سَالَ: The horsemen poured upon him.
سَالَ ابْتَغَى سَالَ وَجَاحَ بِنَا الْبَحْرِ: (a proverb): They fell into a hard case, and we fell into one that was harder than it.
سَالَ أَوْدِيَةٍ بَقَدْرَهَا: So that valleys flow according to their measure (13:18).
سَالِٰل فَخَطَطُ السَّالِٰلِ: A torrent or flow of water; a flood.
سَالِٰل وَبَنَّا رَابِيًا: And the flood bears (on its surface) swelling foam (13:18).
سَالِٰل أَفْقَادُهُ: A fierce flood (34:17). 
سَالِٰل الْعُمُومِ: He made it flow or run.
سَالِٰل وَأَسَّلَهُ: And We caused to flow for him a fountain of molten copper (34:13).
13

باب الصَّيْن

ش

Shīn

Numerical Value = 300
شَامَةَ: inf. noun; شَامَةَ عَلِيْهِمْ [شَامَةً]\footnote{اًمَا} and شَامَةً: He called ill-luck to fall upon them.

شَامَةَ: The left side or direction.

أَضْحَابُ الصَّلَوَةَ: 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).

شَانُ: inf. noun; شَانُ: I pursued his way, doing as he did.

شَانُ: 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.

شَانُ: He is a man of great rank or dignity or importance or nature.

شَانُ: It is of his nature that he should do such a thing.

شَانُ: What is thy business or what is thy state?

شَانُ: So when they ask thy leave for some affair of their, give leave to those of whom thou pleast (24:63).

شَانُ: Every day He is in a different state (55:30).

شَهِيَّةَ: inf. noun; شَهِيَّةَ بهَ: He made it to be like it or to resemble it.

شَهِيَّةَ بهَ: He rendered the affair confused or obscure or ambiguous to him.

شَهِيَّةَ بهَ: But he was made to appear to them like one (crucified), or it appeared so unto them (4:158).

شَهِيَّةَ بهَ: The two men were so like each other that it was difficult to distinguish one from the other.

شَهِيَّةَ بهَ: For (all such) cows appear to us alike (2:71).

شَهِيَّةَ بهَ: So that the (two) creations appear similar to them (13:17).

شَهِيَّةَ بهَ: Mutually resembling; co-similar; alike (6:100,142).

شَهِيَّةَ بهَ: He made himself to be like him, or he affected likeness with him.

شَهِيَّةَ بهَ: A Book (whose verses are) mutually supporting (39:24).

شَهِيَّةَ بهَ: (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 مُحَكَّمَ (decisive); or (5) that which cannot be rightly understood without repeated considerations.
And others that are susceptible of different meanings (3:8).

[ar. inf. noun ûöjøëø^lº and ûöjøëø^lº] : It (the state of affairs of a party) became dissolved, broken up, discarded or unsettled.

 informações : They became separated, disunited, dispersed or scattered. ûöjøëø^lº : Separation, disunion or dispersion. ûöjøëø^lº (a saying of the Holy Prophet) : I fear for you division, disunion. ûöjøëø^lº also means, scattered, dissolved, disunited, divided, disordered, unsettled.

[ar. inf. noun ûöjøëø^lº] : A dissolved state of affair. ûöjøëø^lº : Their hearts are divided (59:15). Your endeavours are diverse (92:5). They came separated, disunited i.e. : Whether you eat together or separately (24:62).

[ar. inf. noun ûöjøëø^lº] : The winter commenced. ûöjøëø^lº : The day was or became intensely cold. ûöjøëø^lº : I stayed in the town during the winter. ûöjøëø^lº : winter; hail that falls from the sky; drought or dearth. ûöjøëø^lº : Journey in winter and summer (106:3). ûöjøëø^lº : An intensely cold day.

[ar. inf. noun ûöjøëø^lº] : The affair or case became complicated and confused so as to be a subject of disagreement and difference between them. ûöjøëø^lº : Respecting the disagreement or difference that has happened between them (4:66). ûöjøëø^lº : He thrust him with the spear. ûöjøëø^lº : He raised the hanging branches of the tree. ûöjøëø^lº : The kind of plant that has a trunk or stem; a tree (plural is ûöjøëø^lº). ûöjøëø^lº : Fire out of the green tree (36:81). It is also used as plural of ûöjøëø^lº : And the stemless plants and the trees submit (55:7). ûöjøëø^lº : A tree, so called because of the intermixing or confusion of its branches. ûöjøëø^lº : It is a tree that springs forth in the bottom of Hell (37:65). ûöjøëø^lº : The tree of Zaqum (37:63). ûöjøëø^lº : A good tree (14:25). ûöjøëø^lº : An evil tree (14:27). ûöjøëø^lº : The cursed tree (17:61). ûöjøëø^lº : The stock or origin of a person; a pedigree. ûöjøëø^lº : He is of
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. : Whose is guarded against the avarice of his own-soul (59:10) (and also and ) 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 and inf. noun : The she-camel became fat after leanness. is the plural of 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.

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): 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.

(plural applied to men).

Very hard upon the disbelievers (48:30).

Seven hard years (12:49).

(feminine of ).

(more i.e. possessing the quality of in a greater measure i.e. more or most hard).

Angels stern and severe (66:7).

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): It was or became hard, severe, firm.

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. (1) Evil, wickedness, wrongdoing, corruption; badness, injustice (contr. of خَبَرُ). And from the evil of the envious (113:6); (2) An evil or bad man as also شَرِيرُ (plural is شَرِيرُون) Nay, it is evil for them (3:181). is also used to denote the comparative and superlative degrees. فَلَانْ شَرِيرٌ: He is worse than thou. ٍ: 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). : They are the worst of creatures (98:7). These are in worse plight (5:61). also means poverty; fever. (as stated above) is the plural of شَرَاءُ. They are the most evil or wicked people. We used to reckon them among the wicked (38:63). Sparks of fire. إنَّها تَوَّمَيْ بِشَرَارٍ كَالْقَصَرِ: It throws up sparks like castles (77:33).

He drank the water, or he drank it at a single draught or leisurely; he was or became satisfied with drinking. He took or swallowed the medicine. He smoked the tobacco. : Eat and drink (2:188). أَكْلَ عَلَيْهِ الدُّخَانِ: Allāh’s breath. Àآكَلَ فَلَانًا مَالِيَةً وَمَوْتِيَةً: Such a one consumed my property. : He lied against him. 

إِذَا مَا أَلفَلَبَ شَرَبٌ حَبُّ شَيْءٍ فَلا تَثْمَلْ لَهُ عَنْهُ اِنْضِرُافًا: 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 شارب) One who drinks (act. part.); a drinker; drinking; moustache.

Plural is شراب 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 شرب i.e. a drink. It is also plural of مشربة 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).

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).

شَرَدَ

[aor. inf. noun and ] شُرَدِ: He took fright and fled or ran at random; he departed. شَرَدَ عَلَيْهِ اللَّهُ: He departed from the obedience of God. شَرَدَ (transitive verb): He made him to take fright and flee or run away at random. شَرَدَ بِهِ: He rendered him notorious by exposing his vices and faults. فَشَرَدَ بِهِمْ مِنْ خَلْقِهِمْ: 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).

شَرَدَمَةٌ

(plural شَرَدَمَاتٌ and شَرَدَمٌ): A party or company of men or a small number of men; a piece or portion of a thing. شَرَدَمَةُ يَبَابٍ شَرَادِمٍ: Old and worn-out garments. إنَّ هَوْلَاءِ شَرَدَمَةٌ: They are indeed a small party (26:55).

شَرَطَ

[aor. and ] شَرَطَ عَلَيْهِ بِكَذَا شَرَطُ: He imposed upon him such a condition. أَشْرَطَ نَفْسَهُ بِكَذَا أَشْرَطَ إِلَهَهُ: He marked himself and prepared himself for such an affair. أَشْرَطَ إِلَهَهُ بِكَذَا أَشْرَطَ: He made it known that his camels were for sale. أَشْرَطَ نَفْسَهُ وُمَالَةَ فِي هَذَا الْأَمْرِ أَشْرَطُ: He put forward or offered himself and his property in this affair. أَشْرَطَ (plural أَشْرَاطٌ): (1) A sign, token or mark which men appoint between them. آَشْرَاطُ السَّاعَةِ: The signs of the Resurrection; (2) the beginning of a thing. فَقِدْ جَاءَ أَشْرَاطِهِ مَنْ أَشْرَاطِ النَّاسِ: Its beginnings or signs have already appeared (47:19). هُوَ مِنْ أَشْرَاطِ النَّاسِ: He is among the basest or the noblest of people.

شَرَعَ

[aor. inf. noun ] شَرَعَ: The beasts entered into the water. شَرَعَ فِي الْعَمَّاءِ شَرَعَ: He entered into the affair. شَرَعَ فِي الْعَمَّاءِ فَلَانَ: Such a one made manifest the truth. شَرَعَ فِي الْعَمَّاءِ: He entered the water or drank the water with his hands. شَرَعَ اللَّهُ لَهُ شَرَعً: God made it manifest such a thing for us, or He instituted, established or prescribed for us a religious law or ordinance. شَرَعَ الْوُجُّ: The man made manifest the truth and crushed the
falsehood.  The way became manifest.  شرعُ الطَّرِيقُ: He (God) has prescribed for you the religion (42:14).  
الشريعة: 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.  
الشريعة: also means, a custom. 
الشريعة: 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.  
الشريعة: means, a watering-place such as is permanent and apparent to the eye, like the water of rivers; a way to water.  
إِلْكُلَ جَعَلَنَّهُ مَنْ كَانَ شَرَعَةً وَمُبِينًا: For each of you, We prescribed a clear religious Law and a way (5:49).  
ثُمَّ جَعَلْنَـكُـا عَلَى شَرِيعَةٍ: Then We set thee on a clear path (45:19).  
شَرَعٌ: Entering into water to drink (plural شروعٌ) and  
حَيْبَانُ شَرَعٌ: 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.  
إِذِ فَاتَبَأُـنَّهُـا جَبَهَيْنِهِـمْ: When their fish came to them on their Sabbath day appearing on the surface of water (7:164).  
شَرَعُ: A main road.  
الشَّراكُ: The learned man or the Prophet who practises what he knows and instructs others.

شَرَقٌ inf. noun [شرق الشَّمْسُ]: The sun rose.  
شَرَقَ الشَّمْسُ: The thing became intensely red with blood or with a beautiful red colour.  
شَرَقَ الشَّمْسُ: The sun became near setting and its colour became blended with duskiness and redness.  
أَشَرَقَ وَجَهَهُ: His face shone and was bright with beauty.  
فَاتَشَّبَعْمُ شَرَقِينَ: They pursued and overtook them at sunrise (26:61).  
وَإِشْرَقَتَ الأَرْضُ بِمَرْيَّةِ رَبِّهَا: And the earth shall shine with the light of its Lord (39:70).  
إِشْرَقٌ: Sunrise (38:19).  
إِشْرَقٌ: Relating to the east; of the east; place of sunrise; eastern.  
مَكَانُ شَرَقِيًّا: A place facing the east; a place upon which the sun shines; a place to the east.  
مَكَانُ شَرَقِيًّا: From her people to a place to the east (19:17).  
شَرَقٌ وَشَرَقٌ: Neither of the east nor of the west (24:36).  
المَشْرَقُ وَالمَشْرَقُ: 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. رَبُّ الْمَشرِقِينَ وَرَبُّ الْمَغْرِبِينَ: 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). plural of مَشْرِقٌ وَمَغْرِبٌ (مَشْرِقَةٌ): Eastern lands and western lands (7:138). فلا أَقْسِمُ بِبَيْبَةَ الْمَشْرِقِ: But nay, I swear by the Lord of the easts (70:41).

[439] شَرْكٍ: 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: I made him a co-partner in the affair. اَشْرَكَ بِاللَّهِ: 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. قالُ الْلَّدِينَ (كَفَرُوا): Those who set up equals with God say (16:36). اَشْرَكَ بِهِ: He (God) does not forgive if a partner is associated with Him (4:49). وَاَشْرَكَ فِي الْأَمْرِ: And and اَشْرَكَ are syn. شَارَكَ: He made him share my task or co-partner or co-sharer in my task (20:33). And be their partner or co-partner in wealth (17:65). شَارَكَةٌ: Co-partnership occurred between them. شَارِكَةٌ: A sharing, participation, co-partnership; setting up or associating false gods with the One God; belief in plurality of gods; disbelief; hypocrisy. شَرْكٌ: A share. اَشْرَكَ: He emancipated a share belonging to him in a slave. إنَّبِيَّةَ اَشْرَكَةَ: Surely, associating partners (with God) is a grievous wrong (31:14). يَكْفُرُونَ بِشَرْكِهِمْ: They will deny your having associated them (with God) (35:15). شَرْكٌ (plural مَشْرِكَةٌ): A sharer, partner; a co-partner or equal with another; an associate or a colleague of another. لَا شَرْكَةَ لِلَّهِ: He (God) has no partner (16:164). وَجَعَلَلَهُ شَرْكَةً: And they set up equals or partners with God (6:101). شَرْكَانِي: My co-partners (which you set up) (41:48). (شَرْكٍ): One who associates false gods with God, or equals or co-partners with Him; an idolater; disbeliever; a hypocrite. عِبَادُ مُؤَمِّنِي خَيْرُ مِنْ مَشْرِكٍ: A believing slave is better than an idolater (2:222). and
Are plurals of 

Even though the idolaters or disbelievers may hate (it) (9:33).

Most of them were disbelievers or idolaters (30:43).

(feminine of مَشرِكٍ and مَشرِكَةٍ is plural) (2:222;33:74).

They shared, participated with one another or were or became co-partners. : Sharers in the punishment (37:34)

شَرَّى

[ar. 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.

: And of men there is he who would sell himself to seek the pleasure of God (2:208).

: And they sold him for a paltry price (12:21).

: 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 شَرَّى also means, he gave up one thing and laid hold on another. إنَّ اللّهَ اشْتَرَى الْعَرْقَةَ الْحَيَاةَ بالحَيَاةِ : Allah has purchased of the believers their persons (9:111).

: 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 شَشَّةٍ under 789.

شَشَّةٍ

[ar. inf. noun 

: He walked on the bank or side of the river; he subdued or overpowered (a man).

: The seed-produce put forth its sprouts.

: The trees put forth sprouts around their bases or stems.

: The tree put forth its branches.

: He had a son who had attained to manhood and became like him.

: The side of the valley flowed with water.

: 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.

: That has put forth its sprouts or its extremity or its ears. (48:30).

: The bank or side of a valley and of a river.

: The sides of the valley. It has no plural.
He was called from the right side of the valley (28:31).

شَطْرَ [aor. inf. noun] شَطْرَة - شَطْرُ: He halved it; he divided it into halves.


The house was distant or remote; ـ شَطَّ : The half of a thing; a part or portion of a thing; ـ شَطَّة: Purification is part of faith; a direction in which one looks or goes.

فُرَّ : So turn thy face towards the direction of the Sacred Mosque (2:145). It also means, remoteness or distance.

شَطَّ [aor. inf. noun] شَطَّ : It (a house) was or became distant or far.

شَطَّ فَلَانَ : He rendered him far off or he transgressed against or acted unjustly towards him.

شَطَّ (aor. inf. noun) شَطَّ : He transgressed or acted wrongfully or unjustly he exceeded the right bounds; he became removed far away from the right or the truth.

شَطَّ في حِكْمَةِ : He acted unjustly, wrongfully, injuriously in his judgement.

شَطَّ علىِ : I acted wrongfully, tyrannically or wrongfully against him.

فَلَانَ انْعَمَ : He exceeded or went far beyond the due bounds in bargaining for his commodity. (شَطَّ is syn. with شَطَّ فَلَانَ.

شَطَّ في القَوْلِ : He was harsh or rude in speech.

شَطَّة (أمرُ دُوَّ شَطَّة) = شَطَّة : Enormity; a thing exceeding the proper bounds or an enormous thing; an extravagant thing.

أَمَّرُ دُوَّ شَطَّة : An affair that is extravagant or exorbitant or exceeding the due bounds (لَقَدْ فَلَنَا إِذَا أَوْ فَلَنَّ دُوَّ شَطَّة).

شَطَّ : We should have uttered an enormous thing (18:15).

شَطَّانَ [aor. inf. noun] شَطَّتَ and شَطَّنَ : He turned away in opposition to him from his design or aim or his direction or course; he put him away (إِنَّهُ الْأَتِمَّة) ; he bound him with the long rope.

شَطَّنَ : The man was or became remote or far away from the truth or from the mercy of God. شَطَّانَ في الْأَرْضِ : It entered into the earth.

شَطَّانُ : The wicked or evil spirit i.e. Satan or the devil. فُوْسُوسُ إِلَيْهِ الشَّطَّانُ : But Satan whispered evil suggestions to
him (20:121). َشَيَّطَانٌ: 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 (شَيَّطَانٌ: plural). When they are alone with their devils or ring-leaders (2:15). As if it were the heads of serpents (37:66). َشَيَّطَانٌ has been taken by some as meaning heads of certain foul or ugly plants. َشَيَّطَانٌ also signifies any blamable faculty or power or propensity of a man such as anger etc. َشَيَّطَانٌ: His anger got the ascendancy over him or he was or became very angry. َشَاذٌ: Devil of the waterless deserts i.e. thirst. َشَاذٌ may also mean thirst has touched me i.e. I am very thirsty (38:42). َشَيَّطَانٌ may also have been derived from َشَاذٌ which means, he burnt or he perished. In this sense of the word َشَيَّطَانٌ 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.

شَعْبٍ [aor. inf. noun َشَعْبٌ]: A road or valley between two mountains. َشَعْبٍ: He collected or united the thing; he separated or disunited or divided the thing. تَفَرَّقُ شَعْبِهِمْ: Their union became broken up, or their tribe became separated. إِنَّهُ شَعْبٌ: Their separation became closed up, or their tribe drew together; َشَعْبٍ: He repaired or adjusted; he impaired or marred. َشَعْبٍ: The thing appeared. َشَعْبٍ: The man died. َشَعْبٍ الرَّجُلِ: To a tribe in the plural); Collection or union; separation or division; a great tribe َشَعْبٍ: Give me a portion of the property. َشَعْبٍ: A crack; distance or remoteness. َشَعْبٍ وَجَعَلْنَاكُمْ: And We have made you into tribes and sub-tribes that you may know one another (49:14). َشَعْبٍ also means, a nation, people, race or family of mankind (جَبَلٌ: َشَعْبٍ): A part, division; َشَعْبٍ: A branch of a tree growing out apart; a cleft in a mountain. َشَعْبٍ: A lock of hair. َشَعْبٍ: A question having many branches.
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. (plural: شاعر) 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".

(aor. and inf. noun: شاعر) 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.

(aor. plural: شاعر) 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). 

And He is Lord of Sirius (53:50) 

[as aor. inf. noun] شعل: He kindled the fire. 

[as aor. inf. noun] شعله: He or it struck or smote or rent or reached the i.e. pericardium, of his heart. 

[as aor. inf. noun] شعلوه: He loved him. 

[as aor. inf. noun] شعلة: The love of the property reached the pericardium of his heart i.e. he loved it intensely. 

قَفَ شعلتهُ حَنَا: His love has entered beneath the pericardium of her heart or rent it i.e. she loved him vehemently (12:31). 

[as aor. inf. noun] شغل: He or it busied him, occupied him with such a thing. 

[as aor. inf. noun] شغلة: He or it kept him busy, occupied or employed so as to divert him from it. 

نَشِطَتُهُ أموالَنا: Our property kept us occupied (48:12). 


فِئَ شغْلُ فَأَكِيْبُونَ: They will be happy in their occupation (36:56). 

[as aor. inf. noun] شغَّلَ: 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. 

كَانَ وُنَّرَ شغْلَتُهُ: It was a single thing and I joined to it another and made it one of a pair or couple. 

شغْلَ also signifies, he prayed; he supplicated. 

Signifies the adjoining of a thing to its like. Thus the word has the significance of likeness. 

قَفَ شغْلَ فَأَنَا أوَ فيَ فَلَانِ أَلِيّ الْأَمْرِ: 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. 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.

He interceded between the people. 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. And intercession will not benefit it (2:124). 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. And intercession will not benefit it (2:124).

Who is he that shall pray or supplicate in His presence or that will intercede with Him (2:256)? signifies the adjoining of a thing to its like; making a single thing a pair. And intercession will not benefit it (2:124). Who is he that shall pray or supplicate in His presence or that will intercede with Him (2:256)? signifies the adjoining of a thing to its like; making a single thing a pair.

By the even and the odd (89:4). An intercessor, as also (plural is شفعاءُ (plural شفعاء - شفعاءُ - شفعاءَ)) An intercessor, as also (plural شفعاءُ - شفعاءُ - شفعاءَ): So there is no intercessor for us (26:101). Nor any intercessor who will be heard (40:19). Have we then any intercessors (7:54)? also signifies he or it was or became tall or high. Intercede thou, thine intercession shall be accepted.

Shafq and [aor. inf. noun ُبَشَقِّ] ُبَشَقِّ: He was solicitously affectionate towards him. ُبَشَقَّ: He was niggardly of the thing. (act. part.) is syn. with and means fearing or fearful or affectionate, kind or compassionate. ُبَشَقْ: He was fearful of the affair. ُبَشَقَّ: He feared or was cautious of him or it or was kind or affectionate towards him and solicitous about him. (inf. noun) according to Imam Raghib signifies, being affected with care or solicitude mixed with fear. When it is transitive by means of , the meaning of fear is most apparent in it; but when transitive by means of , 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. أَشْفَقَ بِهَا: Did you fear (58:14)? أَشْفَقَ عَلَى الصَّغير: He was affected with pity or compassionate and tenderness for the child. أَشْفَقَ الرَّجُل: The man entered upon the time of أَشْفَقُ 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. فَلا أَقْفُ بِهَا بَلْ نَأَاوْنُ: But nay, I call to witness the evening twilight (84:17).

And were afraid of it (33:73).

أَشْفَقُ (مُشْفَقُ): Fearful. وَمِنَ السَّاعَةِ مُشْفَقُونَ: And they are fearful of the Hour (21:50).

And thou wilt see the transgressors in fear (42:23). أَشْفَقُ (syn. with مُشْفَقُ): Kind, compassionate, affectionate.

[appropriate meanings and translations as per the established scriptural context]
[aor. inf. noun "شقَّ": He split, clave, tore or rent the thing.]

"شقَّ": He broke the staff, i.e. he separated himself from the community.

"شقَّ عصا المُسلِمينَ": He created disunion and dissension among the Muslims.

"شقَّ النَّهر": The vegetation sprouted forth from the earth.

"شقَّ عَلَيْهِ": Then We clave the earth.

"شقَّ: He crossed the river by crossing." (inf. noun "مشقة": 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.

"وما أرَى أَنَّ شِقَّ عَلَيْكَ": And I would not lay any hardship upon you. (28:28).

"شقَّ": 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.

"شقَّ": Opposition; hostility; schism; being mutually remote. This word, however, is not used about the party which sides with the truth.

"شقَّ": They are creating a schism (2:138).

"شقَّ": This is because they have opposed Allah and His Prophet and whose opposes Allah and His Prophet (8:14; also 59:5).

"شقَّ": The people contented and quarrelled with each other and took opposite sides.

"شقَّ": For whose sake you opposed the truth (16:28).

"شقَّ": It became rent or cloven in pieces.

"شقَّ": On the day when the heaven shall be rent asunder (25:26). It is syn. with "شقَّ القمر": And the moon is rent asunder.

"شقَّ": The half. 

"شقَّ": 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.

"شقَّ": 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.

\[\text{شَقَعُ} \] inf. noun and \[\text{شَقَعٌ} \] and \[\text{شَقَعٌ} \] and \[\text{شَقَعَ} \] being cont. of \[\text{سَعُدٌ} \] (see No.701 and cont. of \[\text{سَعَادَةٌ} \]: (1) He was or became unprosperous, unfortunate, distressed, unhappy or miserable; (2) he was or became in a state of straitness, distress or difficulty; he suffered or experienced fatigue. \[\text{شَقَعُ} \]: Ill-luck, unhappiness etc. (syn. with \[\text{شَقَعٌ} \]). \[\text{أُعُدَّبُ} \] \[\text{الْخَلْقِ} \] \[\text{أَشَقُّ} \]: O, our Lord our evil fortune overcame us (23:107). \[\text{شَقَعُ} \] is of two kinds, \[\text{شَقَعُ} \] (relating to the world to come) \[\text{شَقَعُ} \] (relating to the present world). The latter is of three kinds: \[\text{شَجَرَةٌ} \] (relating to the soul) and \[\text{بَذَنَةٌ} \] (relating to the body) and \[\text{خَارِجَةٌ} \] (relating to external circumstances). It also means, fatigue. \[\text{فَاَيَّمَ} \] \[\text{الْشَّقُّ} \]: Those who will prove unfortunate (11:107). \[\text{شَقَّى} \]: That thou may be distressed (20:3). \[\text{شَقَى} \]: Unfortunate; miserable. \[\text{فَمَهُمْ} \] \[\text{شَقَى} \] وَ\[\text{سَعِيدَةٌ} \]: Some of them will be unfortunate others fortunate (11:106). \[\text{أشَقُّ} \]: More and most unfortunate, unprosperous, miserable; more and most fatigued. \[إِذْ أَنْبِعُتْ أَشَقُّيَا \]: When the most wretched amongst them got up (91:13). See also No. 701.

\[\text{شَكُّ} \] inf. noun: \[\text{شَكِّكَ} \] \[\text{الْأَمَرَ} \] \[\text{شَكُّ} \] في الْأَمَرِ: \[\text{شَكُّ} \] عليه الْأَمَرَ: \[\text{شَكَّ} \] بِالْرُّسُحِ: Doubt; (cont. of \[\text{يَقِينُ} \]); 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 جهل but it is more special than this, for جهل is sometimes the utter non-existence of knowledge of the two inconsistent things; so that every جهل is but every جهل is not شكر. 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. 

شكور [aor. inf. noun شكر and شكران شكر: 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. شكر الله وشكر لله والله ونعم 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. : If you are grateful, I will surely bestow more on you (14:8). And be grateful to God for His bounty (16:115). : Be grateful to Allah (31:13). (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 شكر: on the part of man. شكر 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. شكر sometimes differs from حمد, for حمد is only on account of favour received; whereas حمد 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 : He was or became liberal or bountiful after he had been
niggardly.

شُكرُ وَ : The udder became full of milk.

شُكرُ : Thankfulness or gratefulness.

أَوْ أَرَادُ شُكُورًا : Or desires to
be grateful (25:63).

إِنَّ اللَّهَ غَفُورٌ مَّعَ الْحَسَبَ : Give thanks, O house of
David (34:14).

شَاكِرُونَ : Grateful or thankful
plural).

إِنَّ الْلَّهَ غَفُورٌ مَّعَ الْحَسَبَ : whether he be grateful or ungrateful
(76:4).

أَمَّا شَاكِرًا وَأَمَّا كُفُورًا : Will you then be grateful (21:81).

شَاكِرُ : And be of the grateful (7:145).

شَاكِرُ when used about
God means, One Who approves or rewards or forgives.

إِنَّ اللَّهَ غَفُورٌ مَّعَ الْحَسَبَ : God is Appreciating or Approving and All-Knowing
(2:159).

شَاكِرُ is the intensive form of
شُكرُ and means one who
is very grateful or thankful or it simply means, thankful or
grateful.

شَاكِرُ 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.

قَلِيلٌ مِّنَ عَبادِي الْشُّكُورَ : Few of My servants are grateful
(34:14).

شُكُورُ 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.

إِنَّ اللَّهَ غَفُورٌ مَّعَ الْحَسَبَ : Allah is Most
Forgiving, Rewarding (42:24).

مُشْكُورُ (pass. part.) : Appreciated,
approved, rewarded.

كَانَ سَعِيَٰمُ مُّشْكُورًا : Your labour has been
appreciated (76:23).

شَكَسَ [aor. inf. noun] : He was or became perverse,
stubborn or obstinate or ill-natured.

شَاكِسُ : He behaved
towards him with harshness.

شَاكِسُوا : They treated one another
with harshness or disagreed with one another;

اللَّيْلُ وَالْيَوْمُ : The night and the day are opposed to each other.

شَاكِسُانَ : Disagreeing with one another; and behaving with
harshness, or disputing together (39:30).
[aor. inf. noun شكل] : He bound the beast with the شكل i.e. a rope with which a camel's fore-shank and arm are bound together. شكل الكبت : He dotted the book or writing with the diacritical points. شكل : 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 شكل) ; a like (syn. with مثيل). And others of a similar nature (38:59). شكل is syn. with شكل and also means: Particular way; natural disposition by which a man is restricted (as with شكل) ; his direction towards which he would go; side, aim; intention; purpose, course, mode or manner of acting or conduct. شكل : Every one acts according to his own way (17:85).

[an. inf. noun شكا] : He complained to him or told him of Zaid's evil conduct to him. شكاية : According to Imam Raghib it is the showing or revealing of grief or sorrow; the primary signification of شكا is the opening of the small skin for water or milk called شكوك and showing what is in it, meaning a small receptacle in which water or milk is put. إنما أشكو اليتى وحوزني إلى الله : I only show my sorrow and grief to God (12:87). ويشمكي إلى الله : And shows her grief to God (58:2). شكة عنة الطيب : He explained his disease to the physician. شكة مرضه : He revealed or disclosed his affair to Allah. شكة شكا : He complained of his disease. شكة 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. شمسكة : 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). كمسكة فيها مضباح : Like a niche wherein is a lamp (24:36).

[an. inf. noun شمت] : He (an enemy) rejoiced. شماتة : 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.

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).

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.

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.

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 aor. inf. noun] شِهَدَ: He hated the man or hated him vehemently.

شَنََّ: He acknowledged his right or due and gave it to him.

شَنُّ: Enmity or hatred و لَنَبْعِرْ مَنْ كُنْتُمْ شَنَّا فَوَمَ ْلَا: And let not the enmity of a people incite you (5:3)

شَنَّ also means, hatred. شَانِ: Hating or hater; (act. part.), an enemy. إن شَانُكُمْ هُوَ الْأَلَّهُ: It is thy enemy who is without issue (108:4).

[ar. and aor. inf. noun] شَهْبَ: It was or became of colour termed شَهْبُ i.e. of a (gray) colour in which whiteness predominated over blackness or in which whiteness was interrupted by blackness. شَهْبَ (aor. شَهْبَ said of heat and of cold) It altered his colour. شَهَابُ (plural) a brand or flame شَهَابَة 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.

Finds a shooting star in ambush for him (72:10). There pursues him a bright flame (15:19). Filled with strong guards and shooting stars (72:9). شَهَابُ signifies the shining or brightly-shining stars; or the seven stars (or planets; meaning, not the pleiades (which are called الأَلْحَمُ), but the Moon, Mercury, Venus, the Sun, Mars, Jupiter and Saturn. شَهَابُ also signifies, one who is penetrating sharp, or energetic in an affair. فَلَان شَهَاب حَرَب: Such a one is energetic and sharp in war.

[ar. inf. noun] شَهَدَ: He was present in the assembly. شَهَدَ: He saw the thing and got information about it. شَهَدَ: He was present at or got the Friday Prayer. مَن شَهَدَ؟ (43:20) Were they present at their creation (43:20) اِسْمَهُمْ: They were present in the presence of the judge in his favour and against him.
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Why do you give witness (evidence) against us (41:22).

He swore by such a thing.

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).

But God knows, or God says or declares that they the hypocrites are certainly liars (63:2).

He made them witnesses against their own souls (7:173).

And let no harm be done to the scribe or the witness (2:283); one personally present.

As a name of God, means The Faithful or Trusty in His testimony or He from Whose knowledge nothing is hidden; the Omniscient.

And call to your aid those of you who possess much knowledge i.e. your helpers or your gods (2:24).

A witness; possessing much knowledge about external things (plural).

And call two witnesses to be witness (2:283).

He was slain as a martyr in the cause of God.

A witness; possessing much knowledge about external things (plural).

And ask or call two witnesses to be witness (2:283).
with ُنَذِهَة (ذَهِنَة): 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. 

اَلْشَاهِدُ بِيَادِي مَا لاَ شَاهِدَ: The present one knows what the absent one knows not. 

وَشَهِيدٌ شَاهِدٌ مِنْ أَهْلِهَا: And a witness of her household bore witness (12:27). 

اَذِهَة 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. 

شَاهِدَ: An angel or a guardian angel (50:22). 

شَهَوَةٌ also means tongue. 

ما لَفْلَان أَدَاةً وَلَا شَاهِدَ: 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. 

شَهَوَةٌ is also a name of Friday. 

شَاهِدٌ and شَاهِدُونَ and شَاهِدٌ are plurals of شَهَوَة. 

وَهُمُ شَاهِدُونَ شَاهِدٌ: And they were witnesses (37:151). 

And I am with you among the witnesses (3:82). 

وَبَيْنَ شَهَوْهَا: And sons abiding in his presence (74:14). 

وَهُمُ عَلَى مَا يَفْعَلُونَ بِالْمُؤْمِنِينَ شَهَوَةٌ: And they were witnesses to what they did to the believers (85:8). 

قُوُمُ شَهَوَةَ: People present. 

وَيَقُولُ الْأَشْهَادُ: And the witnesses shall say (11:19). 

شَهَاءَةٌ: Information of what one has witnessed or beheld with his eyes; testimony, evidence, witness, decisive information; declaration of what one knows. 

لَا تَكْنُمُوا الْشَهَاءَةَ: Conceal not the testimony (2:284); the thing seen 

عَالِمُ الْأَعْبُدَ وَالْشَّهَاءَةَ: The Knower of what is unseen and what is seen (6:74); martyrdom in the cause of God; an oath. 

شَهَاءَاتٌ (plural): Oaths 

شَهَاءَاتٌ: Four testimonies i.e. oaths (24:7). 

مَشْهُودٌ: 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. 

مَشْهُودٌ: Because of the meeting of a great day (19:38). 

مَشْهُودٌ: Something or the person about which or whom witness is given. 

وَشَاهِدٌ وَمَشْهُودٌ: And by the witness and that about whom
witness has been borne (85:4).

A day on which numerous persons are present (11:104).

A place of assembling at which numerous persons are present.

A Prayer at the performance of which the angels are present and the recompense of which for the performer is registered.

The recital of the Holy Qur'an at dawn is ever witnessed (17:79).

Past and present and future.

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. He hired him by the month. A month passed over us; we stayed in a place for one month. The new moon when it appears (full moon) (al-qamar); a lunar month; a learned man.

The month of Ramadhan is that in which the Holy Qur'an was revealed (2:186).

And when the sacred months have passed (9:5).

The reckoning of months (9:36).

It rose or became high or elevated or lofty. The sound of weeping became reiterated in his chest. The ass brayed or he uttered the ending of his braying or the final sound thereof. signifies the ending or final part of the crying or braying of an ass, whereas signifies the beginning thereof; a high-sound moaning; a cry of distress. Wherein their portion will be sighing and sobbing (11:107).

A man whose anger is vehement.

Desire or longing or yearning of the soul for a thing, or extreme or intense desire. It has a more intensive signification than appetite; lust or carnal lust; the object of desire or thing
desired. With lust instead of women (7:82).

Those who follow their low desires (4:28).

He desired it or longed for it; he desired it eagerly or intensely; he loved it. He desired it or longed for it; he desired it eagerly or intensely; he loved it.

And they will abide in that which their souls desire (21:103).

And therein will be all that the souls desire (43:72).

שָׁבַּב [aor. inf. noun] שָׁבַבְתָּ: He mixed it; he adulterated or vitiated it.

He deceived the man in selling and buying, acted treacherously towards him and dishonestly.

A mixture; an admixture; a thing mixed with another thing; what is mixed with something else; a thing with which another thing is mixed.

In addition to it a mixture of boiling water (37:68); a piece of dough.

(plural): A medley of sundry sorts.

שָׁרַא [aor. inf. noun] שָׁרָאתָ: He gathered or extracted honey from the comb and separated it from the wax.

He rode the beast in order to know its real worth.

He displayed his agility to show his power.

The same thing as above.

He made a sign to him; he or it pointed to it or at it, or indicated it.

He made known to him the manner of accomplishing the affair that was conducive to good, and guided him to that which was right.

Thereupon she pointed to him (19:30).

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 and مشاوره).

And consult with them regarding the affair (3:160).

They consulted one another or consulted together; they debated together in order that they might see or draw forth one another's view.

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. أمَّرُوهُمْ شُوَّرُوا بَيْنَهُمْ: They decide their affairs by mutual consultation (42:39)

[ar. inf. noun] شَٰفَةُ اِبْتِلَّاْن: He abused such a one and accused him. شَٰفَةُ بِالْعَضْبَ : He became excited; his anger became enkindled. شَٰفَةُ: Flame or fire without smoke; heat of fire or sun; flame of fire; thirst or vehement thirst; جُمِّلُ بِشَٰفَةٍ: A thirsty camel; inveighing against or reviling; clamour. لِهِمْ شَٰفَةُ: For them is a flame of fire (55:36).

[ar. inf. noun] شَٰكُكُ: The thorn hurt or wounded me or pierced my body. شَٰكُكُ الشَّوَّاْكَ: He extracted the thorn (from his foot). شَٰكُكُ الشَّجَرَهُ: The tree was thorny or abounded with thorns. شَٰكُكُ الرُّجَلُ: The man exhibited his i.e. vehemence of might or strength or his prowess and his sharpness. شَٰكُكُ: 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. لِهِمْ شَٰكُكُ العَقْرُبُ: They have vehemence of might or strength or valour in war. غَيْبَرَّاتُ الشَّوَّاْكَ: The one without sting (8:8). هُوَ شَٰكُكُ: He has effectiveness in the infliction of havoc among the enemy.

[ar. inf. noun] شَٰهَةُ: His face was foul, ugly. شَٰهَةُ رَجُوهُ: His neck was long or short. شَٰهَةُ الْوَجُوهُ: The faces became ugly.

[ar. inf. noun] شَٰوَىُ: He roasted, broiled or fried the meat. شَٰوَىُ اللَّحْمُ: He heated the water. كَالْمُهْلَةِ يَشَٰوَىُ الْوَجُوهُ: Like molten lead which will burn or roast the faces (18:30). شَٰوَىُ: 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. شَٰوَىُ لِلْشَٰوَىُ: Stripping off the skin even to the extremities of the body.
or it may mean, eager to roast.

[ar. inf. noun  and  ممثَّلة and etc.]: He willed, wished or desired it (syn. with  آراءُ). Most of the scholastic theologians make no difference between  عَلَّمْتُهُ and  الإِلْجَاحُ though they are said to be originally different; for the former in the proper language signifies, the causing to be or exist (syn. with  الطَّلَبُ) or the latter, the willing, wishing or desiring (syn. with  الطَّلَبُ). Let him who will, believe, and let him who will, disbelieve (18:30).

(plural is  شَيْءُ). A thing; anything; something, somewhat.  الشيء  properly signifies what may be known, and that whereof a thing may be predicated. According to some it is a name for anything that has been made to have being, whether an accident, or attribute or a sustenance, and such that it may be known, and that a thing may be predicated thereof. Some other writers say that it is an inf. noun used in the sense of a pass. part. noun meaning, what is willed, and meant or intended, without restriction to its actuality or possibility of being, so that it applies to that which necessarily is, and that which may be, and that which cannot be. Imam Raghib, however, says that it denotes whatever is caused to be or exist, whether sensibly, as material substances or ideally as sayings.

Everything is subject to perish except He (28:89). He was not a thing spoken of (76:2).

He is somewhat better than thou.

It is of no account.

A phrase frequently used meaning, he has no concern with the affair.

Thou hast no concern in the matter.

also means, any one or more.

If any of your wives goes away (60:12). It is also applied to the penis of a man. In algebra, it signifies a square root.

is an expression of regret.

Oh, what has happened to me.

(plural of  أشياءُ). 

Do not ask about things (5:102).

[aor. inf. noun  شَيْبُ and  ممثَّلة and ] : He became
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. The white hair; old age; whiteness of the hair; Whiteness of the hair came upon him. And the head glistens with whiteness (19:5) Intense whiteness of the hair (syn. with شيبه). Grey-hair; old age. Weakness and old age (30:55). White-haired white-headed or hoary. شيبه and شيبه are plurals. Will turn children grey-haired (73:18). I saw the mountains white with snow and hoar-frost. شيبه used alone, signifies, mountains, white with snow or with dust and some say, white clouds. يوم أبيض: A cold and cloudy day.

شَابَ [aor. inf. noun شابه and شابهاء etc.]: He became an old or elderly man. شابه: He called him by the appellation of شابه to pay him honour or respect. شابه عليه: He imputed to him or charged him with a vice or evil. شابه (plural شيبه and شيبهاء 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 (شبيب feminine) شبيب also signifies, a woman's husband; an ancestor. شبيب من أشباحه: He inherited generosity from his ancestors; شبيب: The mountain-goat that is advanced in age. شبيب النجوم: The seven or five planets i.e. Mercury, Venus, Mars, Jupiter Saturn. شبيب الدار: Iblis, because of his having been created of fire واللوالا شبيب كبر: And our father is a very old man (28:24).

شَادَ [aor. inf. noun شاداء]: He plastered the wall with the necessary material or with gypsum. شاداء: He raised the
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. 

( plural of ). 

Lofty castle (22:46). 

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. 

: 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. 

: 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

Sād

Numerical Value = 90
The fourteenth letter of the alphabet, is one of the letters termed مَهْمَوْسَة 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 أَفْضِلْ i.e. I explain, while in the other two Chapters it stands for the Divine attribute صادق or merely صادق الوعيد القول i.e. The Truthful.

صبَب inf. noun: He poured out or poured forth water. 
صبَبْ النَّامَة أَوْ صَبَبَ النَّامَة: How We poured down water in abundance (80:26). 
صبَبَ الدِّرَعَة: He let down the rope in the well. 
صبَبَ عَلَيْهِمْ: Thy Lord poured down upon them the portion or share, or severity of punishment; (أُوْ صَعْبَة or thunderbolt) ; God severely punished them (89:14). 
صبّ: He or it was destroyed. 
صبَّ بِهَا أَوْ بِالْيَهَا: He became affected with excessive love for her. 
صبَّ عَلَيْهِمْ البَلَاءَ مِنْ صَبّ: Affection was poured down upon him from above.

صبَبَ inf. noun and aor. aor sabian: He departed from (or forsook) his religion to another religion. 
صبَبَ فِي دَيْنِه: He was or became a Sabian. 
صبَبَ عَلَيْهِمْ: He guided the enemy to them. 
صبّبُ: 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,
Enc. Rel. and Eth, Vol VIII under Mandaens; Jarir and Kathir under (2 : 63). The word Sabians (سَبِيَّةَن) should not be confused with the Sabeans. One who forsakes his own religion for another religion. إنَّ الْمُلْكَ أَمَّوَىٰ وَأَيْدَىٰ هَادِرًا وَالْعِصْرَىٰ وَالْمَشْرِئِينَ: The Believers and the Jews and the Christians and the Sabians (2:63).

الأصلِ: He came to the people in the morning, or he attacked them in the morning. وَهَوَىَ الصُّحِحُ: He watered the camels in the morning. أَصْحَبَهُ: He gave to him a morning-draught of milk or wine. وَلَقَدْ صَبَحَهُمْ بَكْرَةً عُذَابٌ مَّسَّتَهُ: He journeyed with the people by night until he brought them in the morning to the water. مَّسَّتَهُ: Such a one explained to me the truth. وَلَقَدْ صَبَحَهُمْ بَكْرَةً عُذَابٌ مَّسَّتَهُ: And there came upon them early in the morning a lasting punishment (54:39). صَبَحَ الله: He wished the man good morning. صَبَحَ الله: He prayed that God may make his morning happy. صَبَحَ: He entered upon the time of morning. فَصَبَحَ فِي الْمَدِينَةِ خَائِفًا: And morning found him in the city apprehensive (28:19). صَبَحَ: We have entered upon the morning and so has the whole country (a saying of the Holy Prophet). أَصْحَبُ: (aor. inf. of ذَقَنُ, ذَقْنَ: He became learned. أَصْحَبُ: They became losers (5:54). إِذَا تَنفَسُ الصَّحِحُ: And the dawn when it breathes (81:19). الصَّحِحُ: Also means, the truth or a clear or plain thing or case. أَمَّ الصَّحِحُ: One of the names of Mecca. فَالْصَّحِحُ: The Cleaver of the daybreak (6:97).
Those who entered the morning (being plural of ٌضَبَرُ which is act. part. from ٌضَبَرَ : Cut off by the morning (15:67). (cont. of ٌمَسَاءَ) : Morning or forenoon from sunrise to noon, or according to some from midnight to noon.

أَتَىَ ٌضَبَرًا ٌمَسَاءً : I came to him in the morning and in the evening.

يَوْمُ ٌضَبَرٍ : The day of the predatory incursion of the enemy.

فَسَاءُ ٌضَبَرٍ : 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 ٌضَبَرًا i.e. the enemy has already attacked, so prepare yourselves to meet his attack.

ٌضَبَرُ (plural ٍضَبَرَ) : A lamp or its lighted wick (syn. with ٌمَكْسَيْحَ) ; a large drinking-vessel of the kind called ٌفَّجَحُ ٌضَبَرُ also means, wide spear-head.

ٍضَبَرٍ ٌفَجَحٍ : The lamp is in a glass (24:36).

ٌضَبَرُ النَّجَوُمُ : We have adorned the lowest heaven with lamps (67:6).

ٌضَبَرٍ : The stars that are signs of the way to the travellers.

[副书记 inf. noun ٌضَبَرُ] : 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 ٌشَفَتَ ٌضَبَرًا may be considered as understood.

ٌضَبَرُ ٌضَبَرٍ ٌفَجَحٍ : I restrained myself to endure such a thing.

ٌضَبَرُ ٌضَبَرٍ ٌفَجَحٍ : Such a one was patient on the occasion of affliction.

ٌضَبَرُ ٌضَبَرٍ ٌفَجَحٍ : He restrained him from the thing.

ٌضَبَرُ ٌضَبَرٍ ٌفَجَحٍ : He restrained the beast and did not give him food.

ٌضَبَرُ ٌضَبَرٍ ٌفَجَحٍ : He made him or it firm or fast; he bound or tied him or it firmly or fast. ٌضَبَرُ also means, he stuck or clave to him.

ٌضَبَرُ ٌضَبَرٍ ٌفَجَحٍ : My body will not endure cold patiently.

ٌضَبَرُ ٌضَبَرٍ ٌفَجَحٍ : Then they struggled and remained steadfast (16:111).

ٌضَبَرُ ٌضَبَرٍ ٌفَجَحٍ : They remained patient notwithstanding their rejection (6:35).

ٌضَبَرُ ٌضَبَرٍ ٌفَجَحٍ : Is Syn with ٌضَبَرُ.

ٌضَبَرُ ٌضَبَرٍ ٌفَجَحٍ : He was patient or constant. And be constant
therein (20:133). He acquired patience or he was tried with patience. And stick to your gods (38:7).

He vied with him in patience or endurance; he acted patiently with him; he excelled him in patience or in bearing hardships patiently. 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).

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).

The month of Fasting. Patient, enduring, steadfast or constant. مُصَبِّرُ (patient, enduring, steadfast or constant): Patient, having very great patience, denoting measure and quantity.

We found him patient or steadfast or constant or enduring (38:45). Allah is with the steadfast or the patient (2:154). One hundred steadfast people (8:67). (plural of which is female of which is female of which is female) The steadfast men and the steadfast women (33:36)

For every one who is very, very or extremely patient and thankful (14:6).

Having great patience.

[ar. inf. noun] He pointed at him or towards him with his finger. What directed thee to us? He directed others to the people. He entered his fingers into the food. A finger; a toe. Such a one is unfaithful,
He has a finger in this affair. The heart of the believer is between two of the fingers of God. He turns it about as He pleases. One of the surnames of Satan: They put their fingers into their ears (2:20).

He dyed or coloured the garment. In the language of the Arabs the primary meaning of صبغ is to alter a thing. The garment was altered in colour: He immersed his hand in the water. The term صبغ is used by the Christians as meaning the immersing or dipping of their children in water i.e. baptizing them. He baptized his son in Christianity: They colour and alter the hadith. God completed His favour upon him (أصبى is syn.): He became settled or established in religion. صبغ: A dye; a sauce or condiment for bread to make it savoury. And a sauce for those who eat (23:21): 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; صبغ الله عليه: (We will follow) the religion of Allah (2:139) or (take the colour of Allah).

He was a youth or boy or child; he was or became youth fully ignorant or foolish; he indulged in amorous dalliance. صبأ: He engaged in play or youthful conduct, or he indulged in amorous dalliance until hoariness came upon his head. صبأ إليها: He inclined towards her; he yearned towards her. I will incline towards them (12:34). صبأ: A youth, boy or male child (syn. with غلام); a young male child before he is called غلام (syn. female); also signifies, the edge of the sword; the head of the human foot i.e. toe. من كان في المهد صبأ: Who is a child in the cradle (19:30). صبأ: East wind. صبأ: Youth, boyhood or childhood. كان ذلك في صبأ: This was in his youth.
صحاب

[common noun] صحَبٌ [Read: صحب] [Read: صحّاح] and صحبت [Read: صحّاح]: He associated, kept company or consorted with him; he was or became his companion, associate, comrade, fellow, friend or fellow-traveller.

 الصحية: May God protect or defend thee.

صحب: He guarded or protected such a one.

صحب: Keep me not in thy company (18:77).

صداقتي: Be a kind companion to them in worldly affairs (31:16).

صحابي: Nor shall they be defended from Us (21:44).

صحاب: 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 anything; (osphab: plural).

صاحب: 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: And He has no consort (6:102).

صاحب: You are like the female companions of Joseph (a saying of the Holy Prophet).

صاحب: (plural of صحبت): Companions; inmates, fellows etc.

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 (56:42).

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).

صاحب: Owners of the Elephant (105:2).
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).

Those who read the word wrongly.

He collected the written pieces in a volume.

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.

The record of his actions is black.

The Books of Abraham and Moses: (87:20).

The former scriptures or scrolls of Books (87:19).

A sort of bowl; a round dish; (plural of صحف: Trays.

To them will round dishes be passed (or round trays) (43:72).

When the books are spread (81:11).

The sound deafened the ear by its vehemence.

He struck him on the ear and rendered him deaf.

The crow pierced with his beak into the gall on the back of a camel.

He struck upon the iron with the iron.

Such a one accused me of a great crime and calumniated me.

A cry that deafens by its vehemence; a severe calamity or misfortune.

There became large number of rocks in the place.

A rock.

When we took refuge on the rock (18:64).

(and صخرون) is plural of صخرة and means, rocks or great masses of hard stone.

Hewed out rocks in the valley (89:10).

He turned away, or kept back from him or it (intransitive).

The road turned aside.

They turn away from thee with aversion (4:62).

I see in thee aversion.

There is no evading that.

He hindered him, prevented him or turned him away, from it.
They turn (men) away from the path of Allah.

He prevented.

Did we keep you away or prevent from the guidance?

He cried out or raised a clamour at or by reason of such a thing.

He laughed at such a thing or he laughed violently.

The wound contained or generated matter such as is termed صَبِيدَةٌ، (أَصَدِّمُ النَّجْرَحُ) 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.

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. صَدْرُ also means, the face or front of the hand. بنَصْرَ بنَصْرَّ النَّافِعِ: To hinder from the cause of God (2:218).

He clapped with his hands because in the action of clapping the صَدْرُ (i.e. face) of one hand fronts that of the other. So صَدِّى means, clapping with the hands or crying aloud and clamouring.

And their prayer at the House is nothing but whistling and hand-clapping.

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.

See also under the word صَدِّى.

He returned; he went away.

The saying emanated or issued from him.

The action proceeded from him.

He went to or came to it.

He struck his heart.

He had a complaint of the صَدْرُ (chest).
that day people will come forth (99:7).

أَصْدَعَهُ: He caused him to return or sent him back or away.

أَصْدَعْ رَكَابًا: 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.

حَتَّى يُصَدَّرَالرُّعْاهُ: Until the shepherds take away their flocks (or return having watered their flocks) (28:24).

أَصْدَعَ: Anything that fronts or faces one; breast, chest or bosom (often meaning a man's mind).

أَصْدَعُ: O my Lord, open out for me my breast (20:26).

أَصْدَعَوْنَا: Anxieties.

فَرَضَ صَدْوَرَ: What is in the breasts.

إِنَّ اللَّهَ عَلِيمُ بُدَاتِ الصَّدْوَرِ: Allah knows best what is in the breasts (3:120).

أَصْدَعَوْنَا: His bosom or breast became strait or contracted.

أَصْدَعُ: And my breast is straitened (26:14).

أَصْدَعَ: Who opened and dilated his bosom to disbelief (16:107).

أَصْدَعَوْنَا: Free-minded; liberal; free from care.

أَصْدَعُ: Having the bosom contracted.

أَصْدَعٌ: Head of the assembly; the highest part of the sitting-room.

أَصْدَعٌ: The chief or head of the people.

أَصْدَعْ أَلْؤُمَيْنَ صَدْوَرٌ: Chief of the chiefs.

أَصْدَعَوْنَا: The highest part of the valley.

أَصْدَعَوْنَا: And what the breasts conceal (40:20).

أَصْدَعُ: The chief minister.

[ar. inf. noun] أَصْدَعَ: He split, slit or clave it (syn. قَطَعَ); he split it so as to divide it in halves; he slit it so that it did not separate (as also قَطَعَ). أَصْدَعُ: He separated the people.

أَصْدَعَتْ الصَّيْءُ: I made the thing distinct from others; I made the thing clear, plain or manifest.

أَصْدَعَ الأَفْلَةَ: He traversed the desert.

أَصْدَعَ اللَّيْلٍ: He journeyed through the night.

أَصْدَعَ: He spoke the truth openly or aloud discriminating between it and falsehood.

أَصْدَعْ بِمَا تَؤْمَرُ: 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). Also suggests the act of separating or dispensing or scattering. He directed his course to such a one because of his generosity. I inclined towards the thing. He turned him away from him or it. A variant: It became separated or dispersed or scattered. The people became separated. On that day they shall become separated into parties (30:44). It affected him with headache as though it made his head to split. The sounding of the mill-stone affected me with headache. He was or became affected with headache. No headache will they get there. Humbled and rent asunder for fear of Allah (59:22). A cleft, split, slit or crack; a part or portion, separated of a thing; the plants of earth because they cleave it. And the earth which splits (with growth of plants and trees) (86:13). 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. He split the thing in halves. He turned away or back and declined. They turn away (6:47). He turned away from, avoided, shunned or left him. And turns away from it. Those who turn away from Our Signs (6:158). He turned away such a one (transitive). is derived from which is inf. noun from 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. 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. also means, two mountains making together. When he had levelled up the space between two mountains (18:97).
صدق [aor. 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 صدق : He told or spoke the truth. أولئك الذين صدقوا : It is these who have proved, or who are, truthful (2:178). صدق في القتال : He fought well; he gave a good account of himself in the fight. صدق النصيحة : He gave him sincere advice or was sincere to him in giving him advice. صدق الصباح : The dawn shone clearly. وغدة صدقكما ماعاهذو الله عليه : Who have been true to their covenant with Allah (33:24). لقد صدق الله رسوله الزؤا : Certainly Allah has fulfilled for His messenger the vision (48:28). صدق : He accepted the truth. فلصدق ولا صلئ : He neither accepted the truth nor said Prayers (75:32). صدقك : 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). صدق رضي الله عنهم : He testified to the truth of the Messengers (37:38). قد صدق : You have proved the dream to be true, or you have fulfilled the dream (37:106). أريدت يكمنوا زينتها : She fulfilled in her person the words of her Lord (66:13). صدق عليهم إليس عئشه : Iblis found his calculation or judgement concerning them to be true (34:21). صدقهم : He extracted from them the زكوة i.e. poor-rate. صدقك عليه أو صدق عليه : He gave him صدق i.e. charity or alms. It also means, he asked or begged for charity of alms. i.e. And be charitable to us (12:89). Unless they remit it as charity (4:93). صدق : (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. (4) strength, power or force; (5) vigour, robustness (6) courage, bravery. رجل صدق: A man of good nature or disposition or character (cont. رجل صدق وكتب بالصدق: And he rejected the truth (39:33). They have a sure or firm footing (10:3). صدق: A good or excellent abode (10:94). صدق: In an eternal and honoured abode (54:56).

صدق (act. part.): Truthful, true or veracious; speaking or saying the truth. حملة صادقة: Eminent or exalted veracity.

صدق: An earnest assault.

وإن يكن صادقًا: Very sweet dates. صادقًا: And if he is true or truthful (40:29). صادقين and صادقات are plurals of صدق (6:147; 2:24). (plural of صدق and feminine of صدق) (33:36). صديق: One who speaks or tells much truth or often; one who is habitually truthful or the quality of whose truth is very eminent i.e. one who is always and eminently truthful; one who confirms his saying by deed or act; one who never lies and by nature or habit being truthful, is incapable of telling a lie (intensive form of صدق).

الصدق: He was a very truthful man and a Prophet (19:42). صديقين and صديقات are plurals of صدق (57:20; 4:70). صديق: A friend. وصديق حبيب: Nor any loving friend (26:102). صديق: more and most truthful. و ومن صدق من الله: And who is more truthful than Allah (4:123)? تصديق (inf. noun of صدق) meaning a fulfilment or confirmation or verification. ولكن تصديق ألدى: On the contrary it fulfils that ..... (10:38). تصديق: Fulfiller; conformer; collector of the poor-rate.

صدق (act. part. of صدق). There is a difference between simple تصديق and تصديق له and تصديق به and تصديق و. 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 ب. Shall confirm or testify to the truth of a word from Allah (3:40). تصديق لَمَّا مَعَهُم: Fulfilling that which is with them (2:92). تصديق المقصودين: Art thou indeed among those who believe it to be true (37:53). تصديق and تصديق are syn. One who gives alms.
(plural of صدقة) and (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 صدّ.

[plural of (حَرْثٌ) and (ئُمَّةٌ). Those men who give alms and the women who give alms (57:19):

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A dowry; nuptial gift or gift given to a bride.

And give the woman their dowries (4:5):
He determined or resolved upon going on in doing it and not turning back. And they persisted in great sin (56:47). They do not persist in what they do (3:136).

He explained the affair. And they persisted in great sin (56:47). 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. And they will cry therein for help (35:38). He called or cried to him for help or aid or succour; he invited or urged or induced him to call or cry vehemently for aid or succour. 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).

A way, path, road. 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. Placed 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.

I saw their trees cut down and laid prostrate.

So that thou mightest have seen the people therein lying prostrate (69:8).

[αor. \(\text{صرف} \) inf. noun \(\text{صرفة} \): He turned, sent or put him or it away or back from his or its way or course. 

\(\text{صرف الله عنك} \) \(\text{صرفة} \) : I avert from thee harm. 

\(\text{صرف الكلام} \) : I embellish the speech by adding to it and altering it; 

\(\text{صرف إلى كذا} \) : He turned him or it to such a thing. 

\(\text{صرف} \) : 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. 

\(\text{صرف الله قلوبهم} \) : Allah has turned away their hearts (9:127). 

\(\text{صرفا} \) : When We sent or turned towards thee a party of the Jinn (46:30). 

\(\text{صرفا} \) : I shall turn away from My signs (7:147). 

\(\text{مُصَرَّفَا} \) : So you cannot turn away the punishment (25:20). 

\(\text{صرف الدُّهر} \) : Mishaps and calamities of time; artifice or cunning; 

\(\text{مَصِيرَة} \) may also mean, so you cannot put in practice or use any artifice or cunning. 

\(\text{صرف} \) also means repentance, excellence or superiority in goodness or value; the night. \(\text{الصرافان} \) signifies the night and the day. 

\(\text{ليس} \) : ( passive part) A thing averted. 

\(\text{مُصَرَّفَا} \) : It shall not be averted from them (11:9). 

\(\text{مُصَرَّفًا} \) : A place of turning away or back i.e. refuge. 

\(\text{ولَمْ يَبْنِسُوا عَنْهَا مُصِيرَّة} \) : They will find no way of escape or place of turning back (18:54). 

\(\text{صرف النَّيَّاء} \) : He employed the thing in more than one way. 

\(\text{صرف الكلام} \) : He derived one part of the speech from another. \(\text{الصرائف} \) (inf. noun) in its primary acceptation is like \(\text{صرف} \) in the primary acceptation of the latter, but generally relates to several objects or is used in an intensive sense. \(\text{صرائف} \) signifies the turning of the winds from one state or condition to another or from one direction or course or way to another or the making of them to vary (2:165). 

\(\text{تصريف الآيات} \) signifies the varying of the verses of the Qur'an by repeating them in different forms. 

\(\text{تصريف} \) also signifies the deriving of one word from another. 

\(\text{وضَرِّفْنا الأَيَّات} \) : And We have varied the
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).

[ar. inf. noun ضارم : He cut it (syn. قطع) - 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. (مضرم) Cut; cut off; cut through; severed; the daybreak or dawn; night; the dark night or a portion thereof; the beginning and end of the night; black land that does not grow anything; a piece of wood or stick which is placed across upon the mouth of a kid and then tied to his head in order that he may not suck. And the morning found it like a garden cut in the night; it became cut (68:21). An affair resolved upon; a decided affair.

[ar. inf. noun ضعد : 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. also signifies, he advanced towards another; he went far. It also means, he went away in any direction. 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). 

: 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). صفرُ also means, dying or dead. صفرُ الصُّرُطُ صغرَ also applied to an ass meaning vehement in braying. صغرَة: A thunderbolt; the sound of thunder or vehement cry; swoon or unconsciousness; death; any destructive punishment. من صغرَات (plural): Thunder claps. صغرُ: Because of the thunderclaps (2:20).

صغر: Inf. noun صغرّ and صغرٌ صغرَة: He or it was or became small or little in body or in years or in rank or dignity. صغرُة صغرٌ (inf. noun and صغرٌة: He was or became small, vile, base or ignominious; he was content with vileness, baseness, ignominy and injury.
صغرَ (being cont. of كبير، كِبَّرَ): Smallness in body or corporeal punishment. صغرّ signifies, being small in estimation or rank or dignity. صغر: He became small in the eyes of the people. صغرٌ: The sun inclined to setting. صغرٌ فاللَا: He is younger than such a one. صغرٌنَـَـيْنَ الَّذِينَ: (aor. صغرَ) صغرٌنَـَـيْنَ الَّذِينَ: He is younger to me by only a year. صغرٌنَـَـيْنَ (Act. part. from صغرٌ) One who is content with vileness, baseness, abasement or ignominy and injury; be in a state of vileness, abasement, ignominy and injury or tyranny. صغرٌنَـَـيْنَ plural of صغرٌنَـَـيْنَ (9:29; 7:11). صغرٌ: 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. صغرٌنَـَـيْنَ: He is small in dignity. صغرٌنَـَـيْنَ صغرٌنَـَـيْنَ وَ كِبْرِيْهِمْ صغرٌنَـَـيْنَ صغرٌنَـَـيْنَ وَ كِبْرِيْهِمْ: All people great and small came. كَمَا رَضِيَّنَـَـيْنَ صغرٌنَـَـيْنَ: To write it down whether it be small or large (2:283). صغرٌنَـَـيْنَ: As they nourished me when I was a child (17:25). صغرٌ: It leaves out nothing small or great (18:50). صغرٌنَـَـيْنَ: Small and smallest; less and least in body, estimation, rank or dignity, in years or age. صغرٌنَـَـيْنَ: There is nothing smaller than that (10:62). صغرٌنَـَـيْنَ: The two small things i.e. the heart and the tongue. صغرٌنَـَـيْنَ: Humiliation, vileness, baseness, abasement or ignominy and tyranny or oppression or injury. صغرٌنَـَـيْنَ: Humiliation before Allah (6:125).
[aor. inf. noun يُضَعَف] [aor. inf. noun يُضَعَف] and [aor. inf. noun يُضَعَف] and [aor. inf. noun يُضَعَف]: He or it inclined to the thing.

[inf. noun يُضَعَف: Your hearts are already inclined (66:5).
[inf. noun يُضَعَف: His ears inclined to him.
[inf. noun يُضَعَف: So that their hearts may incline to it (6:114).

(aor. inf. noun يُضَعَف): He inclined and gave ear or he hearkened or listened.

[aor. inf. noun يُضَعَف] [aor. inf. noun يُضَعَف]: He set or placed or stationed the people (or a company of men and a military force) in a rank, row or line.

[inf. noun يُضَعَف: The bird expanded its wings in the sky and did not move them.
[inf. noun يُضَعَف: He cut the flesh-meat into broad slices.
[inf. noun يُضَعَف: They fought them in ranks.

A rank, row or line; a company of men standing in a row, rank or line (plural صفوف i.e. ranks of men; a battle-line; a place of prayer or a place of prayer on the occasion of Eid festival.

[inf. noun يُضَعَف: Then come forward in battle-line (20:65).
[inf. noun يُضَعَف: Thy Lord and the angels come in rows after rows (89:23).

Plurals are صفوف and صفافات: Camels setting their legs in an even row or standing in a row; camels set in a row to be slaughtered.留给 them: 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 صفافات). And birds with their wings outspread (24:42) also meaning persons, angels or beings standing in rows.

[inf. noun يُضَعَف: By those standing or set in rows or battle array (37:2).
[inf. noun يُضَعَف: Cushions placed in rows or properly arranged (88:16).

[inf. noun يُضَعَف: Placed in rows.

[inf. noun يُضَعَف: 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.

[inf. noun يُضَعَف: A smooth, even or level tract of land (feminine صفَصَفَة); a desert or waterless desert (syn. فِلَاحَةً); the ridge of a mountain.

[inf. noun يُضَعَف: And He will leave them as a barren, level plain (20:107).

[aor. inf. noun يُضَعَف] [aor. inf. noun يُضَعَف]: He turned toward or from
him or it 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: 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: He bound him, bound fast, shackled or fettered him in iron or with a collar of iron. 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. The gift is a shackle or fetter; praise, eulogy or commendation.

[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: As if they are camels of bright yellow hue (77:34). (pass. part.): Turned or rendered yellow. They saw it turned yellow (30:52).

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).

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.

In the world (2:131)? 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.

(pass. part. from ): Clarified; purified.

The elect; chosen; selected; preferred, elected.

A hillock near Mecca. Surely Al-Safa and Al-Marwa are among the Signs of Allah (2:159).

(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).

He struck him violently; he slapped him on the face.

He locked the door.
[aor. صلَّبُ and inf. noun صالحُ]: He burned the thing.

صلَّبُ : He roasted or boiled or fried the flesh-meat and made its grease to flow.
صلَّبُ الطَّيِّمُ : He collected and cooked the bones and extracted their marrow.
صلَّبُ النَّامٍ صَلِّبَلَا: The sun burned him, causing his sweat to flow.
صلَّبُ (and صلَّبَلَ) : He crucified him i.e. he put him to death in a certain well-known manner.
صلَّبُ : It was hard, rigid, firm etc.
صلَّبُ النَّصْصِيَّ : He crucified the thief.
صلَّبُ الزَّاهِبِ : The monk made or took for himself a cross; the monk made a sign of the cross.
صلَّبُ "اهْمِنَّ" : Then I will surely crucify you all together (7:125).

صلَّبُ : Hard, firm, rigid or hardy or rugged. (syn. صلَّبُ "شَدِيدَةٌ").
مكان صلَّب : A rugged, hard place.
صلَّبُ : The back-bone; a portion of the back; any portion of the back containing vertebrae loins; the back; (صلَّبُ plural).
صلَّبُ : From between the loins and the breast bones (86:8).
فصلَّب فَلَان : He has sprung from the loins of such a one i.e. is his offspring.
فصلَّب فَلَان : That are from your loins (4:24).

صلَّحُ [aor. صلَّحُ and inf. noun صالحُ صلَّحُ and صلَّحُ أو صالحُ [صلاحیة]] : 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.
صلَّحُ خَالِ فَلَان : The state or condition of such a one became good, right, proper etc.
صلَّحُ لَك : This thing is suitable to thee; or fit or meet for thee.
صلَّحُ : And who are righteous from among their fathers (13:24).
صلَّحُ : He corrected or reformed, amended, or improved; he promoted or brought about peace, harmony or reconciliation; he performed a good deed;
صلَّحُ : So those who believe and reform themselves (6:49).
صلَّحُ : Who repent thereafter and amend (3:90).
صلَّحُ : 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 فَسَدَةٍ) ; 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. صَلَحَ: Peace, reconciliation; in the law it means a compact, to give over, a relinquishment, contention. وَفَقَرَ بِبَيْنِهِمَا: Peace or reconciliation took place between the two. اَحْدَى صَلَحَ: It (a fortress or the like) was taken peacefully or by surrender. صَلَحًا: Also means a party at peace with others. هُمْ لَنَا صَلَح: They are a party at peace with us. وَالصَّلَحُ حِيْرٌ: And reconciliation is good (4:129). صَالِحُ (فَصَالِحَةٍ) (feminine) صَالِحَةٌ (act. part. from صَلَحَ): Good, incorrupt, proper, right, just, honest man or action. It also means, suitable, fit or meet. عَمَّلَ صَالِحًا: A righteous deed; a suitable action or an action suited to the occasion. وَأَصْلَحَ صَالِحًا: Believe and do good deeds or deeds suited to the occasion or condition (19:61). وَوَاصِلُ الْمُؤْمِنِينَ: And righteous believers (66:5): A good or righteous woman; a good or suitable action or deed. مُطرَة صَالِحَةٍ (plural). صَالِحاتٍ: So virtuous women are obedient (4:35). وَعَمِلُوا الصَّلَحَاتِ: And did good or suitable deed (11:12). صَلَحَاتٍ and صَالِحَاتٍ and صَالِحُونَ are plurals of صَالِحٍ (19:61, 21:76, 106). إنَّ أَرَيْنِ الْأَرْضَ (أَصْلَحَ) (act. part. from أَصْلَحَ): I only desire reform (11:89). فَصَالِحٍ (act. part. from أَصْلَحَ) meaning the righteous or one who reforms or brings about peace. صَالِحٌ is singular and مُصلَحَةٌ and مُصلَحُونَ are plurals (2:221;7:171;11:118).

صَلَدَ [aor. صَلَدَ inf. noun صَلَدَةٍ: The material meant for producing fire gave a sound without emitting fire. صَلَدَتُ الْأَرْضُ: The earth became hard. صَلَدَ السَّائِلُ: He turned away the beggar and did not give him anything. صَلَدَ (ضَلَّ) : He was or
became niggardly, tenacious.

أرض صلدة: Hard, smooth land or piece of ground that is smooth and grows nothing.

رأس صلدة: Head which grows no hair.

فركة صلدة: Leaving it bare, smooth and hard (2:265).

رجل صلدة: A niggardly man.

صلصة [inf. noun صلصة] : It sounded; it produced or emitted a sound; it made a clashing, ringing or tinkling sound; or it made a long or repeated sound.

صلصة الجرس: The bell made a prolonged ringing or tinkling sound.

صلصة فلاة: He frightened, terrified or threatened such a one.

صلصة: It (dry clay) made a crackling sound when trodden upon; it (an ornament) made a ringing sound.

صلصة الغبيّر: The black mud of the pool became dry (because such dry mud makes a crackling sound when trodden upon).

صلصة: 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.

صلصة: Dry ringing clay; potter's clay (15:27).

صلَّى [aor. quasi. inf. noun صلّة and صلاة صلاة] : He prayed, supplicated and particularly performed the prescribed form of prayer.

يا أيها الذين آمنوا صلوا: And pray for them (9:103).

وصلّوا عليهم: O ye believe, pray for him and praise him; invoke blessings and mercy of God for him (33:57).

صلّى الملاكّة على فلان: The angels invoked God's blessings upon such a one or prayed for or begged pardon or forgiveness for him.

صلّى الله عليه: May God bless him or have mercy upon him and magnify him and confer honour upon him.

صلّى الله وملكته يصلّون على النبي: Allah and His angels send blessings upon the Prophet (33:57). The word صلاة 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.

فلا صلّي ولا صلّى: 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 صلوات): 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 observe Prayer (2:4); any mode or form of worship or Prayer. Each one knows his own mode of Prayer (24:42).


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 اضلاعا) (inf. noun تصلية): 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.

[dtm] [aor. inf. noun ] 

He was or became silent, mute or speechless. 

Silent, mute or speechless. 

(plural). 

Or you remain silent (7:194). 

He has nothing i.e. nothing in the form of money or animals.

[dtm] [aor. inf. noun ] 

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
[aor. inf. noun : He stopped the flask or bottle. : He bound the wound and put upon it a bandage with medicament. : He struck him. : He was struck vehemently. : He was or became deaf, or he had a stoppage of the ear and a heaviness of hearing. : So they became blind and deaf (5:72). : Deaf having a stoppage of the ear and a heaviness of hearing. : 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. (feminine). : A severe sedition. : Rugged ground. (plurals of  : A severe event. : Like the blind and the deaf (11:25). : 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) : He found him to be deaf. : His call found persons deaf to it who would not hear his censure. : So that He has made them deaf ad made their eyes blind (47:24). : The ear was small cleaving to the head.

: He collected the thing. : He made the building high. : 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). (plural). : There would have been pulled down cloisters .... (22:41).
صنع

[Oir. inf. noun: He made, wrought, manufactured, fabricated or constructed the thing (syn. عملة) ; he made it skilfully or well. signifies إجادة الفعل i.e. doing a thing well; and every فعل is a فعل but every فعل is not a صنع. 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 به صنيعا: He did to him a favour. صنع جارته: He reared, nourished his young woman. ولمصنع على غني: That thou mightest be reared and nourished before My eye or in My eyesight (20:40). وحiez ماصعا: And what they have wrought shall come to naught (11:17). واصع الفلك بأغضا: And build the Ark under Our eyes (11:38). صنع (inf. noun from صنع): Work; handiwork; doing. صنع الله المدى: 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.

علمناه صنعة ليوم (21:81) (مصنعة): A kind of tank or reservoir for collecting rain-water; مصنعة also means a feast. كنا في صنعة فلان: We were invited to feast by such a one. مصنع (مصنع: plural of مصنع) signifies also palaces, fortresses or pavilions; towns or villages.

هو من أهل المصانع: 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. وتعذون مصنع: And do you erect palaces (26:130). إسطع: He reared him and educated, disciplined or trained him well. إسطع لنفسه: He chose him for himself. إسطع: 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. إسطع لنفس: 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). إسطع: He ordered that a thing should be made for him. إسطع also
signifies, he offered it. This means, such a one made or prepared a feast or banquet or food to which to invite friends or to be given in the way of God. 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.

[Aor. inf. noun] اَصْنَى : He formed, fashioned, figured, shaped, sculptured or pictured. صَنْمٌ : An idol; a وَذْنُ (idol); any thing worshipped beside God. According to some a صَنْمٌ is made of wood or of gold or of silver or of other metals and a وَذْنُ 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. أَصْنَامٌ (plural) according to Imam Raghib are things that divert one from God. أَصْنَى : Dost thou take idols for gods (6:75).

أَصْنَى : The palm-trees had pairs or triplets or more growing together from single roots. صَنُوُ : One of a pair or of three or of more palm-trees or of any trees growing from one root; each being called the صَنُوُ 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 شِفَيْقٌ i.e. by the same father and mother; a paternal uncle. صَنْوَانُ وَغَيْرُ (plural of صَنُوُ) : Palm-trees having one root and others having separate roots (13:5).

[Har. inf. noun] صُهْرُ : He melted or liquified the thing. صَهْرٌ also means, he or it burned; he thoroughly cooked with fire. صَهْرُ رَيْجَةَ السَّمَسِ : The heat of the sun affected him severely so that it pained his brain. صُهْرُ أَلْحَرِي : Whereby that which is in their bellies will be melted (22:21). He seasoned the bread with melted fat. صَهْرٌ لَيْثَانِ السَّمَسِ : He brought near the thing to him; (inf. noun 493)
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.

The one army drew near to the other army.

He brought it near to him.

He descended into a lower land.

He desired or intended or meant that which was right.

He aimed at it; he desired, wished, intended or meant it.

Blowing gently whithersoever he desired to go (38:37).

He found the thing or found it to be right.

He took or took with his hand the property.

He afflicted him with such a thing.

He did good to him.

He did the right thing.

He attained his object.

He found the thing or found it to be right.

He took or took with his hand the property.

An affliction or a calamity smote him, befell him, struck, assailed or hurt him.

Fate or time afflicted them with the destruction of their possessions and their lives.

Whatever good comes to thee.
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 opinion.

Rain; rain pouring forth much or abundantly; clouds having rain.

It sounded; he or it made, produced, emitted, uttered a sound, noise, voice or cry; he raised his voice, called or called out, cried out, shouted, clamoured.

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). Fāhessan  صورَكَمْ 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.  الليلة: My Lord came to me tonight in a most goodly state or form; the mode or manner of an action.  صورَة also signifies "the face."  صورَة: A horn in which one blows; a trumpet.  وفَتحَ في الصورِ: And the trumpet will be blown (39:69).  The Fashioner; the Former (one of the epithets of God) (59:25).

صَعَع [aor. inf. noun صَعَعُ النَّخَرِ: He folded or doubled the thing; he twisted it or bent it. صَعَعُ الحِبَّ: He measured the corn with the measure known as صاع. صَعَعُ الْقُومَ: He incited the people against one another. صَعَعُ الْأَبْلَ: He collected the camels together from every side. صَعَعُ الْوَجْلَ: He frightened or terrified the man. صَعَعُ: A certain measure for measuring corn; a cup of the kind called جَامُ from which one drinks. نَفَقَتْ صَعَعَ المَلِكَ: We miss the king's drinking-cup or measuring cup (12: 73).


صَمَّم [aor. inf. noun صَمَّمَ: He abstained in an absolute sense: This is the primary signification; he abstained from eating, drinking, talking, walking or doing anything; he fasted. صَمَّمَ الْفَرْسَ: The horse stood without eating fodder. صَمَّمَ غَنَ الْسَرَابِ: He abstained from going on journey. صَمَّمَ الرِّيحَ: The wind became still. صَمَّمَ الْسَمَّامَ: The water became motionless. صَمَّمَ الْشَمْسَ: He tasted death. Technically, he fasted as prescribed by Islam. The
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.

إِنَّ نَذْرًا: Fasting is prescribed for you (2:189).

أَوْ عَلَىِ ذَلِكَ صِيَامًا: Or the equivalent thereof in fasting (5:96).

الصَّامُونَ وَالصَّامِمَاتُ (صَامِمَاتُ): And those men who keep fast and those women who keep fast (33:36).

صَاحَ [aor. inf. noun صَيَّاحٌ and صَيَّاحَةٌ]: He cried, shouted, exclaimed or did so vehemently or with his utmost power.

صَاحَ صِيَّاحٌ شَدِيدًا: He cried vehemently.

صَاحَ بِهِمْ: They were frightened.

صَاحَ الشَّبْرَة: The tree became tall.

صَاحَ عَلَيْهِ: He scolded him.

صَاحُ الْقَتْلَى: A loud cry; punishment, castigation or chastisement; a hostile or predatory incursion by which a tribe is surprised.

فَأَخَذْتُهُمْ الصَّيَّاحَةُ: So the punishment seized them (15:84).

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.

صَادَ [aor. and inf. noun صَيَّادٌ and صَيَّادةٌ]: He caught or ensnared, trapped or sought to catch or ensnare or entrap the game; he hunted or chased it or lurked for it.

صَيَّادٌ: 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.

صَيَّادٍ عَنْهُمْ: You should not hold game to be lawful (5:2).

وَإِذَا خَلَتْهُمْ فَأَخَذُوا: And when you have put off the pilgrim's garb and left the sacred territory you may hunt (5:3).

صَارَ [aor. inf. noun صَيَّارٌ and صَيَّارَةٌ]: He or it attained to the state or condition of such a thing; he or it
began such a thing, in which sense the verb is like ُبَلَغْتُ كَذَا: Zaid became rich, not having been so before. ُرَخَى: He set about doing such a thing. ُحَمَّرَ: The juice became wine. ُأَمَرَ إلى كَذَا: The thing or affair or case came eventually to such a state or condition. ُأَصَلَ إلى فَلَان: I came to such a one. ُعُلِّقَ (aor. ُعُلْلَ) : To Allah ultimately come or return all things ُحَمَّرَ (3:29) (3:54). ُعُشَى: 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. ُخَرَّجَوا إلى مَصَافِهِمْ: They went forth to their places of herbage and water. ُأَلَى اللَّهِ ُعُشَى: And to Allah is the eventual return (4:98). ُعُسَى ت مَصَافِرَا: And an evil destination or resort is it (4:98).

[inf. noun 

صلَحَ ُعَضَبُلْتُ الْحَلْلَةِ ُعَضَبُلْتُ i.e. inferior dates. ُعَضَبَةُ (صلَحَة): The palm-tree bore dates which has become such as are termed صَحِبَةٌ i.e. inferior dates. ُعَضَبَةُ: The weaver's implement called سَوْكَةٌ ُعَضَبَةٌ: 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. ُعَضَبَةٌ: From their fortresses (33:27).

صلَحَ: He stayed in the place in summer. ُعَضَبُتُ ُعَضَبُتُ: We were rained upon by the rain of ُعَضَبُتُ: The arrow turned aside from the butt. ُعَضَبُتُ: Summer or the hot season. ُعَضَبُتُ also signifies the rain that comes in the Summer or the hot season. ُعَضَبُتُ: Journey in winter and summer (106:3).
باب الضاد

ضر

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 (Plural) (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.

By the snorting chargers (100:2).

He was or became weak in his affair. (plural): A place where a man sleeps, a bed.

Their sides keep separated from their beds (32:17).

He has well-born wives like .

He laughed; derided him or ridiculed him.

He made him laugh. He filled the tank so that it overflowed.

It is He Who makes people laugh and makes them weep (53:44). (act. part.)
Wondering at her words (27:20). (27:20).

Perspicuous judgement. (27:20).

is also applied to a menstruating woman (without.) (27:20).


The way became apparent. (20:120).

He died. (27:20).

Tree which has no shade. (27:20).

Early part of the forenoon after sunrise or when it is somewhat high; time when the sun is risen spear high. (27:20).

is used for the light when the sun is just out and for the light between noon and when the sun begins to decline; brightness of the sun; sun; (27:20).

Malakalahi. (27:20).

There is no perspicacity in his speech. (27:20).

The tenth day of the month of Dhul Hajj when animals are slaughtered. (27:20).

He overcame such a one in litigation, altercation or contention. (27:20).

He hindered him or averted him from it by gentle means. (27:20).

The contrary or opposite of a thing. (27:20).

Adversary; the like or equal. (27:20).

is sometimes a plural and sometimes denotes a collective body. (27:20).

They will become their adversaries or helpers against them (19:83). (27:20).

The people met their equals or their enemies or adversaries. (27:20).

The word has two contrary meanings.

He or it harmed, injured, hurt, damaged him or it (cont. of. (27:20).

He who goes astray cannot harm you (5:106). (27:20).

It or he drove him against his will to have recourse to it. (27:20).

(inf. nouns and. (27:20).) He harmed him, injured him or
damaged him (syn. with ضرر), or be harmed or injured him in return; he opposed him. 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. 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). Disease has afflicted me (21:84). 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. 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). Disease has afflicted me (21:84). 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. 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). Disease has afflicted me (21:84).
or it with it.  

**ؤُصِّبْ بِعُصَاكَةٍ الْبَحْرُ** (26:64): Strike the sea with thy rod. 

**ؤُصِّبْ بِالْزَّقَابِ** (47:5): Then smite (their) necks; smiting of the necks. 

According to Raghib, it signifies the making of a thing to fall upon another thing or to fall with violence. 

**ؤُصِّبْ عَلَى** : I struck off his head. 

**ؤُصِّبْ بِالْزَّقَابِ** (26:64): He set forth, framed, propounded etc a parable or similitude. 

**ؤُصِّبْ بِمَثَّالٍ** (14:26): Allah sets forth similitudes. 

**أَرْجِنُونَ** : He made him or it the subject of a parable or a proverb, or he propounded or set forth a parable respecting him. 

Thus does Allah illustrate or compare truth and falsehood (13:18). 

And when the son of Mary is quoted as an example (43:58). 

He specified or fixed for him a term (جلع). 

He made a way for them. 

He made or strike for them a way (20:78). 

He set up or pitched the tent. 

A barrier was set up between them. 

There will be set up between them a wall (57:14). 

He imposed poll-tax upon them. 

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). 

He went forth in the way of God as a fighter and he travelled in the land as a merchantman. 

When you go forth in the cause of Allah (4:95). 

He turned away from him or it. 

He turned away from him and left him. 

He prevented him from hearing. 

We prevented them from listening or hearing. 

He poured upon them sleep by closing their ears, so that they slept and did not awake. 

504
prevent 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.

He was smitten with a trial or affliction.

He trained his dog for the purpose of hunting.

They are unable to move about in the land (2:274).

Striking; journeying or moving about or travelling.

He began suddenly to strike them.

They may also mean We sealed up their ears so that they could not hear anything.

He observed the prayer. Time separated us.

The scorpion stung.

He trained his dog for the purpose of hunting.

He became near the thing. The sun set or was near setting.

He humbled or abased, his horse.

He lowered, humbled or abased himself to him and without mean, he lowered or humbled etc. himself.

He lowered, humbled or abased himself; he addressed himself with earnest or energetic application; he manifested severe poverty and want.

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, shrank or decreased.

So that they may become humble (7:95), or humble themselves (6:43).

Call upon your Lord in humility (7:56)

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.  : That of dry, bitter and thorny herbage (88:7).

That of dry, bitter and thorny herbage (88:7).

He or it was or became weak, feeble, faint, frail, infirm or unsound (cont. of قوي).  : He lacked the strength or ability to do the thing.

also signifies it (a thing) exceeded (syn. زاء). Weak indeed are both the seeker and the sought (22:74).  : He doubled it or trebled it or redoubled it or simply increased or multiplied it indefinitely.

is plural of which is act. part. from  : It is these who will increase it manifold (30:40).  : He (God) may multiply it 506 times.

Punishment will be doubled or increased many-fold for them (11:21).  : Do not devour interest increased manifold (3:131).  : The like of the thing that doubles it (plural  : The like. This is the original signification, then by later use it came to mean, the like and more, the addition being unlimited.  : This is the like of this.  : Thou shall have twice the like of it or thrice the like of it and more without limit.  : 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).  : They will have a double reward (34:38).  : So Thou give them a double punishment (7:39).  : It brings forth its fruit twofold (2:266).  : 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.

We were considered weak in the land.

We were deemed weak in the land.

He rendered him weak.

Weakness, feebleness, frailty. But some say that the former is in the judgement or opinion and the latter in the body.

He (God) knows there is weakness in you.

And after weakness He gave strength.

Also signifies sperm.

Weak, frail, infirm.

Man has been created weak.

Weak children.

More or most weak.

He collected the thing.

He related in a confused manner the tradition.

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.

Confused dreams.

He was or became affected with rancour, malice or spite against him.

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.

And He would bring to light your
The water had frogs in it.

The man shrunk or became contracted; the man voided his excrement.

A frog. **ضَفَّاعُ (pl.)** and the frogs and the blood (7:134). The frogs of the body croaked i.e. he was or became hungry.

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 (cont. of **ضَلَّلَتْ النَّجَبُ وَضَلَّلَتْ جِانَامِهُمْ (2:109).** 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. **ضَلَّىَ السَّيِّدُ (2:283).** According to some **ضَلَّىَ اللَّهُ أَيْضًا** 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.

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 led
astray many (5:78). They have led astray many (14:37). He (God) adjudges by it many to be erring (2:27). He (God) renders their works vain; He causes them to perish or to come to naught (47:2). God causes to perish or adjudges as lost every transgressor (40:35). 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 (42:19). 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) : 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).

\[\text{ضَمَّمَ} \]
[\text{aor. inf. noun} \text{ضَمَّمَ} \text{ضَمَّمَة} : He collected the thing. \text{ضَمَّمَة} : He joined the thing or drew the thing to him. \text{ضَمَّمَة} : He drew or pressed him to my bosom. \text{ضَمَّمَة} : He grasped the thing. \text{ضَمَّمَة} : O God, compose my disorganized affairs. \text{ضَمَّمَة} : And press thy hand to thy side (20:23).

\[\text{ضَمَّرَ} \]
[\text{aor. inf. noun} \text{ضَمَّرَ} \text{ضَمَّرُ} : He (a horse or camel) was or became lean or slender and lank in the body. \text{ضَمَّرَة} : Lean and lank in the body. applied to a she-camel: Lean and lank in the body; \text{ضَمَّر} \text{ضَمَّرُ} : Lean, thin and lank in the body (\text{ضَمَّرُ} plural). \text{ضَمَّر} 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. \text{ضَمَّر} \text{ضَمَّرُ} : Horses in the state described above. Applied to a grain, it means thin and slender. \text{ضَمَّر} (\text{ضَمَّرُ} act. part.) \text{ضَمَّر} : On every lean camel (22:28).

\[\text{ضَنَّ} \]
[\text{aor. inf. noun} \text{ضَنَّ} \text{ضَنَّا} and \text{ضَنَّ : He was or became niggardly, tenacious, stingy or avaricious of it.} \text{ضَنَّ} \text{ضَنَّا} : He was niggardly to him of such a thing. \text{ضَنَّ} \text{ضَنَّا} : Niggardly, tenacious, stingy or avaricious of a thing or of a good thing. \text{ضَنَّ} \text{ضَنَّا} : Niggardly with respect to the unseen (81:25). \text{ضَنَّ} \text{ضَنَّا} : I kept tenaciously to the place and did not leave it.

\[\text{ضَّنُكُ} \]
[\text{aor. inf. noun} \text{ضَّنُكُ} \text{ضَّنُكُة} and \text{ضَّنُكُ : His judgement, body or intellect became weak.} \text{ضَّنُكُ} \text{ضَّنُكُة} : Narrowness or straitness and hardship; raw and hard. \text{ضَّنُكُ} \text{ضَّنُكُة} : A narrow place. \text{ضَّنُكُ} \text{ضَّنُكُة} : A strait and hard life, sustenance or means of sustenance. \text{ضَّنُكُ} \text{ضَّنُكُة} : His will be a strait and hard life (20:125).
[aor. inf. noun ضَهَى] [ضَهَى المَرَأَة] [ضَهَى] (inf. noun ضَحَى الْرَّجل) [ضَحَى] (ضَحَى) : The woman had no milk in her breast. ضَحَى الْرَّجل (مضاحية ضاحي) : He resembled the man. ضَحَى : He imitated him. ضَحَى (ضاحية) : He was or became gentle, tender or courteous to him. يَضَحِيُّونَ قُوْلَ الْذَّيْنِ : They imitate the saying of those (9:30). أَنَّ الْإِنسَانَ غَدَاَيَاَ يُومَ الْقِيَامَةِ : The most severely punished of men on the day of Resurrection will be those who imitate the creation of God.

[aor. inf. noun ضَحَى وَضُوْءَةَ] [ضَحَى الْفَمَرَ] [ضُوْءَةَ] : The moon shone or shone brightly. ضَحَى الْفَمَرَ : The fire shone or burned brightly. ضُوْءَةُ الْبَيْتِ : The house became full of light; he made the house full of light. ضُوْءَةُ : Whenever it shines upon them (2:21). ضُوْءَةُ تَحَوُّلٍ : It lighted up all around them (2:18). ضُوْءَةُ (ضَحَى وَضُوْءَةَ) : Light (syn. نُورَ) ; bright or brilliant light. According to some, it has a more intensive signification than نُورَ. Some lexicologists consider ضُوْءَةَ or ضَحَى as signifying the rays that are differed by what is termed نُورَ. According to others, these two words are synonymous in their original signification, but ضَحَى is more forcible according to usage. According to some others, ضُوْءَةَ signifies that light which subsists by itself, as that of the sun or fire, and نُورَ that which subsists by some other thing as does the light of the moon i.e. reflected light. هَوَالَّذِينَ جَعَلَ الْشَّمْسَ ضُوْءَةً وَالْقَمَرَ نُورَاً : He it is Who made the sun a splendour and the moon a light (10:6). From the Holy Qur'an it appears that whereas نُورُ or ضُوْءَةُ ضَحَى signifies strong light, نُورَ is more general term denoting light as opposed to darkness. جَعَلَ الْقَلَمَاتَ وَالْنُورَ : He (God) has made darkness and light (6:2). نُورُ is also more extensive and more penetrating as well as more lasting in its significance. See also under ضُوْءَةَ.

[aor. inf. noun ضَارِرٍ (as also aor. ضَرَّ)] [ضَرَّ] (ضَرَّ) [ضَرَّ] (ضَرَّ) : It (a thing) harmed, injured, hurt or damaged him. ضَرَّ : Harm, damage, hurt, injury. قَالُوا لَا ضَرَّ : They said, there is no harm (26:51).

[aor. inf. noun ضَرَّ] [ضَرَّ] : 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).

: He gave an unjust judgement.

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: An unjust, unfair or a defective division (53:23).

[aor. inf. noun .paused] : 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).

[aor. inf. noun  paused] : The sun inclined or drew near to setting.

: The woman menstruated.

: The man feared. (inf. noun  paused) : 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).

[aor. inf. noun  paused] : 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  

The man was or became niggardly. 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).  

(act. part. from  

Being or becoming narrow or contracted. 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.  

: And be not in distress or do not feel distressed on account of what they plot (16:128)
16

بَابِ الطَّاءِ

ط

Tuā

Numerical Value = 9
[aor. inf. noun طبَقَُ: He sealed, stamped, imprinted or impressed (syn. خَمَم). Imam Raghib says that طَبَق يُطَبَق signifies thefiguring of a thing with some particular form. But it is more
general in signification than خَمَم and more particular than نقَّش.
According to some other lexicologists, طَبَق and خَمَم both signify
the covering, over a thing.

: He figured the thing with a particular form.
: He sealed it.
: 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.

: We seal up their hearts (7:10).

: God created the creation.
: He branded the goat.
: He was created with a disposition to the thing or
was adopted or disposed by nature there-to (syn. جَيْل و فَطر),
being the natural constitution or disposition.

The sword was or became rusty;
also means, he was or became filthy in character.

: He was created by
nature to be ignorant.

[ex. inf. noun طبَقُ: His arm stuck to his
side and would not be stretched forth.
: He covered the thing.
: I put the upper mill-stone upon the lower.
: They agreed upon the affair.
: He put on himself two shirts, one over the other.
: 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 طَبِقَاتُ).
: 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.

: The camels came following one another in a single line.

: You will assuredly pass on from one stage to another,
hardships after hardships or degrees of hardship after degrees
thereof (84:20).
This thing is the match of this or its like. He (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. (6:15)). That you may eat therefrom fresh flesh (16:15). Fish and fresh ripe dates.

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. means the
act of looking. طرف: I saw or I looked at him or towards him or it. طرف: Such a one saw. ما بَصَبَتْ: They all died or were killed. طرف: I hit or struck his eye with a thing. المطرف: Also signifies the slapping with the hand upon the extremity of the eye. طرف: 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. لبيّن: Their gaze not returning to them (14:44). تصرّفت: Having restrained looks (37:49). نظر: Such a one looked with a furtive glance. طرف خفيّ: Looking with a furtive or stealthy glance (42:46). طرف: The eyelid. طرف: Also means, a generous and noble man. قبل أن يَبْصَبَ: Before thy gaze returneth unto thee; in the twinkling of an eye; before thy noble messengers return to thee (27:41). طرف: The extremity or end of anything; a side; an outward part or portion. يَقْطَعْ طرف: That he may cut off a part of the disbelievers (3:128); a region, district, quarter or tract; a piece or part, portion or somewhat of any thing; a generous or noble man (plural أطراف). فَسَسَخَ: And glorify (Him) at the sides of the day (20:131). أطراف البحار: Reducing it from its outlying borders; curtailing it of its sides, or its outlying parts, or of great and noble men (13:42). أطراف الأزمنة: Noble and generous in respect of male and female ancestors. أطراف الأرض: The noble, exalted and learned men of the earth. أطراف الناس: The extremities of the body i.e. the arms or hands, the legs or feet and the head. أطراف الحديث: Chosen subjects of discourse.

طَرَق [aor. طَرَق inf. noun طَرَق] He knocked at the door. طَرَق: He came by night. طَرَق: Coming by night. طَرَق also signifies coming by night because one who comes by night knocks at the door. طَرَق أَهْلَهُ ليلًا: He came to his family by night. طَرَقَ اللَّهُ: Time visited him with its calamities, like one
knocking at the door in the night. 

طرق: I travelled the road.

طرق: The intellect of the man became weak.

طرق: He made marks with a finger.

طرق (masculine and feminine): A road, way or path (syn. سبيل); a beaten track.

طرق: He robbed the people on the road.

أهل طريق الله: The devotees.

أهل طريقهم طريق: 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 طريق: 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.

طريق: Destroy your best traditions; your best people (20:64).

طرق: Sects or sections. (plural).

طريق: We are sects holding different views (72:12).

طريق: The vicissitudes of time or fortune.

طريق: Seven stages of heaven one above another (23:18).

طريق: And old and worn-out garment.

طريق: A comer by night because he has generally to knock; the star that appears in the night; the morning star.

طريق: By the heaven and the morning star (86:2).

See under a separate heading dealing with abbreviated letters:
finished eating), then disperse (33:54). أطعم (بfeeding) : The eater of this food does not become satisfied. أطعم (b:feeding) : The branch received ingraftment. أطعم : He fed him; he gave him food; he supplied him with the means of subsistence. أطعم : They feed....(76:9). أطعم : He (God) feeds and is not fed; He provides the means of subsistence and is not provided with those means (6:15). أطعم (inf. noun from أطعم) : To feed. أطعم عنـارة منـاكم : To feed ten poor persons (5:90). أطعم : He asked him to feed him; he demanded hospitality of him. أطعم : They two asked the inhabitants of the town to give them food (18:78). أطعم : Food of any kind. أطعمً نَّمَزَى عَلَى أطعـم وَاحِدً : We will not be satisfied with one kind of food (2:62). أطعم : Taste, flavour or savour. أطعم مَّرًّ : Its taste is bitter. The word also means, relish, a thing that is swallowed agreeably and easily, whether solid or fluid. أطعم : Its taste does not change (47:16). A man possessing intelligence and discretion or prudence. أطعم (act. part.): An eater; one who eats or tastes; eating; tasting. على أطعـم : To an eater who wishes to eat it (6:146).

[ar. أطعم and inf. noun أطعم] : He pierced, stabbed, goaded, wounded or smote him with the spear. أطعم فيُّ الْرجل وَغُلُوِّه : 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. أطعم فيُّ الْرجل وَغُلُوِّه : They slander or assail your religion (9:12). أطعم فيُّ الْرجل وَغُلُوِّه : Assailing or injuring or slandering the religion (4:47). أطعـم : He journeyed throughout the night.

[ar. أطعم and inf. noun أطعم] : He exceeded the proper limits and measure. أطعم البَيْحُرُ : The sea was or became in a state of commotion. أطعم السَّيْل : The torrent brought much water. أطعم is a substantive from this verb. أطعم : The Thamud denied the truth because of their rebelliousness (91:12). أطعم is of the measure أطعم from أطعم so that it was أطعم and then it became altered to أطعم (plural is أطعـم and أطعـم).
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: Who shun false gods lest they worship them (39:18). Sometimes signify idol temples.

اءَنَّ يَحَاجَ كُنْوًا إِلَى الْطَّغَاعُونَ وَقَدْ أَمَرُوا أَن يُكْفُرُوا بِهِ

They made, or incited him to exceed the proper limit and to be excessive, immoderate or exorbitant. Our Lord, I did not cause him to rebel (50:28). Transgression; exceeding the proper limit in disobedience, wrong-doing, rebellion etc. In their transgression wander blindly. Transgressor; rebel; wrong-doer; one extravagant in disobedience (act. part.). and and and are plurals. Nay they are a transgressing people or rebellious (51:54). You are a transgressing people (37:31). More and most transgressing. They were most rebellious (53:53). 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 أَلاَّطَعْبُعُ يَا بَالِّطَعْبُعُ (الأَلاَّطَعْبُعُ); the cry of punishment; also syn. with أَفَالِكُوا بِالْطَعْبُعُ. They were destroyed by a violent blast, or on account of their transgression (69:6); (feminine of أَلاَّطَعْبُعُ).

[ar. بَطَفُ and inf. noun بَطَفُ : The thing was or became near to it. بَطَفُ : He made defective or deficient بَطَفُ. بَطَفُ the أَمْكِيْلَ : He gave short measure and short weight; he made the content of the measure to be defective and in like manner of the balance. بَطَفُ على أَهِلِهِ : He was niggardly towards his family expenditure. بَطَفُ الشَّمْسِ : The sun drew near to setting. وَلَيْنُ بَطَفُ للْمُقَطَّعُينَ : Woe unto those who give short measure (83:2). بَطَفُ (act. part.). بَطَفُ (plural of بَطَفُ). بَطَفُ : Little in quantity; low, base, vile, mean, paltry.

[ar. بَطَفُ inf. noun بَطَفُ النَّارُ (بَطَفُ) : 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 بَطَفُ النَّارُ حَامِدَةٌ. بَطَفُ النَّارُ عَيْنَهُ : The light of his eye is gone. بَطَفُ النَّارُ اَطْفَأَهَا اللهُ : He extinguished the fire. بَطَفُ النَّارُ اَطْفَأَهَا اَطْفَأَةً حَرَبْ : He extinguished the fire of the war and he allayed the sedition. اَطْفَأَهَا اللهُ : God extinguishes it (5:65).

[ar. بَطَفُ and inf. noun بَطَفُ and بَطَفُ : He began and continued uninterruptedly to do such a thing. بَطَفُ : Then he began and continued to pass his hand over (their) legs and necks (38:34). بَطَفُ المُوْصِلِ : He kept to the place. بَطَفُ فَلَانُ بِمَا أَرَادَ : Such a one attained what he desired.

[ar. بَطَفُ : It was or became soft or tender. بَطَفُ : He entered upon the time of بَطَفُ i.e. early infancy or childhood (and also بَطَفُ). بَطَفُ : She had or brought forth a young one of tender age. بَطَفُ : 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; أطفال (plural). 

The sparks of the fire became scattered. طفَّل also means small clouds. طفَّل is used both as singular and plural. ... (24:32). 

And when the children among you attain puberty (24:60).

[ar. inf. noun طَلَبُ السَّمَاءِ السَّيْر: The sky rained small rain or drizzle upon the earth. طَلَبُ السَّيْر: Weak rain or drizzle fell upon the earth. طَلَبُ السَّمَاءِ: The dew moistened it. The rain fell vehemently. طَلَبُ دَمْهُ: His blood went unavenged. طَلَبُ حَقَّهُ: He denied or refused him his right; he diminished his due; he defrauded him of his right partly or wholly. طَلَبُ: Light or weak rain; drizzle; dew; that which is between مطر and ندى; rain that has little effect; فإن لم يُصَبِّهَا وَإِلَّا طَلَبُ: 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 طَلَبَة: A beautiful, elegant woman.

[ar. inf. noun طَلَبُ طَلَبَةَ طَلَبَةَ etc.: He sought it, desired, demanded or asked for it or pursued it or tried to get it. طَلَبُ إِلَى: He demanded it of me. طَلَبُ حَيْبًا: Which pursued it swiftly (7:55). لَا يُسَلِّطُ لَهُ طَلَبُ: Thou will not be able to find it (18:42). طَلَبُ meaning finding, seeking etc. طَلَبُ (act. part.): Seeking, desiring or demanding or a seeker. طَلَبُتُ (pass. part.): The object or thing desired, demanded, sought after. ضَعْفُ الطَّلَبُ وَالمَطلَبُ: Weak indeed are both the seeker and the sought (22:74). طَلَبُ عَلَم: A seeker or student of knowledge. طَلَبُ and طَلَبُ and طَلَبَةُ طَلَبَةُ and طَلَبُون: are plurals.

[ar. inf. noun طَلَحُ: The camel was or became fatigued or lean by reason of fatigue or disease. طَلَح: 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 signifies the appearing by rising or by becoming elevated. 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 (18:18). He came to us or upon us suddenly. He found it rising on a people (18:91). 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 (20:131) and the place and the time of rising of the sun. He reached the rising-place of the sun (18:91). Until the rising (time of rising) of the dawn (97:6). Spathe of the palm-tree. And from the date-palm out of its spathe (6:100). He acquainted him with the affair or revealed to him the affair. That He (God) should reveal to you the unseen (3:180). The star rose. He knew it; he saw it; Has he known or become acquainted with the Unseen? (19:79) He came upon us suddenly. I looked down or from above upon him. Then he will look and see him in the midst of the Fire (37:56). If thou hadst a look at them (18:19). He rose above it. Which rises above or leaps up over the hearts (104:8).

Would you like to have a look at him (37:55)? Information; knowledge.
[aor. طَلِقَ inf. noun طَلِقَةُ the she-camel was or became loosed from her bond or cord by which her fore-shank and her arm had been bound together. طَلِقَةٌ من زُجْهَا (and inf. noun طَلِقَةُ): She was or became left to go her way or was or became separated from her husband by a sentence of divorce. طَلِقَ لِسَانَةُ: His tongue was or became eloquent or chaste in speech and sweet therein. طَلِقَ الرُّجُلُ: The man was or became happy or cheerful. طَلِقَ: He or it was or became distant or remote. طَلَقَ: He was or became loosed from his bond; he departed or went his way removing from his place. فَانطِلَقَ: So they departed or went their way (18:72). طَلَقَ لِسَانَةُ: His tongue was or became free from impediment and hence eloquent or chaste in speech. وَانطِلِقْ لِسَانَةً: And my tongue is not fluent (26:14). طَلَقَ امْرَأَتَهُ: He left alone or let go his she-camel. طَلَقَ لِسَانَةُ: He separated his wife from himself by a sentence of divorce. طَلَقَ الْبَلَدَ: He left the country. طَلَقَ: The chiefs broke forth or launched forth with their tongues saying, or they spoke (38:7). طَلَقَ السَّلَيمُ: The person bitten by a serpent became rid of pain. طَلَقَ الْبَلَدَ: If or when you divorce women (2:237). طَلِقُ: Divorce may be twice (2:230). طَلِقُ: A divorced woman (plural طَلَقَاتٍ). طَلِقَاتٌ: For the divorced women also there should be a provision (2:242). (See طَيِّبُ under 940).

[Oar. طَمِسَ and and aor. طَمَسَ inf. noun طَمَسَتُ the woman menstruated or menstruated for the first time (the primary signification being that of "devirgination" i.e. coition with the causing to bleed). طَمِسَتُ: He devirginated her causing her to bleed or simply he cohabited with her طَمِسَتُ الْبَيْنَيَّةِ: A young woman menstruating for the first time. طَمِسَتُ: He touched the thing. طَمِسَتُ: A young woman menstruating for the first time. طَمِسَتُ: He touched the thing. لم يُطِمِسْهُ هُمَا: A rope never touched this she-camel. طَمِسَتُ: Neither man nor jinn will have touched them before (55:57).

[Oar. يَطَمِسْ and and aor. يَطَمِّسَ inf. noun يَطَمِّسُ and يَطَمِسُ: It became
effaced or obliterated; it quitted or went from its form or shape; it became distant or went to a distance.

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, far.

I do not know where he has gone.

He effaced it or obliterated it or removed or extirpated the trace or mark thereof; he destroyed it; he transformed him or it;

O 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.

Then We quenched their eyesight.

The clouds concealed or covered the stars.

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).
soldiers.

[ar. inf. noun طَهِّرٌ : 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).

[ar. , and طَهِّرٌ : He bent his back. 

: He caused the thing to be or become still, quiet or calm. 

( and طَهِّراتٍ are infinitive nouns): He was or became in a state of rest or calm or quiet. 

: 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). 

(plural of مَطْمَمٍ). 

: Walking about in peace (17:96).

means طَهُّرٍ i.e. be thou at rest, or it means "O man" in the Abyssinian language or so in Syriac, according to Qatada; or so in Nabathacan, according to other authorities: Read طَهُّرٍ with the two fet-hahs pronounced fully. (20:2). The word also means, O my beloved or "O you".

and طَهُّرٍ [ar. inf. noun طَهُّرٌ and طَهُّرٌ : It was or became clean, free from dirt or filth, or pure. 

 manus اَو طَهُّرٌ من الحَبِض أو ﴿٨﴾٨ ﴿٨﴾٨ ﴿٨﴾٨ ﴿٨﴾٨ ﴿٨﴾٨ 

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She became pure from the menstrual discharge or it stopped.

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).

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 has been used ironically.

He cleansed or purified him or it; and:

And He purified you completely (33:34).

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.

May cleanse them and purify them thereby (9:103).

Pure and purifying; clean and cleansing; a thing (such as water) with which one cleanses or purifies (as also)

a pure drink (76:22), (syn. with).

Repentance is a means of purifying the sinner.

More and most clean.

They are most pure for you (11:79).

And I will cleanse thee or will clean thee from the charges (3:56).

None will touch it but the purified (56:80). (plural of).

(9:108) (plural of).

And He loves those who keep themselves clean (2:223).

(feminine of).

Pure mates (2:26).

It was or became firm or steadfast.

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).

The mass of rock
that falls from the upper part of a mountain or the echo. Like a huge mountain (26:64).

طارَ : He hovered round about it. طائر: He drew near to such a one. A time; one time (plural طائرات: He did that time after time. جَنِّبَتِهِ أَطْوَارًا: I came to him many times. طَوْرُ: means, state; condition; quality or mode or manner; form or appearance. : Mankind are of diverse sorts and conditions. 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). طَوْرُ: also means, quantity; measure; extent; limit. جَنِّبَتِهِ أَطْوَارًا: 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. The yard of a house; a mountain or any mountain that produces trees. And We raised high above you the mountain (2:64). طَوْرُ: has been applied in the Holy Qur'an to Mount Sinai which is also called طَوْرُ سِيْتَانَ (23:21) and طَوْرُ سِيْتَانَ (95:3).

طَاعَ [aor. inf.noun طَّاعَ بِفَتَانِ: He was or became submissive to such a one. طَاعَ لِهِ: The pasturage enabled him to pasture his cattle upon it and was ample and accessible to him. طَاعَ اِلْلَّهِ: He commanded him and He obeyed him. Whoso obeys the Messenger, obeys Allah (4:81). طَاعَ: also signifies he consented, or he complied with what was desired of him. طَاعَ: The trees had ripe fruit that might be gathered. According to Imam Raghib, طَاعَ is like طَّاعَ but is mostly used as meaning obedience to a command. It sometimes means submission or submissiveness. طَاعَةٌ مِّعْرُوفَةٌ: Actual or known obedience (24:54). طَاعَانُ طَّاعَنُ: Such a one is submissive to misfortunes being subject thereto. طَاعَ: A tractable horse. طَاعَ: He did it willingly. (syn. with طَاعَ).
Such a one came submissively or obediently or willingly.

They said we come willingly.

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.

He desired the thing; he sought it; he sought it by skilful management; he constrained him to do it or he imposed it upon himself submissively.

He did the thing without its being obligatory upon him.

He who does good that is not obligatory upon him or beyond what is incumbent upon one.

The supererogatory Prayer.

Those who taunt with such of the believers as give willingly.

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.

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.

If he goes round the two.

Going round; the patrol or watch that go round of the houses; a calamity; a visitation; an
apparition; temptation. طائف من الشيطان: A temptation from the Satan (7:202). طوارئ: Then a visitation from thy Lord visited it (68:20). طائفين وطائفين: (plural of طائف). ثم طورع من علیکم: Then a visitation from thy Lord visited it (68:20). تنفون وتنفون: (plural of تنفون). طائفين: Purify My House for those who perform the circuit (2:126). طواف: One who goes round often and much; a servant who serves one gently and with care (plural طوافين). الفريق: Going round attending upon you (24:59). طائفين: Feminine of طائف and signifies a distinct part or portion or piece of a thing; a فرقه of men i.e. a class or party of those of one profession or trade or views or beliefs; a party; company; a sect; sometimes a people or nation; a congregated body of men, at least consisting of three; sometimes applied to one and two. Imam Raghib says that when a plural or collective number is meant thereby, it is a plural of طائف; and when one is meant thereby it may be a plural - metonymically used as a singular. فرقة: A party of believers (24:3). طوفان: A flood, deluge; a storm or calamity; affliction; general mortality; dark night; irritable person given to anger. فأخذهم الطوفان: Then the deluge overtook them (29:15). طاق [aor. inf. noun طاق and طاق and طاق (inf. noun واطاق and إطاق is the substantive used in the place of the inf. noun like إطاعة in the place of طاقه): He was or became able to do or accomplish or to bear the thing or to bear or do it with difficulty. وعلي الدينين يطوفون: And those who are able to fast only with great difficulty or find it extremely hard to fast i.e. طاقه يطوفون being from the word طوفان which is never used for God. Corresponding words used about God are وطوقا ف قرة and طاقه ف قرة signifies ability or power; and طاقه also means the utmost that one can do with difficulty, trouble or inconvenience. لا طاقه لي به: I have not the power or ability to bear or endure it. ما لنا طاقه لنا به: Which we have not the power or strength to bear (2:287). طوقك الشيء: I have imposed upon thee the thing that is
difficult or troublesome. Some read 

ْطَلَّ أَوِ الصِّفَايَةَ 

as i.e. have it imposed upon them as a thing that is difficult, troublesome or inconvenient. 

ْطَلَّ أَوِ الصِّفَايَةَ 

: I made the thing to be, as though it were, his neck-ring. 

ْطَلَّ أَوِ الصِّفَايَةَ 

: That which they hoard will be their collar or shall have it put upon their necks like the neck-ring (3:181). 

ْطَلَّ أَوِ الصِّفَايَةَ 

: Neck-ring; power or ability etc.
narration. He traversed one country after another
He built or cased the well with bricks.
May God contract the distance for us.
May it be rendered: He caused it to pass away or to come to naught; he destroyed it or annihilated it.
Folding, rolling up, fold.
The day when We shall roll up the heavens as a recorder rolleth up written scrolls (21:105).
A plump woman or a woman compacted or rounded in make.
A well cased with stones or bricks. (مَوْضِعَاتُ is plural).
And the heavens rolled up in His right hand (39:68).

طَابَ [aor. inf. noun طَيِّبَ and طَيِّبَةَ and طَابَ and طَابَةَ and طَرَابَةَ: (1) it was or became the cont. of خَيْبَةَ i.e. it was or became or was esteemed good i.e. delightful delicious, sweet etc; (2) it was or became pure or clean.
طَابَتْ: He himself was or became cheerful, happy. طَابَ خَيْبَةَ: His life was pleasant and plentiful.
طَابَ غَيْبَةَ: Be ye happy and enter it (39:74).
فَعْلَتْ: I did that of my own free will.
طَابَ لَيْ كَذَا: He willingly gave up the thing. فَإِنَّ اللَّهَ لَكُم مِّن السَّيِّئَاتِ: If they willingly or of their own accord remit unto you a part thereof (4:5).
طَابَ أَنْ تُقُولُوا: Such a thing became lawful for me.
فَأَنْبِطْهُوا مَا طَابَ لَكُم مِّنِ اللَّيْلِ: So marry of the women such as are lawful to you or as seem good to you (4:4).
طَابَاتُ: The land became abundant in herbage.
طَابَةُ: Of the measure of طَابَةُ from طَابَ أَطْلَبْ غُفِّلَ: Good fortune; favour or blessing; external life; pleasant life. مُبَارَكَةُ اللَّهِ: May good betide Syria.
طَابَاتُ: Good betide thee.
طَابَاتٌ أَنْ تُقُولُوا طَابَاتٌ أَنْ تُقُولُوا مَرَتْ بِنا سَحْرَةٌ طَابَتْ لَهَا طَابَاتٌ: 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.
فَأَنْبِطْهُوا مَا طَابَ لَكُم مِّنِ اللَّيْلِ: Happiness shall be their lot and an excellent place of return (13:30).
pleasant; delightful, delicious, sweet, savoury, happy; (2) pure and clean. طَّعَامُ طَيِّبٍ : Pure or sweet water. طِبَابُ طَيِّبٍ : Delicious food. نُقُولُ : Good sayings or words (35:11); a good thing.

طَيِّبٌ : Exchange not the good for the bad (4:3). طَيِّبٌ (طَيِّبَةٌ) and طَيِّبَاتٍ (طَيِّبَةٌ) are feminine of طَيِّبٍ (طَيِّبَةٌ) and طَيِّبَاتٍ is plural of طَيِّبَةٌ. طَيِّبَةٌ : Good things or women are for good men and good men are for good things (24:27). طَيِّبٍ (طَيِّبَةٌ) also mean a lawful thing. طَيِّبٌ : Spend of the good or lawful things (2:268). طَيِّبَةٌ : All good things have been made lawful to you (5:6).

طَارَ [aor. inf. noun طَيِّبَةٌ] طَيِّبٍ : The bird flew. The word is also used of other things than those which have wings. طَارَ وَزَافَ : They went away quickly. طَارَ فَوَادًا وَوَاحَانَ : They fly to it in companies and one by one. طَارَ عَنْهُ : His courage fled away i.e. he lost heart. طَارَ عَنْهُ : His eyes throbbed. طَارَ رَجُلًا فِي النَّاسِ : He became famous among the people. طَارَ طَيِّبَةٍ : A flying thing whether bird or insect. وَ لَا طَارَ بَعْضُوهُ بِطَيِّبَةٍ : Nor a bird that flies on its two wings (6:39). طَارَ طَيِّبَةٌ : He became inconstant; he became angry. جَرَى لَهُ الطَّائِرُ بَعْدُ كَذَا : Fortune brought to him such an event, thus signifying a thing from which one augurs evil, an evil omen; ill luck; evil fortune. هُوَ : He is staid and grave. The Arabs used to say to a man or other thing from which they augured evil. طَيِّبٌ ِلَّهُ لَا طَيِّبُكَ : What God doth and decreeth, not what thou dost and causeth is to be feared. Hence طَيِّبٌ signifies fortune, good or evil or its cause, but mostly evil fortune. أَنِّمَا طَيِّبَهُمُ عَنْدَ اللَّهِ : Their fortune or the cause of their evil fortune is with God (7:132). The word also signifies the means of subsistence; syn. with
or misery or happiness. It also means the actions of a man which are as it were attached as a necklace to his neck. 

\(\text{زكَّرَهُ} \) : We have fastened his actions to his neck or his misery or happiness or his means of subsistence (17:14). 

\(\text{طَهِيرُ} \) also signifies the brain. 

\(\text{طَهِيرُ} \) is the plural of \(\text{طَهِيرُ} \). It is plural and has a collective signification and is more frequently feminine than masculine. 

\(\text{كَانَ عَلَى رَءَوسِهِمَّ الطَهِيرُ} \) : As though birds were sitting on their heads. 

\(\text{وَالطَهِيرُ صَفِيق} \) : And the birds with their wings outspread (24:42). It is also sometimes used as singular. 

\(\text{فيَكُونُ طَيَّرًا بِذَٰلِكَ الْحَي} \) : 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. 

\(\text{مُتَشْطِرَ} \) is act. part. from \(\text{إِسْتَطَارَ} \) which means, it spread; it rose. 

\(\text{كَانَ شَرَّهُ مُتَشْطِرًا} \) : Of which the evil is wide-spread (76:8). 

\(\text{طَانَ} \) [aor. inf. noun \(\text{طَانَ} \) or \(\text{طَانَ} \) : He made his work or performed it well. 

\(\text{طَانَ} \) : He plastered it with clay or mud. 

\(\text{طَانَ} \) : He sealed the book with clay. 

\(\text{طَانَ} \) : God created him with a good natural disposition. 

\(\text{طَانَ} \) : Clay, mud, earth, mould, soil. 

\(\text{طَانَ} \) : Natural constitution or disposition. 

\(\text{طَانَ} \) : He created you from clay (6:3). 

\(\text{بَنِيَّ} \) is sometimes used to signify Adam.
17

باب الظاء

ظ

Zuān

Numerical Value = 900
[aor. inf. noun ُطَفَر] : He journeyed or journeyed to seek herbage or water, or he went from one country to another.

[16:81]: The day when you travel.

[16:81]: He attained what he required, desired, or sought; he was successful.

[48:25]: After He had given you victory over them (48:25).

[aor. inf. noun ُطَفَر] : He gained victory over the enemy or overcame him.

[48:25]: He caused him to gain victory over him.

[48:25] and ُطَفَر: A nail, a claw, or a talon (pertaining to a human being and to birds and beasts).

[6:147]: All animals having claws.

[16:59]: His face darkens or becomes black.

[26:190]: Then the punishment of the day of overshadowing gloom overtook them (26:190).

[7:172]: As though it were a covering.

[2:58]: We caused the clouds to be a shade over you or to give you shade.

[539]: They will have...
coverings over them of fire (39:17). and ٔظلَمَ have been generally used in the Holy Qur'an in connection with punishment. ٔظلَمَ: 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. ٔظلَمُ: The beginning of youth; a covering; might or power of resistance or defence; ٔالْسُلطَانُ ٔظلَمَ ٔاللهَ: The sovereign is God's means of defence); protection or shelter; ٔفَلَانُ يَعْشُ فِي ٔظلَمٍ ٔفَلَانُ: 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. ٔظلَمٍ: That which serves for the veiling, covering or protecting of a thing. ٔوَظَلَمْ مُمَفْتَقَرٌ: And extended shade (56:31). ٔظلَمٍ مِنْ ٔيَحْمُومٍ: The shadow of black smoke (56:44). ٔظلَمْ ؤَأَطَالٍ ٔظلَمْ: and ٔأَطَالٍ are plurals of ٔظلَمْ. ٔأَطَالٌ: The waves of the sea. ٔفِي ٔظلَمٍ ٔأَطَالٍ: The righteous are in the midst of shades (77:42). ٔظلَمٍ: Giving or having shade or constant shade; cool. ٔمَكَانٌ ٔظلَمٍ: A place having or giving shade. ٔلا ٔظلَمٍ: Neither affording shade (77:32). ٔظلَمٌ ٔمِّظَالٌ: Constant, extensive or dense or pleasant shade. ٔؤَمُّدِجِّهِمْ ٔظلَمٍ ٔمِّظَالٍ: And We will make them enter dense shade or pleasant and plenteous shade (4:58).

ٔظلمٍ: inf. noun ٔظلمَ and ٔظلمٍ ٔظلمَةٌ ٔظلمٍ and ٔظلمٍ: He did wrong or acted wrongfully, unjustly or tyrannically; he wronged some one; he misused. ٔظلمٍ signifies: (1) The putting of a thing in a place not its own; i.e. putting it in a wrong place or misplacing it. ٔظلمٍ: Whoso resembles his father, has not put the likeness in a wrong place; (2) transgressing the proper limit. ٔظلمٍ: "Shirk" is a grievous wrong (31:14). ٔظلمٍ ٔظلمَ: ٔظلمٍ ٔظلمَ: Who makes himself responsible for or who does a great wrong (20:112). ٔظلمٍ ٔظلمَ: ٔظلمٍ ٔظلمَ: They have brought forth a great injustice (25:5). ٔظلمٍ ٔظلمَ: The water of the valley reached a place that it had not reached before. ٔظلمٍ ٔظلمَ: 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). 

What has prevented thee from doing such a thing. The word is also used transitively by means of 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).
Thou wilt not become thirsty there in (20:120).

Thirst. Thirst does not distress them (9:120).

Thirsty; most thirsty; thirsty in the slightest degree. (24:40)

A face having little flesh. (24:40)

A wind that is hot, thirsty, not gentle and having no moisture.

[Oor. inf. noun طَّنَّ. He thought, opined, supposed or conjectured; he doubted; he knew or he was certain.

Those who know or know for certain that they will meet their Lord (2:47).

I knew or I was certain that I shall meet my account (69:21).

And you entertained various thoughts about God (33:11).

I suspected him; I thought evil of him. 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 লِعْنَةُ اللَّهِ عَلَيْهِ (plural).

You thought an evil thought (53:29).

A man who thinks evil of every one. (plural).

Who entertain evil thoughts about Allah (48: 7).

[Oor. inf. noun ظَهَرَ. 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 ظَهَرَ). He beat or struck or hurt his back; ظَهَرَ الْمَيْلُ. He threw the thing behind his back. (inf. noun ظَهَرَ and ظَهَرْ.): He got upon the top of the house. (plural).

And stairways by which they could go up (43:34).

He overcame him, conquered or subdued him or gained victory over him. If they overcome you or get knowledge of you (18:21).

He became acquainted with him or it or got knowledge of him or
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 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. 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. also signifies an elevated tract of land. (plural of ). They cast it behind their backs (3:188).
outward, external, apparent, manifest plain, evident cont. of
باطن. It also means the external, outward state of a man and the
outward or apparent character of the mind. ظاهرًا: Outwardly;
overpowering. فلاَنَّ ظاهرٌ عَلَى فَلَان: Such a one has ascendency
over such a one. إنَّ مَرَاءً ظاهرًا: But outward contending or
overpowering argument: The outer aspect of this life (18:23).
اظهِرًا مَنَ الحَيَّةِ الدُّنِيَّة: Is an attribute of God, meaning
Manifest; the Ascendant over all things. ظاهرُ وَالبَاطنُ: He is the
Manifest and the Hidden (57:4). ظاهر: 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.
ظاهرَةُ is the plural of ظاهر which also means, ascendant, predominant,
victorious. فَعَصِبَهُوا ظاهرَة: And they became victorious (62:15).
ظاهرَة: Both externally and internally (31:21). فَرَى ظاهرَة: Towns prominently visible
(34:19). ظاهر: And aider or assistant; aiders and assistants.
وَمَا لَهُ مِنْهُ مَنْ ظهَر: Nor has He any helper among them (34:23).
ظاهر: And the angels are (His) helpers in
addition (66:5). ظهَرَة: Midday in summer, or when the heat is
vehement, or the period from little before to a little after
midday in summer, or midpoint when the sun declines from the
meridian, or the vehement heat of the midday.
تَصَعَّنَ لَيْلَكَ مَنْ ظهَرَة: 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

Aian

Numerical Value = 70
[aor.也有很多 inf. noun عبّد : He prepared the army for fight. 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. 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).

[аор.也有很多 inf. noun عبّد : He mixed or mingled one thing with another. He played or sported or amused himself; he mingled together unprofitable actions; he did what was useless and unprofitable.

فَعَلَ ذَلِكَ عَبْدًا: He did that profitlessly; he did what was of no use to him. أنَا خَلَقْتُكَ عَبْدًا: Fortune made sport with him. That We have created you in vain or without purpose (23:116). أنَّكَ نَبِيٌّ رَبِّي: Do you build on every height a monument seeking vain glory? (You do a useless thing) (26:129).

[аор.也有很多 inf. noun عبد : He served, worshipped or adored God alone, or he rendered to God humble obedience; he obeyed Him. What has withheld thee from me. (aor.也有很多 عبد) : He was or became a slave, his forefathers having been so before him. (aor.也有很多 عبد) : He was angry. (aor.也有很多 عبد) : He was angry with him. (aor.也有很多 عبد) : He disdained or scorned him. (aor.也有很多 عبد) : He denied, disacknowledged or disallowed; he repented and blamed himself for having been amiss; he mourned, grieved or was sorrowful; he was covetous. (aor.也有很多 عبد) : He clove to it or him. (أَتَعْبِدُونَ إِلَىِّ اللَّهِ) : You will worship none but Allah (2:84). (عِبْدَة) : He enslaved him; he subdued him so that he did the work of slaves. (عَبْدُ التَّمْرِيْقَ) (ذَلِل): He trod the road so as to make it even or easy to walk or ride upon. (عِبْدَ الْعِمَيْرِ) : He subdued or rendered the camel submissive. (عِبْدُ الرُّجَلِ) : The man hastened or went quickly. (عِبْدَة) : A male slave. (عِبْدَة) : A believing slave is better (2:222); a servant or worshipper of God and of a false god. قَالَ إِنَّ عِبْدًا اللَّهِ: He said, I am a servant of Allah (19:31). (عِبْدَنَ) (dua of也有很多 عبد) : Two
servants (66:11). (also plural of عباد.plural (3:21). عباد. 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. فاذَحَا لَهُ فِي عبادٍ: then enter thou among My righteous servants (or among My peculiar party) (89:30). همُّ عبادة الطاغوَت.: They are the worshippers or servants of the Devil. عبادة: The servant or worshipper of the sun.

غابِدٍ (act. part.): A servant; a worshipper. وَ لاَنَا عابَدَ مَا غاباً: And I am not going to worship what you worship (109:5). (pass. part): God worshipped. غابِدٍ وُاعِداَنِينَ (plural of غابَدٍ) (109:6;21:107). also means angry, disdaining or disdainful, scorning or scornful. إن كان للرخص ولله: فانا أولُ العبادين (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).


عُبِرَ: aor. inf. noun عُبِرَ and عُبِرَ: He crossed it. غابِرٌ السبيلٌ: He travelled the way; he died, as though he travelled the road of life; he grieved or mourned. غابِرٌ: The eye shed tears. غابِرٌ السبيلٌ: 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 غابِرٌ السبيلٌ but if his stay prolongs to some days, he will not be called غابِرٌ السبيلٌ. غابِرٌ: 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. 

also means 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. 

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). 

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.

He frowned; he grimmed frowning or looking sternly or austerely. 

The day was or became distressful or calamitous. 

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.
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. An excessive wrong doing. A relative noun from عقر, 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 عقرية: 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.

عَتَبَ [aor. عَتَبُهُ and inf. noun عَتَبَهُ and عَتَبَهُ and عَتَبَهُ] : He was angry with him with the anger that proceeds from a friend; he reproved, blamed or censured him; عَتَبَهُ and عَتَبَهُ 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. مَ عَتَبَتْ (عَتَبَة threshold): I did not tread the threshold of his door. عَتَبَتْ (inf. noun عَتَبَتْ and مَ عَتَبَتْ) : He reproved or reproached him. The two infinitive nouns signify two persons reproving each other. عَتَبَهُ: 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. عَتَبَهُ: 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. عَتَبَهُ عَتَبَهُ: He reverted from a thing. اِسْعَتَبَهُ: He sought or requested to be regarded with goodwill or favour or to be taken back into favour. اِسْعَتَبَهُ: 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 عَتَبَهُ: He granted him his favour; he was pleased with him. وأَهَمُّ يَسْتَعْتَبُونَ (45:36) (plural of مَ عَتَبَتْ 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 عَتَدَ الْمُبَيِّنَ [عبادة] غَنَّتْ: He made it ready or he prepared it. عَتَدَ النَّافِئينَ سَيِّئًا: We have prepared a blazing fire for the disbelievers (48:14). رَقِيبٌ: Ready, at hand; near; bulky, big or great. عَتَدَ يُعَتَدُ: A guardian angel ready (to record it) (50:19).

عَتَقَ (aor. inf. noun عَتَقَ الْعَبْدَ: The slave became free. عَتَقَ الفُرُوسُ: The horse proceeded and became safe and secure. عَتَقَ وَعَتَقَ الْمَالُ: The property became in a good or right state. عَتَقَ الْحَمْرَ أو عَتَقَ: The thing became old. عَتَقَ الْمَشْيُ: The wine became old. عَتَقَ الْعَبْدَ: He freed the slave. عَتَقَ: A horse that proceeds or outstrips or that proceeds and becomes safe and secure; an excellent horse; swift horse; anything excellent, choice, best; beautiful or comely. عَتَقَ الْمَجْهَرَ: Of comely face; freed or emancipated; old. (plural عَتَقَ). عَتَقَ الْبَيْتِ الْمَبْعَقِ: Old, freed, beautiful, safe and secure, best and excellent House (22:30). نَورُ غَنَّةٍ: A well-woven garment. غَنَّةٍ signifies wine and milk.

عَتَلَ (aor. and inf. noun عَتَلَ: He dragged him roughly or violently and carried him off or pushed or thrust him violently. عَتَلَ إِلَى السَّرْرَ (inf. noun عَتَلَ): He was quick to do evil. فَاغْتَلَّوْا إِلَى سَرِّاءَ الْحَجْمِ: 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. ذلك زَيْمَ: Rude and in addition of doubtful birth (68:14).

عَتَنَ (aor. inf. noun عَتَنَ: 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). Extreme limit of 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.

If it becomes known (5:108).

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).
and عجب and عجب are syn. According to some authorities, the first two are syn. but عجب has an intensive sense, yet according to others عجب and عجب are syn; signifying a thing, affair or event wondered at or inducing wonder or admiration or joy.

لهذا شيء عجب : It is a wonderful thing (50:3). 

عجب is indeed a wondrous or marvellous thing (38:6). 

عجب excited his wonder; it excited his admiration; it pleased him; it made him proud, conceited, haughty. 

عجب : Their wealth should not excite thy wonder (9:55). 

عجب When your numbers made you proud (9:25). 

عجب : Her beauty excited my admiration. 

عجب A wonderful affair. 

عجب [aor. عجب inf. noun عجب و عجب المرأة] : The woman became old, aged. 

عجب (aor. عجب inf. noun عجب) and عجب (aor. عجب inf. noun عجب) : 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. 

عجب : Am I not able to be (5:32). 

عجب A weak woman. 

عجب (i.e. عجز) : An old and aged woman; old and weak woman; (plural عجز) ; a man’s wife whether old or young and in like manner the husband, though young is called; شيخ ; an old or aged man or extremely weak and old man; wine or old wine; a sword; a calamity; a boat; fire. 

عجب : And I am an old woman (11:73). The primary significance of عجب 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. 

عجب : 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 عجزة); 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. 

عجب : That we cannot frustrate the plan of Allah on the earth nor can we escape Him by flight (72:13). 

عجب (act. part.). 


عجز : He outstripped him. 

عجز : He fled away and could not
be caught. : I contended with him in a race and outstripped him. (singular مَعَجَّز which is act. part. from مَعَجَّز) : 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). : 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. 

أَعَجَّزَ (plural of أَعَجَّز) which is the hinder part of anything. : The trunks of palm-trees (54:21).

أَعَجَّزَ نُهْلٍ : The trunks of palm-trees (54:21).

أَعَجَّزَ [aor. نَفَّسَهُ عَنِّي] : He gave up the food. (inf. nouns أَعَجَّزَ and أَعَجَّزَ) : He withheld himself from the food though desiring it preferring that one who was hungry should have it. أَعَجَّزَ : He i.e. a beast or they i.e. cattle became lean or emaciated; lost his or their fatness or plumpness, or became weak. أَعَجَّزَ اللَّدُلُّ : The towns were without rain. : He rendered the beast weak, emaciated, lean etc. أَعَجَّزَ (singular is أَعَجَّزَ and أَعَجَّزَ which means, weak, lean, having lost his fatness or plumpness). : Seven lean (12:47). : They alighted in towns affected with drought.

أَعْجِلَ [aor. نَعْجِلُ] : He hastened or he was quick or expeditious. أَعْجِلَ إِلَى الْمَسْجِدِ : I hastened to the thing. أَعْجِلَ يَبَىِّ : I was quick with it. وَلَا تَعْجِلْ بِالْقُرْآنِ (20:115). : And hasten not with the Qur'an. أَعْجِلْ إِلَى الْبُكْرَةِ رَبّكَ : I have hastened to Thee, O my Lord (20:85). : He induced, urged, made him to make haste, or to hasten or commanded him to be quick or to hasten. وَمَا أَعْجِلَكَ إِنْ طَمَأَنَّكَ : And what has made thee hasten away from thy people (20:84). : He did the thing hurriedly before its time. أَعْجِلْ فِي الْأَمَرِ : She brought forth her offspring before its maturity. أَعْجِلْ فِي الْأَمَرِ : is syn. with فِمْ تَعْجِلْ فِي الْأَمَرِ. : But who so hastens (to leave) in two days 

أَعْجِلَ : He hastened to do a thing. أَعْجِلَ : 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. 

: 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. حَجْلَة). 

: Hasty, very hasty. 

: And man is very hasty (17:12). signifies death. 

: (feminine of حَجْلَة which means present, ready ). Hence means this life, the present life. 

: and is that of the world 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. 

: If We had made it a Qur'an in a foreign tongue (41:45).

: He numbered, counted, reckoned or computed it. 

: If you count the favour
of Allah (14:35). He (God) comprehends them and has numbered them fully (19:95). عَدَّةٌ is sometimes syn. with عَدَّةٌ: The period of waiting that you reckon (33:50). عَدَّةٌ is also syn. with عَدَّةٌ or it has an intensive signification. عَدَّةٌ: He reckoned it time after time. جَمَعَ مَا لَهُ وَعَدَّةٌ: He amasses wealth and counts it time after time (104:3). عَدَّةٌ: I enumerated and counted the good qualities of the dead person. عَدَّةٌ البَنَاتِ: I counted the dirhems. عَدَّةٌ لَعْبٌ كَذَا: He made it ready, prepared it or provided it for such an affair. عَدَّةٌ لَعْبٌ عَدَّةٌ: He (God) has prepared for them a punishment (33:58). عَدَّةٌ: What is numbered, counted, reckoned or computed i.e. number. عَدَّةٌ السِّبْبَينَ: The number of years (10:6). عَدَّةٌ: The reckoning of months (9:36). A number collected together; a number collectively numbering or reckoning. عَدَّةٌ الْمَرَأَةِ: The days of the menstruation of the woman which she numbers when she has been divorced or when her husband has died after the expiry of which she may marry again, or the woman's waiting the prescribed time after divorce or the death of her husband until she may marry again. عَدَّةٌ: Their prescribed period is three months (65:5). عَدَّةٌ: The man's term of life ended. عَدَّةٌ: A state of preparation. كُونُوا عَلَى عَدَّةٍ: Be ye in a state of preparedness; preparation or things necessary to prepare for an affair. عَدَّةٌ لِلَّذِينَ غَفَرْتُمُ لَهُمْ عَدَّةٌ: He prepared or provided himself for the affair; he took for the affair his necessary apparatus. لَعْبٌ لَعْبٌ لَعْبٌ: They would have made some preparation for it (9:46). عَدَّةٌ: (plural of عَدَّةٌ i.e. one who numbers or keeps count). فَسَلَّ الْعَدَّةُ الْعَدَّةُ: So ask those who keep count (23:114). مَعْدَودٌ: Numbered, counted, reckoned or computed (pass. part.) It is applied to any number, little or large, but مَعْدَودٌ more particularly denotes few, and so does every plural formed by the addition of مَعْدَودٌ (feminine of مَعْدَودٌ). مَعْدَودٌ: For a computed or measured term (11:105). مَعْدَودٌ: A few dirhems i.e. low price (12:21). مَعْدَودٌ: A fixed number of days (2:185).
He pastured the cattle.
He treaded the thing hard.
Toiling or labouring hard.
Lentils.
Its wheat and its lentils (2:62).

He acted equitably.
He acted justly in his affair.
That you act equitably or keep perfect balance between the women (4:130).
He declined, deviated.
But they are a people who deviate from the right path (27:61).
He deviated from the right path.
He attributed co-partners with his Lord.
They attribute copartners or set up equals with their Lord (6:151).
Perfect balance between two things.
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; 
It was or became equiponderant to it.
Then He made thee well proportioned (82:8).
He was or became just.
He acted unjustly, wrongfully.
Equity, justice or rectitude; the mean between excess and falling short.
Verily, Allah enjoins justice (16:91).
Imam Raghib says that 
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.
Fast an equivalent number (of days) (5:96); ransom.
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. = syn.

He remained, stayed, dwelt or abode in the place.
I took for myself the country or town as a home.
In gardens of perpetual abode or eternity (61:13).
the stone with the hoe. معدنٌ: A mine; a place of fixedness of anything or origination of anything i.e. source.

وَالْكَرُمٌ: He is a natural source of goodness and generosity.

عَدَّةٌ [aor. inf. noun عَدَّٰرَ and عَدَّٰلَ and عَدَّٰلُ: He ran quickly and also he ran gently but it often signifies he ran vehemently. عَدَّةٌ: The water ran. عَدَّةٌ: He passed from it and left it; he passed beyond it, exceeded it or transgressed it. عَدَّةٌ: He exceeded his proper limit. According to Imam Raghib, عَدَّةٌ primarily signifies transition; a passing beyond or exceeding the limit and incompatibility to coalesce.

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

عَدَّةٌ: When they transgressed the proper limits with regard to As-Sabbath (7:164).

عَدَّةٌ: And let not thy eyes pass beyond them (18:29).

عَدَّةٌ: And who exceeds the limits of Allah (2:230).

عَدَّةٌ: Signifies glaringly wrongful, unjust or tyrannical act.

عَدَّةٌ: Every sinful transgressor (83:13).

عَدَّةٌ: In sin and tyranny or transgression (5:63).

عَدَّةٌ: No blame upon me. مَعَدَّٰدٍ (act.part. from عَدَّٰرَ): Transgressor.

عَدَّةٌ: and عَدَّةٌ are plurals (9:10;2:191)

عَدَّةٌ: He treated or regarded him with enmity. عَدَّةٌ: He was or became distant or aloof from the thing, or he made the thing to be distant from him. عَدَّةٌ
(sometimes) signifies I vied with him in running.


An enemy (plural of غَذَّاءٌ). It is used both as singular and plural.

Verily, Allah is the enemy of the disbelievers and those with whom now you are at enmity (60:8).

When you were enemies (3:104). Remote ness enmity. Between him and thyself was enmity (41:35).

Side of a valley; a side; an elevated place; a distant place; a place for extending.

And they were on the further side or bank of the valley (8:43).

Enemy; transgressor; one who exceeds the proper limit (act. part. from غَذَّاءٌ). Neither disobedient nor transgressing the limit (2:174).

Transgressors. (female of غَذَّاء) Also signifies a company of warriors; horses or chargers of the warriors; remoteness.

By the snorting chargers of the warriors (100:2).

[ar. غَذَّاءٌ inf. noun غَذَّاءٌ] It was or became sweet or it was or became easy and agreeable to be swallowed or drunk.

Sweet water or water, wine or beverage and food that is easy and agreeable to be swallowed or drunk.

Sweet or palatable, agreeable or good water.

Verily, he is sweet of tongue.

This is palatable and sweet (25:54).

He gave up food on account of vehement thirst.

He abstained from it.

He punished or chastised him for the thing; he debarred, detained, forbade, prevented him from doing the thing.

Punishment or chastisement; any corporal punishment; any infliction of pain that disgraced the person punished (syn. with غَذَّاءٌ or غَذَّاءٌ).

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).

So He will punish them with a painful punishment (4:174). (act. part. from غَذَّاءٌ) One
who punishes (مَعَذِّبُونَ) God is not going to punish them (8:34). (pass. part.): One who is punished. (مَعَذِّبُونَ) (plural) (26:139).

عَذَرٌ [aor. inf. noun غَذَرَ] غَذَرَ (غَذَرَة) (مَعَذَّرَة) (مَعَذَّرَة) : He excused or cleared him from blame; he exculpated him; he accepted his excuse. غَذَرٌ also means, he was guilty of many crimes so as to render him excusable whopunishes him. (inf. noun إِغْذَرَ) : He excused himself; he adduced or urged an excuse or a plea for himself. إِغْذَرَ إِلَيْهِ : He excused himself to me; he begged me to accept his excuse. إِغْذَرَ (and دَعَرْ) : He asserted himself to be clear of his crime, sin or misdeed. إِغْذَاَرُونَ الْيَدَمُ : They will make excuses to you (9:94). It is said that the primary meaning of إِغْذَاَرُ is the cutting of a man off from the object of his want and from that to which he clings in his heart. إِغْذَرُ 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); إِغْذَرُ مِنْهُ : He complained of him or it. إِغْذَاَرُ الْمِياَةُ : The waters stopped. (inf. noun تَغْذِيرُ) : 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. (مَعَذَّرُ) is act. part. (plural جَاءَ الْمَعَذَّرُونَ). (مَعَذَّرُونَ) : The defaulters or the makers of false excuses came (9:90). غَذِرٌ and مَعَذَّرَةٌ (مَعَذَّرَةٌ) : An excuse; an apology; a plea whereby one excuses oneself. (مَعَذَّرُ) : Whose is the success or victory? مَعَذَّرَةٌ : Excuse. They said as an excuse (7:165). The plural of مَعَذَّرَةٌ is مَعَذَّرَةٌ and the latter is also plural of مَعَذَّرٌ. Some say that مَعَذَّرُ is the irregular plural of مَعَذَّرَةٌ and means excuses, apologies, pleas, allegations and arguments. لَهُمْ مَعَذَّرَةٌ (مَعَذَّرَةٌ) : 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. (singular الأُغَرَابُ) : Those Arabs who dwell in the desert. The Arabs of the
desert are the worst in disbelief (9:97).  غَرَّجُونَ : 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).  غَرَّجٌ (plural of غَرَّجٍ) : Loving wives; passionately loving and obedient wives.  غَرَّجٌ أَنْثَايَا : Loving and of equal age (56:38).  اللغة العربية : The Arabic language.

غرَجَ [aor.  غَرَجَ and غَرَجَ inf. noun  غَرَجٌ في السَّلْسِلَةٍ [مَغِرَّجُ] and غَرَجَ and غَرَجٌ : He ascended or mounted the ladder.  غَرَجَ في السَّلْسِلَةٍ وَعَلَيْهِ : He mounted upon the thing.  غَرَجَ السَّلْسِلَةٍ : The thing became high.  غَرَجٌ وَغَرَجَ (aor.  غَرَجَ inf. noun  غَرَجٌ) : 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).  فَظَلَّلَا فِيهِ يُغَرَّجُونَ : They began to ascend therein (15:15) or through it.  غَرَجَ السَّمْسَرَ : The sun inclined to the west.  غَرَجٌ : Lame by nature, preferably by reason of an accident in leg or foot.  وَلَا عَلَى الْإِلْمَعَارِجِ غَرَجٌ : Nor any blame on the lame (24:62).  مَعَارِجٌ وَمَعَارِجٌ : A ladder or series of steps or stairs. (plurals مَعَارِجٌ and مَعَارِجٌ like مَعَارِجٌ and مَعَارِجٌ : And stairways by which they could go up (43:34).  مَعَارِجٌ : A place of ascent.  ذَٰلِكَ الْمَعَارِجُ : Lord of great ascents (70:4).  الْإِلْمَعَارِجِ : It is also applied to the crow because of its hopping movement.

غرَجَةَ غَرَجَةٌ : He struck him with the stick.  غَرَجُونَ : Dry branch of a palm-tree (36:40).

غرَشَ [aor.  غَرَشَ and غَرَشَ inf. noun  غَرَشٌ] : He built or constructed a construction of wood.  غَرَشٌ الْبَيْتَ : He raised the roof of the house.  غَرَشٌ فَلَانًا : He struck such a one in the base of his neck.  وَمَمَّا يُغَرَّشُونَ : And in the trellises which they built (16:69).  غَرَشَ : 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 غَرَشَ : خَاوِيَةٌ عَلَى غَرَشُهَا)
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).

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.

On that day eight angels 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.

Grape-vines trained upon trellises.

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 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

It happened or occurred 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; 

\[\text{تعريض} \] signifies the speaking of a thing obliquely, indirectly, obscurely, ambiguously or equivocally. According to the early authorities 

\[\text{تعريض} \] 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). 

\[\text{أغرضاً عنه} \] (inf. noun 

\[\text{أغرضاً} \]) : He turned away from it, avoided, shunned or left it. 

Who avoids remembering Me (20:125). 

\[\text{إغرضاً} \] (inf. noun of 

\[\text{إغرضاً} \]) : Ill-treatment 

\[\text{إغرضاً} \] (inf. noun of 

\[\text{إغرضاً} \]) : He expressed the question broadly. 

\[\text{إغرضاً} \] (inf. noun of 

\[\text{إغرضاً} \]) : We shall present face to face the Hell to the disbelievers (18:101). 

\[\text{إغرضاً} \] : Breadth, width; vastness. 

\[\text{إغرضاً} \] : 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. 

\[\text{إغرضاً} \] : You seek the goods of this world 

\[\text{إغرضاً} \] : Its vastness is like the vastness of the heavens (3:134). 

\[\text{إغرضاً} \] : If it had been a near gain 

\[\text{إغرضاً} \] : 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. 

\[\text{إغرضاً} \] : Such a one is butt to men i.e. a person whom men revile or cut jokes with. 

\[\text{إغرضاً} \] : And make not Allah a target or butt for your oaths or an obstacle in the fulfilment of your oaths (2:225). 

\[\text{إغرضاً} \] : This is a thing prepared for thy common use. also means, a purpose, an object or desire. 

\[\text{إغرضاً} \] : 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 غَرَضَ i.e. one who turns away, shuns, leaves. غَرَضُ and مُغْرَضُ are plurals (3:24; 6:5).

Large, much; wide or broad. دُعَاء غَرَضٌ: Long prayer, (41:52).

عَرَفَ [aor. عَرَفَ inf. noun عَرَفَ and مُعَرَفَة]. عَرَفَ: 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 المُعَرَفَة is perceiving a thing by reflection and by consideration of the effect thereof upon the mind or sense (syn. علمَة). According to some authorities المُعَرَفَة differs from الْعَلْمُ inasmuch as the former concerns the thing itself which is its object, whereas the latter concerns the states or conditions or qualities thereof. The contrany of the former is الْإِلْهَامُ and of the latter is جَلَالُ الْهُدَى. When that came to them which they knew (2:90). تَعَرَفَ فِي وَجَوْهِ الْذِّينَ: Thou wilt see in the faces of .... (22:72). They recognize the favour of Allah (16:84). عَرَفَة also signifies he requited. عَرَفَ الْأَمْرُ: 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 الْأَمْرُ: He acquainted them with the affair (47:7). عَرَفَ بَعْضَةً: He acquainted (her) with a part of it (66:4). عَرَفَ also means, rendering a thing fragrant and adorning, decorating or embellishing it. عَرَفَهُمْ: He (God) made it known to them, or made it pleasant for them; He decorated it for them (47:7). عَرَفَهُ: He branded him with his misdeed. تَعَارَفُوا: They knew or were acquainted with each other; they vied or competed for superiority in glory, or simply they vied with one another. تَعَارَفُوا: So that you may become acquainted with each other or vie with one another for superiority in glory (49:14).}

He confessed it or acknowledged it (inf. noun). (اغْتَرَفَ)
He acquainted me with his name and condition.

They confessed their guilt (67:12). غَزَّ (a subs. from ٱلْغُزَّاءُ) : Confession or acknowledgement. It also means مَعْرُوفُ i.e. 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. غَزَّ also means, And enjoin goodness (7:200). غَزَّ also means, common parlance or common usage. غَزَّ of the horse is its mane.

The people came one after another. غَزَّ also means, waves of the sea; elevated sand; elevated place; (plural غَزَّاءُ). أَصْحَابُ ٱلْغُزَّاءِ : Occupants of the elevated places (7:49). غَزَّ 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. غَزَّ (act. part.). مَعْوَرَ مَعْوَرَتُ (pass. part.): Known particularly well or commonly known; lawful; according to use and custom. Being equivalent to مَعْوَرَتْ غَزَّ it possesses all the meanings of the latter word.

You enjoin goodness (3:111). طَاعَةٌ (مَعْوَرَةٍ مَعْوَرَةٌ): Known or actual obedience (24:54). غَزَّاتُ: The place where the pilgrims halt on the day of جَعَلْتَ ٱلْحَجَّةَ (2:199).

[۶۶۶] غَرَمَ [aor. ٱلْغَرْمَةَ and inf. noun ٱلْعَرَمَ and ٱلْعَرِّمَ and ٲُرُمَ and ٲُرِمَ aor. ٱلْعَرَمَ and ٲُرُمَ and ٲُرِمَ]: He was or became evil in disposition or ill-natured and very perverse or cross or repugnant and sharp or vehement; he behaved insolently and ungratefully (syn. ٲُرِمَ). غَرَمَ ٱلْعَمْرَ (بِنَظٍّ): He treated such a one with exceeding perverseness or repugnance.

The child sucked the breast of his mother. غَرَمَ : A dam or dams, constructed in valleys; a torrent of which the rush is not to be withstood; a violent rain. It is also the name of a certain valley in Elyamen. غَرَمَ : A wicked man. سَبِيلُ ٱلْغَرَمَ : Fierce flood
[aor. inf. noun غَرَّى] He was or became mighty, powerful or strong.  
[اللهُ غَزِّيْرَ وَجَلَّ] 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.  
[غَزِّيْرَ الشَّيْءُ] 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.  
[غَزَّىَ الْمَاءُ] The water flowed.  
[غَرَّى] He was or became affected with the tremor of fear.  
[أَمَآءُ غَرَّى] Some of our gods have smitten thee with evil (11:55).  
[غَرَّى] 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.  
[غَرَّى] also means the best and excellent part of property.  
[غَرَّىُ الْوَلْدَى] is a name of the lion.  
[غَرَّىُ] A firm handle (2:257) or the firmest thing upon which one lays hold.  
[غَرَّىُ] The support of the poor or the needy. It also means tangled trees of which the leaves do not fall in winter.

[اللهُ غَرَّىَ] The body was or became bare of flesh or was lean.  
[غَرَّى] He or it was or became free from fault, defect, blemish etc.  
[ذُو غَرَّى] No one can be exempted from death.  
[غَرَّى] 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.  
[غَرَّى] Would have been cast upon a bare tract of land (68:50).
means, he was or became weak. 

**meaning:** He overcame him or conquered him; he overcame him in argumentative contest.

**meaning:** He has prevailed against me in dispute (38:24).

**meaning:** He exalted or elevated him; he loved him; he aided or helped him.

**meaning:** Thou exaltest whomsoever Thou pleasest (3:27).

**meaning:** He rendered him mighty, powerful or strong; he strengthened him by means of another.

**meaning:** 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. 

**meaning:** Might, power or strength (as also َعزَّةَ عَزَّةَ) especially after meanness of condition; high or elevated rank; nobility; honour; disdainfulness or pride or self-exaltation (as also َعزَّةَ عَزَّةَ); the power of resistance (as also َعزَّةَ عَزَّةَ); rarerness, scarceness (as also َعزَّةَ عَزَّةَ); invincibility (as also َعزَّةَ عَزَّةَ); the act of overcoming; superior power (as also َعزَّةَ عَزَّةَ). 

**meaning:** Copious or vehement rain.

**meaning:** So that they may be a source of power for them (19:82).

**meaning:** Self-exaltation or pride incites him. (2:207).

**meaning:** They said: By Pharoah's honour (26:45).

**meaning:** And all honour belongs to Allah (35:11).

**meaning:** 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.

**meaning:** The Mighty, the Wise (62:2).

**meaning:** A surname applied in ancient times to the ruler of Egypt i.e. the valley of the Nile together with Alexandria like (الْبَحْرِ) (the Negus) applied to the king of Abyssinia, (قَيْصرٌ) (Kaiser) to the emperor of the Romans.

**meaning:** Great, mighty Book; inimitable and unequalled (41:42).

**meaning:** It is distressing to him that you should fall into trouble (9:128).

**meaning:** They turn the honourable, the most elevated or esteemed of its people (27:35).

**meaning:** More and most honourable, mighty, powerful etc. 

**meaning:** The most
honourable will surely drive out (63:9). An idol of the Arabs (53:20).

عزَّة [aor. يعُزُّ and inf. noun عُزُوبَة] 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. لا يَعُزُّ عَنْ عَلِيمِهِ: Nothing is absent or hidden from His knowledge. عِزَّةُ الْأَرْضِ: The land became destitute of inhabitants. ولا يَعُزُّ عَنْهُ مِثْلَ قَدِيرٍ: Not an atom's weight is hidden from Him (34:4).

عَذَّرَ [aor. يعُذَّرُ inf. noun عَذْرَةُ عَنَ الشَّيْئِ] He prevented or turned him away from the thing. This is the primary signification from which others are derived. عَذْرَةُ (تَعْدِرُ) : 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). عَذْرَةُ وَنَضْرَةُ: Who honoured, aided and supported him (7:158).

عَزَّلَ [aor. يعُزَّلُ inf. noun عَزْلَةُ عَنْ كَذَا] He removed him, put away, displaced him from such a thing. عَزْلَةُ عَنْ مَنْصِبهِ: He removed or dismissed him from his office. عَزْلَةُ عَنْهَا: He did not wish her to have children. مَعْزُولٌ عَزْلَةَ: From whom thou hast put aside (33:52). عَزْلَةُ: He separated himself from him or it. فَعَزْلَةُ عَبْدِهِ الْحَرَّبِ: He keeps away from the fighting. عَزْلَةُ عَنِ السَّمْعِ لِمَعْزُولَهِ: Keep away from women (2:223). مَعْزُولٌ (pass. part.): One kept away; one dismissed from office. مَعْزُولُونَ (plural of مَعْزُولٌ): Those dismissed from office. إنَّهُمْ عَنِ السَّمْعِ لِمَعْزُولُونَ: They are kept away or debarred from hearing (26:213). مَعْزُولٌ: A state or place of aloofness. فِلالُ عَنْ: He was keeping apart (11:43). فِلالُ عَنْ قَانُ في مَعْزُولٍ: Such a one is aloof from the truth.

عَذَّبَ [aor. يعُذَّبُ inf. noun عَذَّبَةُ عَزَّمَةُ and عَذَّبَةُ عِزَّةُ and عَذَّبَةُ etc.):
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). If the affair is decided upon or is determined upon (47:22). He commanded the man earnestly that he should do such a thing.

**عزم**

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.

**غزة**

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. (عُزَّةَ and عَزَا are plurals of عَزَّةَ and mean, separate or sundry parties).

**عذر**

It (a thing or affair) was or became difficult, hard, intricate. 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). Difficulty; hardness; straitness; intricacy. 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). and (act. part): Difficult, hard, severe etc. A difficult, hard, distressful, calamitous, day. An unlucky day. She-camel that does easily conceive. This is a hard day (54:9). (74:10).

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. 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. means to extract honey from the bee-hive. 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.

inf. noun : 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.

inf. noun is a verb of the family of and means: It may be that you dislike a thing while it is good for you and it may be that you like a thing
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 ان (that). It is used in various ways as shown in the following sentences. 

May be Allah will vouchsafe victory to you (5:53). It is generally followed by the particle ان (that). It is used in various ways as shown in the following sentences.

The she-camel became i.e. ten-month pregnant. (aor. عَشَرُ inf. noun عَشَرٌ) He took the of the property (tenth part). 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.

Ten; used for feminine.

Ten. It is used for masculine.

Ten men. (8:66). Twenty (8:66). A tenth part as also for masculine and for feminine as for masculine and for feminine.

A tenth part of that which We have given them (34:46). (inf. noun عَشَرَةٌ) He mixed with them; consorted with them; held social and familiar.
kindness (4:20).  

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.  

A company, a great company or collective body of people, consisting of men, exclusive of women like  

and  

having no proper singular; a community; any company whose state of circumstances is one.  

A 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  

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.  

And evil indeed is the associate (22:14).  

inf. noun  

He turned away from him or it to another.  

And who turns away from the remembrance of the Gracious God (43:37).  

I repaired to him by night.  

He pastured the camels by night.  

He betook himself towards the fire hoping to obtain thereby guidance and good.  

(aor.  

He was or became blind or he was or became weak-sighted, or he did not see by night but saw by day.  

Weakness of sight or sightlessness by night.  

also means, the evening meal.  

The beginning of the darkness of night; from sunset to darkness of night. It is syn. with  

(or from the declining of the sun from the meridian to the rising of the dawn).  

And they came to their father in the evening weeping (12:17).  

The late part of evening or the evening or the afternoon (as also  

or time between the declining of the sun from the meridian to the rising of the dawn. Sometimes it means the night.  

I came to him early in the morning and late in the evening.  

The two Prayers of the afternoon i.e.
: And glorify (Him) in the evening and in the early morning (3:42). (noun of unity): One evening or a morning thereof (79:47).

[ ]\text{aor. inf. noun} \text{غَصَبَ} : He twisted a thing or wound it round. This is the primary signification; he folded it.

: The man stayed in his house, not quitting it. (unity of \text{غَصَبَ}) : A party or company of men who league together to defend one another; a company or an assemblage of men and of horses.

: And we are a strong party (12:9).

[ ]\text{aor. inf. noun} \text{غَصَبَ} : He squeezed out the juice of the thing by pressing it.

: I am pressing wine (12:37).

: He forced out the water of garment by squeezing it; he collected or took the produce of the earth.

= He aided or succoured or assisted him; he saved or preserved him; he gave gift or did some benefit or favour to him.

\text{فِي} \text{غَصَبِ} : Would that there were among our kings one giving to us the like of that which thou givest.

\text{غَصَبُونَ} or \text{غَصَبَوْا} : They were rained upon.

\text{فِي} \text{غَصَرِ} : In it they shall have rain (i.e. \text{يَغَصُّونَ} or \text{يَغَصُّوْا} : They shall have rain).

\text{غَصُرُونَ} : They shall aid or succour one another; they shall give gifts to one another (12:50); they shall be preserved and saved.

\text{غَصَرَ} : It or he hindered him or prevented him; he refused or withheld it.

\text{غُصَرَ} : He entered upon the time of \text{غَصَرُ}. \text{غَصَرُ} : Time; a period of time; \text{ذَهَرُ} ; 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.

\text{الْعَصْرُانِ} : The night and the day; the morning and the evening i.e. \text{عَصْرُ} \text{الْغَدَةِ} \text{وَالْعَشَىِ}.
rain from the clouds called مَعْصَرَاتِ اللَّهِ. A man's near kinsfolk such as are called مَعْصَرَةٍ. By the time etc (103:2).

plural of مَعْصَرَةٍ : 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).

A whirlwind of dust resembling a pillar rising towards the sky; a wind that rises into the sky; a wind that raises the cloud with thunder and lightning, or in which there is fire or in which there is灰尘 i.e. vehement dust.

If thou art a wind, thou hast met with a whirlwind.

A whirlwind should visit it (2:267).

[ar. inf. noun: The wind blew violently or vehemently; hence also signifies also to be quick or swift.

: He or it was quick or swift. : The war carried off and destroyed the people. : He cut the corn from its stalks or before its maturity. : The herb of corn or seed-produce; leaves or blades of corn or seed-produce; the leaves or blades that are upon the stalk of corn and that dry up and crumble; the stalk or stem of corn or straw; broken and straw. : Corn of which the grain has been eaten and the straw thereof remains (105:6). A day in which the wind blows violently (14:19) i.e. يَوْمَ غَاصِبٍ. Also signifies an arrow turning aside from the butt.

and : Violent wind (10:23 and 21:82). (plural of : And then they blow violently (77:3).

[ar. inf. noun: He or it prevented or hindered i.e. : he defended or protected; he preserved or kept; (i.e. كَفَّرَ) a thing. : God defended, protected him from evil. : God will protect thee from the people (5:68). : He took refuge with him i.e. غَاصِبٌ إِلَيْهِ. Also means, he earned or sought means of subsistence. : He held fast to God or to His religion; he had recourse to God for protection; he relied upon God; he
defended or preserved himself, by the grace of God; he abstained from evil by the grace of God.

He defended or preserved himself or he refrained or abstained. In this verse may be an instance of فَاعَلَ غَاصِمَ meaning, no person defended or no possessor of defence. 

Prevention or hindrance; defence or protection; rope or cord. عَصَمٌ: The tie or bond of marriage. عَصَمُ (plural of عَصَمٌ): Ties or bonds of marriage. وَلَا تَمْسَكْوا عَصَمَ الكُفَّارِ: 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. عَصَمٌ: A defender of widows; inability to disobey;

عَصَّةٌ [aor. inf. noun عَصَّةٌ]: He beat or struck him with the staff or stick or rod. عَصَّةٌ الْجُرَحَ: I bound the wound. عَصَّةٌ: He collected together the people for good or evil. عَصَّةٌ: A staff, stick or rod. هِيَ عَصَّةٌ: This is my staff (20:19). He threw down his staff; or having reached his destination, he stayed and rested and thus رَفَعَ عَصَّةٍ means, he departed; collecting or gathering; community or party. It is said that the primary signification of the word عَصَّةٌ is the state of combination and union. عَصَّةٌ: He opposed the community or separated himself from them. قَدْ وَجَدُوا عَصَا المُسْلِمِينَ: They have made or created a schism or dissension among the Community of Muslims. دَمَّرُوا عَصَّةِ الْقُوُّمَ: Dissension and discord occurred among the people. الأُمَّةُ عَبِيدُ العَصَّةٍ: People are afraid of him who harms them, i.e. they should be kept in awe. قَدْ رَفَعَ للَّهِ عَصَّةٍ: He disclosed to him what was in his mind. عَصَّةٌ also means the tongue, perhaps as being likened to a staff because used in chiding. It also means the bone of the shank. عَصَّةٌ: Their cords and their staves or sticks (20:67).
disobeyed him or rebelled against him.

The vein did not stop bleeding.

Disobeying or rebelling or disobedient or rebellious. The plurals of غاص are غاصون and غاصي. غاص is also the intensive form of غاص and means very disobedient or rebellious. غاصي is an appellation for the young camel when it disobeys its mother and does not follow her. غاصي is cont. of طاعة غاصي and so is غاصية الرسول and disobedience to the Messenger.

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. He bit his hands in rage. On the day when the wrongdoer will bite his hands: Hold ye fast thereto.

He backbit or defamed him. The time was severe to him.

He hit or hurt his غاص (upper arm between the elbow and the shoulder-blade); he aided or assisted him or he was or became his غاص i.e. aider or assistant for غاص. غاص: The upper arm or upper half of the arm from the elbow to the shoulder-blade (غاصة plural); غاصك: We shall strengthen thy arm with thy brother or shall assist thee by thy brother (28:36); an helper, assistant or aider. غاصى: Such a one is my support or stay or aider or assistant. غاصى: 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.
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.

And do not prevent them (2:233).

\( عضَّهْ \) [aor. inf. noun etc.]: He lied; he embellished speech with falsehood; he uttered falsehood and calumny as also 
\( عضَّةْ \): He calumniated such a one; he reviled or vilified him.
also means, he enchanted. 
\( عضّىْ \): A lie or falsehood; a calumny; enchantment. 
\( عضْنَونَ \) and 
\( عضّيْنَ \) are plurals. 
\( عضّيْنَ عضّيْنَ \): Those who pronounced or treated the Qur'an to be a bundle of lies or so many enchantments (15:92).

\( عضَّهْ \) [aor. inf. noun \( عضَّةْ \) ]: He cut the sheep or goat into parts or portions. 
\( عضَّيْنَ وعضّيْنَ \): He divided the people into parts or sections. \( عضَّيْنَ نتَّع عضّيْنَ \) which is inf. noun from \( عضيْنَ \) which is equivalent to \( عضّيْنَ عضّيْنَ \) signifies the act of dividing a thing into parts. 
\( عضَّيْنَ \): A limb of the body; one person of a party. 
\( عضّيْنَ \): A piece, part or portion of a thing; a part, sect or class of people. 
\( في الْاذَارِ عضْنَونَ مِن النَّاسِ \): In the house are several parties, sects or classes of people, being plural of 
\( عضّيْنَ \): The word also means a lie or falsehood as given in V 1017. 
\( عضّيْنَ عضّيْنَ \): Those who have divided the Qur'an into parts (15:92).

\( عطِّطَ \) [aor. inf. noun \( عطِّتَ نوعْرُتْ \) or \( عطّتَ عتّالِهُ \) ]: He or it inclined or bent. 
\( عطَّتَ إليهّ \): He inclined towards him or it. 
\( عطّتَ عليهّ \): He returned against him with that which he disliked. 
(\( عطّتَ على ولدهها \) said of a she-camel): She became compassionate towards her young one and yielded her milk. 
\( عطّتَ \): The side of a thing; the side of a human being from the head to the lip or to the foot. 
\( جاءَ ثانِيَ عطّتَهُ \): He came in an easy or a pleasant state. 
\( ثانِيَ عطّتَهُ \): Twisting or bending his neck or turning his side disdainfully or magnifying himself or behaving proudly and turning away (22:10).

\( عطّلَ \) [aor. inf. noun \( عطّلَ الرّجلِ من النَّمَال \) ]: The man became
destitute of property. : The woman had no ornament upon her body.

: The hired man was without occupation. : He left the thing unattended or neglected.

: He left the camels without a pasture to tend them. 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.

: 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.

: The well was left in a state that none came to it for taking water from it.

is pass. part. and feminine of it.

: Deserted well (22:46).

: He took the thing. He raised his hand towards it. signifies the act of raising the head and hands to take a thing.

: He gave him the thing. is the act of giving, presenting or offering.

: He ventured upon the affair. : The man stood upon the extremities of the toes and raised his hands to take a thing.

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).

: And he seized (a sword) and hamstrung (her) (54:30).

: A thing that is given; a gift, meaning an act of giving of such as is bountiful or generous.

: A gift that shall not be cut off (11:109).

: 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. 

٤٩٨٣ : The affair became difficult and oppressive for him. ٤٩٨٤ : He made the thing great, big or large; he treated it or him with respect or veneration. 

٤٩٨٥ : I did thus for the purpose of rendering honour to him or it. ٤٩٨٦ : And He will enlarge his reward (65:6). ٤٩٨٧ : And whoso respects the sacred Signs of Allah (22:33). ٤٩٨٨ : Bone of an animal upon which is flesh. ٤٩٨٩ : My bones have become feeble (19:5). 

٤٩٩٠ : Look at the bones (2:260). ٤٩٩١ : Great, big or large etc., contrary of ٤٩٩٢ : Great in estimation or rank or dignity; huge, enormous or vast; of great magnitude or importance; of great gravity; severe, grievous, formidable or terrible. ٤٩٩٣ : is superior to because while the latter signifies great etc. in itself, the former i.e. signifies esteemed great by others or great in comparison with other things of its kind. ٤٩٩٤ : A man great in respect of glory. 

٤٩٩٥ : He accused him of an act of great gravity or with an enormity. ٤٩٩٦ : In the sight of God it was a grievous thing (24:16). ٤٩٩٧ : Great punishment (2:8). ٤٩٩٨ : The punishment of a dreadful day (6:16). ٤٩٩٩ : is one of the attributes of Allah i.e. Incomparably Great (2:256). ٤٠٠٠ : More or most great etc. ٤٠٠١ : The highest rank with Allah (9:20).

٤٠٠٣ : He abstained from (٤٠٠٤ ) what was unlawful or not decorous or from things that should be sacred or inviolable, base or carnal, objects of inordinate desire. ٤٠٠٥ : He was modest, chaste, virtuous etc. Generally in the Qur'an the verb is used without the expression of the object or objects. ٤٠٠٦ : And who is rich, let him abstain (4:7).
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] So pardon them and turn away from them (5:14).

[9:43] or as is given above, Allah remove or completely obliterate the bad effects of your slip or error.

And Thou efface our sins or pardon us.

May God set right thy affairs and honour thee.
he gave more than what was due from him, and he relinquished his right or remitted it in part or in whole.

I have remitted the right or due as though I erased it from the account of him who owed it. 

Or they remit or he in whose hand is the tie of marriage should remit (or give more) (2:238).

I gave to him of the property spontaneously without being asked; it signifies the best or most excellent portion of a thing.

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).

The land became covered with herbage. 

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). 

He witheld or restrained himself from the thing. 

Such a one succeeded his father.
took from the man's property the like of what the latter had taken from him.

Whiteness of the hair came after blackness. Which means, 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.

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. فَحَّلَ
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).

[aor. inf. noun] : He tied the rope in knots; he tied the rope firmly, fast or strongly. Contr. of
He concluded, confirmed or ratified the sale or bargain and the oath.

With whom your oaths have ratified a contract (4:34).

He imposed upon them obligations.

He determined his mind firmly upon the thing.

A knot; a tie; the tie, knot or bond or the obligation and the ratification of anything or marriage.

In whose hand is the tie of marriage (2:238); a knot in a tree; anything on which a man relies; impediment.

And loose the knot of my tongue or remove the impediment in my speech (20:28).

In his judgment is a weakness.

Who blow into the knots to undo them or cast evil suggestions in firm resolutions (113:5).

A contract, compact, covenant, an agreement, a treaty or engagement; responsibility, or accountability.

Fulfill (your) agreements or compacts or covenants (5:2).

A doctrine; an article of faith; a religious tenet, a creed.

And and غَفَرَ (plural).

He wounded him or wounded him much; he hocked, houched or hamstrung him, namely the beast.

They hamstrung her (11:66); he cut the legs of an animal with the sword while it was standing; he stabbed or slaughtered him i.e. a camel; he slew or destroyed him.

He ate the herbage or pasture.

She (a woman) was or became barren or did not conceive or ceased to conceive.

He was barren; he did not generate.

It (an affair) did not produce any result.

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.

And my wife is barren (19:6).

Real or immovable property.

Wine.

He bounded the
camel's foreshank to his arm with the rope called عَقْلَةٍ عَنْ عَقْلٍ حَاجِبَهُ : He withheld or restrained him from the object of his want. عَقْلٌ : He collected poor rates from the people. عَقْلٌ فَلاَناَ : He threw down such a one in wrestling by twisting his leg upon the latter's leg. عَقْلٌ (aor. عَقِلُ) : He was or became i.e. intelligent. عَقْلٌ العَلَامُ الشَّيْءِ : He understood or knew the thing; he considered or examined it or studied it repeatedly until he knew it (syn. قَمَمَةٍ). عَقْلٌ الوَلَّدُ (نَذِيرَة) : The mountain-goat made himself inaccessible in a mountain. which is like عَقْلٌ is also inf. noun and means, protecting oneself in a mountain. عَقْلُ الطَّلَبٍ : The sun having become high and the shade almost disappeared. عَقْلُ (act. part.). عَقْلَانَ عَقِلُ and عَقُلُ plural. عَقْلُ : Intelligence, understanding, intellect, mind, reason or knowledge. اللَّبٌ البُنِيَّةٌ and الْحُجْرُ and الْعَلَمُ are syn. لَعْلَمَكُمُ : So that you may understand (12:3).

[...] [aor. inf. noun [عَقَمَ and عَقَمَتْ and عَقَمَتْ aor. inf. noun [عَقَمَ and عَقَمَتْ] : The woman was or became barren. عَقَمٌ حَلَفَةٌ : His disposition was or became evil. عَقَمٌ : He was or became silent. عَقَمٌ اللهُ رَحمَاهَا : God made her womb barren. عَقَمٌ : 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. عَجُورُ عَقَمٍ : A barren old woman (51:30). الرَّيحُ العَقِيمِ : A wind that does not fecundate or fructify or that does not bring rain; a destructive wind (51:42). يُومُ عَقَمٍ : A destructive day; a day having no day after it; the day of Resurrection (22:56). حِرْبُ عَقِيمٍ : Intellect unfruitful of good. الْمَيْنُ عَقِيمٌ : This world does no good to anyone.

عَكَفَ [aor. and inf. noun عَكَفٌ عَلَى and عَكَفُ : He kept or clove to it constantly or perseveringly; he continued intent upon it. يَعَكَفُونَ عَلَى أَصَامٍ لَهُمَ : Keeping, cleaving or sticking
to the worship of their idols (7:139). They went round it. He remained or became behind. He made him or it motionless or still or he detained, debarred or withheld him. 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. Keeping or cleaving constantly or persevering to a place or thing or continuing intent upon a thing; one who does so (act. part.). Thou hast remained a devoted worshipper of him (20:98). عكفون and عكفتين are plurals (2:188;2:126). (pass.part.): Made still or motionless; detained, withheld or debarred. The offering withheld or debarred from reaching its place of offering (48:26).

[inf. noun علق. It hung to it; it was or became suspended to it; it clung, clave or stuck fast to it. It concerned him or it. علق بها: He loved her. علق بالشيء: He hung or suspended the thing to the thing. علق بابا على داره: He set up a door to his house. علق: Any thing suspended or hung; the strap by which the water-skin is suspended; clotted, thick blood because of its clinging together. Created man from a clot of blood (96:3). علق: A portion or lump of clotted blood or the seminal fluid when it becomes thick, clotted blood (23:15). (pass. part. from علق): Suspended or hung. علق (feminine): A woman left suspended by her husband i.e. whose husband neither equitably treats her nor releases or divorces her. فتىروها كالمعلقة: That you leave her like a thing suspended (4:130).

[inf. noun علم. He knew it; he became acquainted with it (syn. عرفه); he knew it intuitively and inferentially (i.e. علم الأمر). علم: 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 **علم** 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 **عَلَمٌ**. Moreover, the former is more general in signification than the latter. **علم كل آناس مَنْ شَرَبَتْهُمْ** : Every people or tribe knew their drinking-place (2:61). **علم عَبَدُ اللَّهِ مِنْ عَمَّر** : 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 **علم** , but according to Imam Raghib **علم** is particularly applied to quick information and **علم** is particularly applied to that which is repeated much so that an impression is made thereby upon the mind of the student. **علم** (plural **علماء** ) : Knowledge; certainty and realization; sometimes it is applied to predominant opinion i.e. preponderant belief. **علماء** في العلم : Those firmly grounded in knowledge (3:8). Syn. **يُعْفَفُونَ**. **علم** : He learned; he was taught. **فِي علماء** : So they learn (2:103). **عالم** (act. part.): One who knows or has knowledge (عالمون and علمين Plurals) (29:44 and 12:45). **عالم الغيب** : Knower of the unknown or unseen (6:74). **عالم** : One who knows much. **يُعْفَفُونَ** : I am a good keeper and possessed of knowledge (12:56). **علماء** (plural **علماءي)** : Learned men of the children of Israel (26:198). **علماء** and **علماء** and **علماء** and **علماء** Epithets applied to God signify: The Omniscient; 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. **علماء** (plural **علماءي)** : Thou art the knower of the unseen (5:117). **علماءي** is also explained as signifying one who does according to his knowledge. **علماءي** (aor. **يُعْفَفُونَ** inf. noun **علماءي**). He marked it **علماءي**. **علماءي** : Very knowing. **علماءي** : Very knowing. In **علماءي** 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; أَغْلَامُ الْحَرْمِ: The limits that are set to the sacred territory; a mountain or long mountain; a banner, flag or standard (syn. زَرَاعَةً); the chief of a people or party. (plural أَغْلَامُ): أَغْلَامٍ: Sailing ships on the sea like mountains or mountain-tops (42:33). أَغْلَامٍ also signifies a مَنَاءَة. عَالِمٌ: A mark, sign or token by which a person is known; a badge; a characteristic; an indication; a symptom. عَالِمٌ (plural عَالِمٌ). عَالِمٍ: The creation; the world. It is primarily a name for that by means of which one knows a thing. عَالِمٍ is syn. with قَرْنٌ. عَالِمٌ and عَالِمٌ (plurals): The Lord of all the worlds (1:2). مَعْلُومٌ: Known, marked, appointed, fixed. مَعْلُومٌ: Appointed time (15:39). مَعْلُومٌ (feminine). مَعْلُومٌ (plural). مَعْلُومٌ (pass. part. from عَلَمَ): One who is tutored or taught. مَعْلُومٌ: He is tutored, a man possessed (44:15). مَعْلُومٌ: More or most knowing. اللَّهُ أَعْلَمُ: Allah is Most Knowing or is well-versed, knows best or knows full well (12:78).

عَلَىٰ (aor. and inf. noun عَلَىٰ and عَلَىٰ and عَلَىٰ and عَلَىٰ and عَلَىٰ and عَلَىٰ and عَلَىٰ and عَلَىٰ and عَلَىٰ and عَلَىٰ and عَلَىٰ and عَلَىٰ and عَلَىٰ). The affair was or became open, overt, manifest, public, spread. أَعَلَىٰ: I laid it open, manifested it, revealed or made it public. رَفَعَ الأَمْرَ وَمَا أَعَلَىٰ: The affair became public, known, or became notorious. وَمَا أَعَلَىٰ: And what they disclose (2:78). غَلِبَةٌ: Openness or publicity (cont. of سِرُّ); openly or publicly or aloud. سِرُّ وَغَلِبَةٌ: SECRETLY or openly (2:275). رَجَلٌ غَلِبَةٍ: A man whose affair is open or manifest.

عَلَىٰ (aor. inf. noun عَلَىٰ and عَلَىٰ and عَلَىٰ and عَلَىٰ). عَلَىٰ [أَعْلَىٰ عَلَىٰ عَلَىٰ فِي المَكَارِمِ]: It was or became high or elevated. عَلَىٰ: He was or became eminent in generous qualities. عَلَىٰ النَّهَارِ: The day became advanced or the sun became high as also فِي. إِسْتَعِلَىٰ المَكَانِ: He ascended the place and ارْتَفَعَ: He mounted the beast. إِسْتَعِلَىٰ عَلَىٰ: إِسْتَعِلَىٰ عَلَىٰ عَلَىٰ: He overcame
him; he subdued him; he dominated him; he had the ascendency or gained mastery over him; مَعَالَوَةٍ : What they conquered or subdued (17:8). لَعَلَّا بِعَضُوهُمْ عَلَى بَعْضٍ: Would have dominated some of them over the others (23:92). عَلَّةً : He behaved towards him arrogantly or proudly. أَنْتَ لَعَلُّوَتُ عِلْيٍ : Do not behave proudly towards me (27:32). عَلَّوَتُهُ بِالْمَسِيحِ : I set upon him with the sword عَلَا فِي الْأَرَضِ : He exalted himself or behaved proudly or insolently in the land (28:5). عَلَا : It overspread it في السُّرَفِ : He was or became high in dignity or nobility. تَعَالَيْنِ (syn. with عَلَا) : He was or became high or eminent or elevated or exalted in place, position, rank or character or dignity. تَعَالَيْنِ (generally followed by عِنْ : He (God) is far above that which they associate with Him (10:19). تَعَالَيْنَ also means, he exalted himself or held himself above a thing. عَلَا بَيْنِي : He made him or it high. تَعَالُ : Using the imperative form you say تَعَالُ, 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 "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. تَعَالَا is plural of تَعَالُ and تَعَالَيْنِ is plural of تَعَالَيْنِ which is feminine of تَعَالَيْنِ : Come to a word equal (3:65). فَتَعَالَا : Come then, I will provide for you (33:29) (syn. with عَلَا) : He had the ascendency or gained the mastery or was dominant (20:65). التَّعَالَيْنِ (act. part.): High, elevated, noble, dignified. ذَلِلَّ عَالِيَ الْكَحْبِ : A noble and dignified person. التَّعَالَيْنِ (a subs. from عَالِيُّ) also proud. عَالِيٌّ : A man who is elevated, exalted, noble, eminent. إِنَّ فَرْعَوْنَ لَعَلِيٌّ فِي الْأَرَضِ : He was proud, haughty. إِنَّ فَرْعَوْنَ لَعَلِيٌّ فِي الْأَرَضِ : Verily, Pharoah was a tyrant in the land (10:84). Being act. part. from عَالِيٌّ meaning, as shown above, he conquered, was dominant and behaved proudly and tyrannically. لَعَلِيٌّ حَكْمُهُ : Exalted and Full of Wisdom. التَّعَالُيُّ is one of the epithets applied to God meaning Most High (2:256). عَلَا
is both from ٌالٌعَلَىٌ and ٌعلىٌ. The root ٌعَلَّىٌ is used both in good and bad sense: Verily, Pharaoh behaved arrogantly in the land (28:5). But ٌعلىٌ is used in good sense and ٌعلىٌ is from this root. ٌفَلَانٌ مِنْ ٌعلِيّةٌ النَّاسِ (ٌعلىٌ) (plural of ٌعلىٌ) ٌعلىٌ: Such a one is among the high or exalted people. ٌعلىٌ: More and most high. ٌعلىٌ: Uppermost horizon (53:8). ٌعلىٌ: Thy Lord, the Most High (87:2). ٌعلىٌ (plural of ٌعلىٌ): More and most high. ٌعلىٌ: Art thou of the exalted ones or proud or haughty (38:76). ٌعلىٌ: You have the upper hand (3:140). ٌعلىٌ (feminine of ٌعلىٌ) ٌعلىٌ: Guide at the fire (20:11). ٌعلىٌ: They have a charge against me (26:15). It also denotes concomitance like ٌعلىٌ: He gives his money for love of Him, or notwithstanding its property's love (2:178). It also denotes transition like ٌعلىٌ: It is also used to assign a cause like ٌعلىٌ: I do not ask of you any reward on account of it (6:91). It is also used in the sense of ٌعلىٌ: Against the rule of Salomon (2:103). It is also used in the sense of ٌعلىٌ: When they take
measure from the people (83:3). It is also used in the sense of "ب" as in بِسْمِ اللَّهِ إِرْكِبْوا عَلَى أَسْمَاءِ 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 طَوْقَةٌ meaning طَوْقَةٌ 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 طَوْقَةٌ.

âlikâk زَيْدًا and Cleave thou or keep thou to Zaid.

عِمَّد [aor. inf. noun عِمَّد (and عِمَّد) : He supported or stayed the roof by placing beneath it columns, pillars or props. عِمَّد : He struck him an iron weapon as is called عِمَّد.]: The disease grieved him. عِمَّد إلى الشَّيْءِ وَلَهُ : He intended the thing; he did it intentionally or deliberately, signifying the contrary of حَطاَةٌ؛ he directed himself towards it; aimed at it; sought it; he took himself to it. عَفَّتُهُ عِمَّدًا : I did it intentionally. : Which your hearts intend (33:6). لَا تَأْمُرُ مَعْمَدًا : Intentionally. يَعْمَدُ : Who kills a believer intentionally (4:94). When used as syn. with عِمَّد it means, a stay, a support, or a prop (its plural is عِمَّد and عِمَّد), a thing upon which one relies, reclines or supports himself. : Support of the affair. يَعْمَدُ : Without supports or pillars you can see (13:3). عِمَّد : Lofty buildings; pillars and columns, tent-poles or tents. أَرْمَاءُ العِمَّادِ : Iram of lofty buildings or tents (89:8). طَوْقَةٌ العِمَّادِ : A man whose abode is a place known for its visitors. فَلَانُ زَفَقُ العِمَّادِ : Such a person is of exalted nobility i.e. has a high pole of the tent of nobility.

عُمَّر [aor. inf. noun عُمَّر : The place became inhabited by its people. عُمَّر : He lived or continued to dwell in the house; he kept to it. عُمَّر الْبَيْتَ : He kept the building in a good state. عُمَّرُ الْبَيْتِ (aor. and inf. noun عُمَّر and عُمَّر) : 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. عَمَّرُ الْدَارِ (aor. and inf. noun عُمَّر and عُمَّر) : He served or worshipped his Lord; he prayed and fasted. عُمَّرُ الْحُجَرِ : He instituted what was good. أَعْمَرَ : He visited him or it; he
repaired or betook himself to him or it; he aimed at it; he performed Umra (عبادة): Only he keeps the mosques of Allah in a good and flourishing state; only he shall visit the mosques of God or shall build them or shall abide in them (9:18).  

َعُمْرُوا: They populated it (30:10).  

Who is on a pilgrimage to the House or performs Umra (عبادة): Visiting a place, worshipping and praying to God; Lesser Pilgrimage in which some of the rites of the Hajj are left out.  

َعُمْرَة: 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 *عبادة المكان*.  

ُعُصِرُوا: 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) (q.i. َعُمْرَة): Allah prolonged or lengthened his life.  

َعُمَّرَ: And whom We grant long life (36:69).  

َعُمَّرْ (pass. part. from َعُمَرَ): One whose life is prolonged (35:12).  

أَعَالَ اللَّهُ َعُمَّرَ: He acknowledged the existence of God.  

أَعَالَ: I pray to God to prolong thy life.  

َعُمَّرَ: Life i.e. the age to which the life extends. It denoted less than ُعَمَّرَ which is frequently used as an attribute of God but َعُمَّرَ is seldom used as such.  

أَعُلُّ: May God prolong thy life.  

َعُمَّرَ: By thy life, I will assuredly do such a thing.  

َعُمَّرَ: Means life; religion.  

ُعُصِرُوا: By thy life, these too in their mad intoxication (15:73).  

َعُمَّرَ: Habitation and cultivation; the act or art of building a house; a building; a structure; an edifice; a great tribe syn. with َعُمَّرَة الْمَسْجِدَ الْحَرَامِ.  

َعُمَّرَةَ الْمَسْجِدَ الْحَرَامِ: And building or maintenance of the Sacred Mosque (9:19). i.q.  

َعُمَّرَة: Inhabited, well-kept; frequently visited.  

َعُمَّرَة: And by the frequented House (52:5).  

مَكَانُ َعُمَّرَ: An inhabited place (both act. part.).
The way was or became distant, far-extending and long.  
Coming from every distant track (22:28).  

The well was or became deep.  

(applied to a road): Distant, remote, far-extending; long.  

Who does good (16:98).  

: Work, labour, service, a deed or action done with intention or with 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).  

: 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 عامل).  

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. And the daughters of thy paternal uncle. feminine. And the daughters of thy aunts (33:51). (plural of أُمَّام أَمَامَكُمْ. "عَمَّمْ (أَمَامَكُمْ)") : The houses of your paternal uncles (24:62).

And the daughters of thy paternal uncle. plural.

: And the daughters of thy aunts (33:51).

And the daughters of thy paternal uncle. feminine.

: And the daughters of thy paternal uncle. plural.

And the daughters of thy paternal uncle. feminine.

: And the daughters of thy paternal uncle. plural.

And the daughters of thy paternal uncle. feminine.

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And the daughters of thy paternal uncle. feminine.

: And the daughters of thy paternal uncle. plural.
dumb and blind (2:19). feminine of عَمِيَّةُ عَمِيَّةٌ: A place in which one cannot be directed to the right course. عَمِيَّةٌ is also the plural of عَمِيَّةٌ. أَعْمَى: Deaf and blind (25:74).

As a preposition عَنْ denotes transition. رَغَبَ عَنْ كَذَا: I abstained from and did not wish for such a thing. من يَرْغَبُ عَنْ مِلَّةِ إِبْرَاهِيمٍ: Who turns away from the religion of Abraham (2:131). It also denotes a compensation. لَاتَجْرُى نفسَ عَنْ نفسٍ: When a soul shall not give anything as a satisfaction for a soul (2:49). It denotes superiority. فإِنَّما يَبْلُغُ عَنْ نفسٍ: He only prefers niggardliness to his own soul (47:39). It denotes a cause. إِلَّا عَنْ مُؤَوِّدَةٍ وَعُدْهَا: But because of a promise he had made (9:114). It is syn. with عَدَّ.

عَنْ: After a little while they will assuredly become repentant (23:41). It denotes the meaning of فَيْنَ...... It is syn. with فين. من يَبْلُغُ عَنْ عَبَادِهِ: He accepts repentance from His servants (42:26). It is also syn. with فين. حَمَّارٍ: He does not speak with desire (to gratify himself) (53:4). It is also used as a particle of the kind called مَصْرَعُ and also as a noun in the sense of جَانِبَةٌ or جَانِبِ or نَاحِيةٌ.

عَبْثُ: The vine-tree produced grapes. عَبْثُ: Grapes; the grape-vine; wine. وَعَبْثُ وَفَضْتُهُ: And grapes and vegetables

عَبْثُ [aor. عَبْثَ inf. noun عَبْثَ] عَبْثُ: The thing became bad or corrupt. عَبْثُ: Misfortune befell such a one and he got into trouble. عَبْثُ زَبَلَ: Zaid met with a calamity and was ruined. عَبْثُ الرَّجُلُ: The bone became weak and broke after it was in a good condition. عَبْثُ الرَّجُلُ: The man committed a sin or crime, or an act of disobedience; he committed fornication or adultery. عَبْثُ: Severe difficulty or hardship; a state of perdition; an evil or corrupt state or conduct; a sin, crime or an act of disobedience deserving punishment; a wrong action, intentional or unintentional; fornication or adultery. لَمْ يُحْذِرْ أَعْمَى: For him who is afraid of committing a sin (4:26). عَبْثُ: 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.

And 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, near, by, nearby a place or thing: 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).

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.

But enduring good works are better in the sight of thy Lord (18:47). It is also sometimes used to denote incitement.

Take thou Zaid.

He deviated from the way or what was right, just or due. He left his companions in a journey and took a road different from that which they followed. He rejected and opposed what was true and just, knowing it to be so; he transgressed the proper bound or limit; he acted, immoderately, especially in disobedience.

The vein flowed with blood copiously.

He imitated him; he opposed him or separated himself from him. One who deviates from the right path; one who opposes and rejects what is true, just and right, knowing it to be so; one who transgresses the proper bounds or limits; one who acts immoderately, especially in disobedience.

Every ungrateful enemy or rejector of truth (50:25).
thick in the neck.  عَنْقُ الكَلْبِ: He put the collar on the neck of the dog.  عَنْقَة: He took him by the neck and squeezed his throat or face.  عَنْقُ الزُّوْرِ: The corn became tall and put forth its ears.  عَنْقُ: The neck; first part of a thing.  كَانَ ذَلِكَ عَلَى عَنْقِ الْذَّهَنُ: That was in the early period (of Islam).  هَمُّ عَنْقِ الْيَكْطِ: They are inclining to thee.  عَنْقَةٌ: A company or a numerous company of men.  جَاءَ الْقُوَمُ عَنْقًا عَنْقًا: The people came in parties.  أَعْنَاقٌ (plural): In their necks (36:9).  مَعَظَمَةٌ مَّنْ عَنْقِكَ: Chained to thy neck (17:30).  فَقَلَّتْ أَعْنَاقُهُمُ لِبَأْصَعِينَ: So that their necks or their chiefs will bow or become humbled before it (26:5).

عَنْكُبُوتُ the spider (29:42).

عَنَّا [aor.  يُعْنَوُ inf. noun  عَنَّاءٍ and  عَنَّوُ etc.]. He was or became lowly, humble or submissive and obedient.  عَنَّا لَهُ: He was or became lowly, submissive and obedient to him.  عَنْتَ الرَّجُوْةَ لِلْحَيِّ الْقُيُومِ: 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).  عَنَّا: He became a captive.  عَنَّىٰ بِهِ: Events befell him.  عَنَّىٰ: The affair distressed him.  عَنَّوُ: The blood flowed.

عَهَدُ [aor.  يُعْهَدُ inf. noun  عَهَدُ  إِلَيْهِ.  عَهَدَ  إِلَيْهِ بِالْأَمْرِ: He enjoined, charged, bade or commanded him.  عَهَدَتْ إِلَيْهِ بِالْأَمْرِ: I enjoined him to do the thing.  عَهَدَنَا إِلَى إِبْرَاهِيمٍ: We commanded Abraham (2:126).  عَهَدَ إِلَيْهِ: 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.  عَهَدَ عَهَدَةٍ: He fulfilled his promise.  عَهَدَ الْحُرُمَةُ: He was mindful of that which should be inviolable or sacred.  عَهَدَ اللَّهُ: He said that God is One.  عَهَدَهُ: He met him or with him or it.  عَهَدَ الْأَمْرَ: He knew the affair.  عَهَدَ الْبُشَيِّهِ: He guarded the thing and was mindful of it.  عَاهَدَهُ: He made a contract, a covenant, an agreement, a treaty or engagement with him (inf. noun  مَعَاهَدَة).  مَعَاهَدَةٌ مَّنْ عَاهَدَ اللَّهُ: Who made a covenant with Allah (9:75).  عَهَدَ: An injunction, a charge, a command, a bidding; a compact, a covenant, a contract, an agreement, a treaty or a
promise; an oath; ( 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; ( من أنَّىْ عَهْدَ الْرَّحْمنِ عَهْدًا ) : Who has made a covenant with the Gracious God to assert His unity (19:88); time, a first rain. : Did the appointed time appear too long to you? (20:87). This was during the time of my youth. : How can there be a treaty for the idolaters? (9:7). God's covenant will have to be answered for (33:16).

عَهْدَ [aor. inf. noun عَهْدٍ بَلْمَكَانِ. عَهْدٍ فِي الْأَمْرِ. عَهْدٍ فِي الْأَمْرِ. عَهْدٍ : He remained, stayed or dwelt in the place. عَهْدٍ فِي الْأَمْرِ : He strove, exerted himself in the work. عَهْدٍ : Wool; coloured wool (101:6).

عُوْجَ [aor. inf. noun عُوْجٍ. عُوْجٍ فِي الْأَمْرِ. عُوْجٍ وَعَيْيُونُهَا. عُوْجٍ قَوْمًَ : It was or became crooked, curved, bent, winding, distorted or uneven. عُوْجٍ الْأَمْرُ : The affair was or became difficult or arduous. عُوْجٍ الْأَمْرُ : Crookedness or curvity; unevenness; corruption or deviation from rectitude; evilness of natural disposition. عُوْجٍ : They seek to make it crooked (14:4).

عَادُ [aor. inf. noun عَادَا. عَادَا وَلَهُ وَعَادَ إِلَيْهِ. عَادَا. عَادَا. عَادَا : He or it returned to it or he returned to it after he had turned away from it. عَادَا : 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 عَيْنُ. and عَيْنُ as well as لِإِلَى. لِإِلَى. and also by itself. You shall assuredly return to our religion (7:89). You shall assuredly return to our religion (7:89). Then they go back on what they have said (58:4). And he who reverted to it (2:276). بدأْ لَمْ يَعْوَدُوْنَ لَمْ يَعْوَدُوْنَ لَمْ يَعْوَدُوْنَ لَمْ يَعْوَدُوْنَ لَمْ يَعْوَدُوْنَ لَمْ يَعْوَدُوْنَ لَمْ يَعْوَدُوْنَ لَمْ يَعْوَدُوْنَ لَمْ يَعْوَدُوْنَ لَمْ يَعْوَدُوْنَ لَمْ يَعْوَدُوْنَ لَمْ يَعْوَدُوْنَ لَمْ يَعْوَدُوْنَ لَمْ يَعْوَدُوْنَ لَمْ يَعْوَدُوْنَ لَمْ يَعْوَدُوْنَ لَمْ يَعْوَدُوْنَ لَمْ يَعْوَدُوْنَ لَمْ يَعْوَدُوْنَ لَمْ يَعْوَدُوْنَ لَمْ يَعْوَدُوْنَ لَمْ يَعْوَدُوْنَ لَمْ يَعْوَدُوْنَ لَمْ يَعْوَدُوْنَ لَمْ يَعْوَدُوْنَ لَمْ يَعْوَدُوْنَ لَمْ يَعْوَدُوْنَ لَمْ يَعْوَدُوْنَ لَمْ يَعْوَدُوْنَ لَمْ يَعْوَدُوْنَ لَمْ يَعْوَدُوْنَ لَمْ يَعْوَدُوْنَ لَمْ يَعْوَدُوْنَ لَمْ يَعْوَدُوْنَ L: He visited the sickman time after time. عَادَ السَّالِيِّ : He rejected the beggar or turned him back. عَادَ عَلَيْهِمُ الْذِّهِرُ : 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). 
One who returns or reverts to what he has done or said (plural غُرُور). 
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.

غُرُور inf. noun غُرُور and مَعَاذ etc. and إِنّكم غَنِدُون. غَنِدُون. : 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). 
He said, I seek the protection of God (12:24). 
It (flesh-meat) clave to the bone. 
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).

غَرُور [aor. غَرُور inf. noun غَرُور] : 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; 
Hidden parts of women (24:32) in which it is improper for the غَرُور to appear. 
Three times of privacy for you
(24:59); any place of concealment (مَكْمَنُ) 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. Our houses are open, exposed or defenceless (33:14). The epithet being here singular, and the substantive to which it is applied, plural. الْعُوْرَةُ (عُوْرَاتُ) : Clefts or fissures of mountains.

[Inf. noun غَاثِلٌ] : Our houses are open, exposed or defenceless (33:14). The epithet being here singular, and the substantive to which it is applied, plural.

[Plural غَاثِلٌ] : Clefts or fissures of mountains.

[Inf. noun يَعِزُ] : 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. 


[Inf. noun يَعِزُ] : Casualties or impediments, obstacles of fortunes.

[Inf. noun يَعِزُ] : He deviated from the right course or he acted unjustly in his judgement:

[Arabic text] : 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.

[Inf. noun يَعِزُ] : He acted unfaithfully or he was unfaithful i.e. غَمْلُ阿根廷 : The balance was or became defective and declined from the right course.

[Inf. noun يَعِزُ] : He fed, nourished or supported his family.

[Inf. noun يَعِزُ] : Begin thou with those whom thou supports thy family.

[Inf. noun يَعِزُ] : The man had a large family or household; he was or became poor.

[Inf. noun يَعِزُ] : The affair of the people became hard, severe or distressing.

[Inf. noun يَعِزُ] : The thing oppressed or distressed such a one.

[Inf. noun يَعِزُ] : He swam in the water (syn. يَعِزُ) ; according to some, يَعِزُ signifies the coursing along in water with immersion of oneself, and the latter the coursing along upon water without immersion of oneself. يَعِزُ (or يَعِزُ) : Syn with يَعِزُ : A year. For difference between يَعِزُ and يَعِزُ, see
under aor. and see also under حَوْلٍ or حَوْلَةٌ

غَانِ (31:15).

غَانِ: The woman was or became of middle age.

غَانِ: A woman, a beast or anything of middle age.

الْحَرَّةُ: Of middle age; full grown.

الْعُوْانُ: The severest battle; land watered by rain.

غَانِ: He aided, helped, assisted him.

غَانِ: They aided, assisted, helped each other.

غَانِ: Help one another or each other in righteousness and piety.

غَانِ: My Lord, help me and do not help or aid against me.

غَانِ: Other people have helped him with it.

غَانِ: He sought, desired, demanded or begged of him aid, assistance or help.

غَانِ: Seek help of or from God.

غَانِ: Allah Whose help is sought.

غَانِ: He from whom help is sought.

غَانِ: 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;

غَانِ: He found not the right way to express himself.

غَانِ: He was ignorant of the affair.

غَانِ: He was or became disabled or incapacitated; he was or became tired, fatigued or wearied.

غَانِ: It fatigued, tired or wearied him; it incapacitated or disabled him.

غَانِ: He (God) was not wearied by their creation.

غَانِ: His camel became tired or jaded and lagged behind him.

غَابٍ: the thing was or became faulty, defective.

غَابٍ: He made it or rendered it defective, faulty or unsound.

غَابٍ: I desired to make it defective or damage it.

غَابٍ: Defect, imperfection, blemish, unsoundness, fault.

غَارُ: He went away into the land;

غَارُ: He came and went moving to and fro, or he (a horse...
or camel) went away hither and thither.

The ode became current. 

He found fault with him or he accused him of vice or fault or imputed to him vice. 

A disgrace; a shame; a vice or fault; anything that occasions blame or reproach. 

A caravan; a caravan of asses or any beasts upon which provision of corn is brought, whether camels or asses or mules. 

O ye men of the carvan (12:71).

He lived; he passed life in a particular state or manner; he became possessed of life. 

Such a one lived a pleasant life. 

That whereby one lives, subsistence or livelihood; means or the place of subsistence and the time wherein one seeks sustenance. 

The earth is the place for earning subsistence. 

We provided for you therein the means of subsistence (7:11). 

That whereby one lives or means of subsistence, life; the state wherein one lives. 

We have distributed among them their livelihood or means of livelihood (43:33).

The thing was or became wanted by him and was unattainable to him. 

He was proud and haughty in his gait. 

He journeyed in the land, seeking sustenance. 

The family of the man became numerous. 

He was or became poor and in want. 

That you may not become poor and in want (4:4). 

Want, poverty. 

And if you fear poverty (9:28). 

My feeding or nourishing thee has continued long. 

Poor, needy, in want and being syn. with also means, of large family or having a numerous family or household. 

He (God) found thee poor or having a large family (93:9). 

The man had a large family.
An (inf. noun): He smote the man with his evil eye. 

عِنْيُ (inf. noun): He became a scout for the people. 

عَانَ (inf. noun): He brought news for the people. 

عَانَ (inf. noun): The water flowed. 

عَانَ (inf. noun): The well had much water in it. 

عِينٌ: The eye, the organ of sight. 

عِينٌ: And cool (thy) eye (19:27). 

عِينٌ: I saw him the first thing. 

عِينٌ: He did it purposely or seriously one's protection and honour. 

عِينٌ: Thou art entitled to be honoured and protected by me above my eye, as they say انتَ عَلَى عَيْنِي when honouring a person. 

عِينٌ: So that thou may be reared up under My protection (20:40). The word also means, view, look. 

عِينٌ: An evil eye smote such a one; a lord or chief, a great and noble person (plural عَيْنَانُ). 

عَيْنَانُ: Lords, chiefs, noble, eminent and high-born persons. 

عِينٌ also signifies brothers from same father and mother. 

عِينٌ also means, the choicest or best of a thing; property; ready cash; a present, gift; gold; the Sun. 

عِينٌ: The sun rose. 

عِينٌ also signifies knowledge or sure or certain knowledge = عِينٌ الْأَلْبَيْنُ; 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. 

مَا بِهِ عِينٌ: There is no one in the house (singular and plural); a discoverer or revealer of news. 

عَايِنُ (plural): And build thou the Ark before Our eyes, under Our protection; with the help of the people of Our House (11:38). 

عِينٌ: 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. 

عِينٌ: From a boiling spring (88:6). 

عِينٌ: Amid gardens and fountains (15:46). 

عِينَانُ (plural): A man wide in the eye or having large and
wide black eyes (غيناءل feminine and meaning beautiful and having wide and large eyes). عين is plural of عين: Thus عين is plural both of عين (ayan) and حور عين لغيناء: Fair maidens with wide, beautiful eyes (56:23). عين also means, a wild cow; sheep or goat having wide, black eyes; a good or beautiful saying or word. ماء مغين [and ماء مغين]: 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. بِمَاء مَعْيِن: With flowing or running water (67:31). ذات قرار و مغين: Of meadows and running water or springs (23:51).
19

بَابُ الْغَيْنِ

غ

Ghain

Numerical Value = 1000
[aor. inf. noun غَيْرُ] : He or it remained, lost or continued; stayed or remained behind. غَيْرِ (act. part.): One who remains or stays behind; غَيْرِ (plural): Remaining behind; those who remain behind.

Ka'nat min al-gay'irin: She was of those who stayed behind (7:84). غَيْرِ means, he or it passed away; he bore rancour, malevolence, malice or spite, or hid hatred or enmity in his heart. غَيْرُ (or غَيْرُ): The wound healed externally while it was festering or in a withering state internally.

غَيْرِ: It was future, thus غَيْرِ also means, future time. غَيْرُ: Dust; what remains of dust raised and spreading.

غَيْرٍ : Dust upon them (80:41).

[inf. noun غَيْسٍ]. غَيْسٍ: He cheated, deceived or made him to suffer loss in selling or overcame him in selling and buying. غَيْسٍ (بَيْعَةً): He was or became deficient in his opinion or judgement. في السَّيِّ: غَيْسٍ البَيْعَة: He was unmindful or neglectful of the thing. غَيْسٍ: Mutual loss and gain; overcoming each other. غَيْسٍ: The people deceived or overcame each other in selling and buying. يَوْمُ التَّغَابَنِ: 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.

غَيْسِيَّةٌ: The stomach became agitated by a tendency to vomit, or the man nearly vomited by reason of a mixture pouring forth to the mouth of the stomach. غَيْسِيَّةٌ الكَلاَمُ: He put together the speech confusedly. غَيْسِيَّةٌ: The rubbish or particles of things or refuse and scum and decayed or rotten leaves mixed with the scum borne upon the surface of a torrent. غَيْسِيَّةٌ: We made them as rubbish (23:42). غَيْسِيَّةٌ الناسُ: The low, the vile, the refuse and scum of mankind.

[inf. noun غَيْرٍ]. غَيْرٍ: He acted perfidiously towards him. غَيْرٍ : He remained or remained behind.
(inf. noun مغادرة) : He left him or it, or he left him or it remaining. 

<table>
<thead>
<tr>
<th>(inf. noun غدق)</th>
<th>: Does not leave behind or leave out or omit something small (18:50).</th>
</tr>
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<tbody>
<tr>
<td>[aor. inf. noun غد]</td>
<td>[aor. inf. noun غد and غد]</td>
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<thead>
<tr>
<th>[aor. inf. noun غد]</th>
<th>[aor. inf. غد and غد]</th>
<th>Abundant or copious applied to water.</th>
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<tbody>
<tr>
<td>غدا</td>
<td>غدا</td>
<td>Abundant water</td>
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<tr>
<td>غدا</td>
<td>غدا</td>
<td>O God, water us very abundantly.</td>
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</tbody>
</table>

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. 

<table>
<thead>
<tr>
<th>(originally غد)</th>
<th>(originally غد), its plural is غدات) : Early part of the morning, or simply morning and forenoon.</th>
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<td>غدا</td>
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</table>
غرب [aor. ْغَرِبَ inf. noun ْغَرِبَةَ] : He or it went or departed; he retired or became removed from men. ْغَرِبَةُ (ْقُرُبَةُ) and ْغَرِبَةُ (ْقُرُبَةُ) are inf. noun: The man became distant. إذا ْغَرِبَ : When it sets (18:18). ْغَرِبَةُ also means, he or it became hidden or absent; he retired from view or hid himself in his lurking-place. ْقُرُبَةٌ and ْقُرُبَةٌ are inf. noun: The man became distant.

ْغَرِبَٰتُ : He or it became distant or remote in his journey. ْغَرِبَةُ (ْقُرُبَةُ) : He or it became distant. ْقُرُبَةٌ: The sun set. ْقُرُبَةٌ: When it sets (18:18). ْغَرِبَةُ also means, he or it became hidden or absent; he retired from view or hid himself in his lurking-place. ْقُرُبَةٌ and ْقُرُبَةٌ are inf. noun: The man became distant. ْقُرُبَةٌ: Setting of the sun or the star.

ْقُرُبَةٍ : Distance or remoteness; a distant or remote place which one purposes to reach in one's journey. ْقُرُبَةٍ (syn. with ْقُرُبَةٍ) : Sunset i.e. the time of sunset, the place of sunset; west, the north-west of Africa; flow of tears etc. ْقُرُبَةٍ relative pronoun of ْقُرُبَةٍ meaning relating to the west; western.

ْقُرُبَةٌ : On the western side (28:45). (feminine of ْقُرُبَةٍ) : Western or of the west or belonging to the west.

ْقُرُبَةٍ : Neither of the east nor of the west (24:36). ْقُرُبَةٍ also signifies briskness or sprightliness; sharpness. ْقُرُبَةٍ (syn. with ْقُرُبَةٍ) : Place and time of sunset; west; north-west of Africa; evening. ْقُرُبَةٍ : Lord of the East and of the West (26:29). (plural ْقُرُبَاتٍ, ْقُرُبَاتٍ). (plural ْقُرُبَاتٍ, ْقُرُبَاتٍ): western parts thereof. ْقُرَابُ : Crow, of which there are several species, namely the raven, carrion-crow, rook, jackdaw etc. ْقُرَابَ : Such a one is more cautious than a crow. ْقُرَابُ : One of the most excellent kinds of grapes; applied to an old man, meaning intensely black or one whose hair does not become white or hoary or who blackens his white hair with dye. ْقُرَابَةٍ (plural). Intensely or raven black. But if you say ْقُرَابَةٍ ْقُرَابَةٍ (35:28), you make the latter word a substitute for the former, because a word corroborative
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.

He deceived him; beguiled him; made him to desire what was vain or false.

The world deceived or beguiled him by its finery, pomp or show.

What hath deceived thee and emboldened thee against such a one; how is it that thou art emboldened against such a one.

What hath emboldened thee against thy Gracious Lord? (82:7).

Such a one exposed such a one to perdition or destruction by deceiving him.

Let not their going about in the land deceive thee (40:5 and 3:197).

Very deceitful or what deceives one such as a man and a devil or other thing such as property or wealth, rank or station; the worldly life or the world.

Let not the deceiver deceive you concerning Allah (31: 34); false and vain things; vanities; deception; delusion; a thing by which one is deceived.

But in deception (67:21).
غرَقَة : They will be rewarded a high place (in Paradise) (25:76).

غرَقَة also means, a lock of hair.

غرَقَ [aor. نَزِحَ inf. noun نَزُحُ ] : He or it sank or was drowned; he was or became without want or need. 

غرَقَة في النَّاسَ : He drowned him or sank him or it in water. 

الْعَرَقَةُ الْكَالِسَ : The people multiplied against him and overcame him. 

غرَقَ الْكَالِسَ : He filled the wine-cup. 

غرَقَ في الْقُؤُوسَ : He drew the bow to the full, signifies the sending of the arrow far by vehement drawing of the bow. 

غرَقَ الْبَنَّ : He drew the bow with the arrows to the utmost extent. 

غرَقَ في السَّمَاءِ : He exceeds the usual bounds or exerted himself to the utmost in the thing. 

غَرَقَةُ تَكُونُ : By the beings that exert themselves vigorously in drawing out (79:2).

Here غَرَقَةُ is put in the place of the proper inf. noun of غَرَقَ which is غَرَقَةُ. 

غرَقَ أَلْفَ غَرَقَةٍ : We drowned the people of Pharaoh (2: 51). 

إِذَا غَرَقَ : When drowning overtook him (10:91). 

أَنْ غَرَقْتُ وَأَبْلَغْتُ : We were drowned and informed him (plural of مَعْوَقُ which is pass. part. from غَرَقَ) : Those who are drowned (11: 38;11:44).

مَعْوَقَةَ [aor. نَزِحَ inf. noun نَزُحُ وَنَزَحَتْ وَنَزَحَتْ مَعَ وَانَزَحَتْ وَأَنْزَحَتْ ] : 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. 

مَعَ وَنَزَحَتْ : He paid or discharged the debt. 

مَعَ وَنَزَحَتُ : He suffered a loss in his trade. 

مَعَ وَنَزَحَتْ وَنَزَحَتْ : Those in debt (9:60). 

مَعَ وَنَزَحَتْ : A debtor. 

مَعَ وَنَزَحَتْ : Those in debt (also a creditor). 

مَعَ وَنَزَحَتْ وَنَزَحَتْ : 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. 

مَعَ وَنَزَحَتُ : A man captive of love. 

مَعَ وَنَزَحَتْ : Eagerly desirous of, fond of, attached to, a thing. 

مَعَ وَنَزَحَتْ : We are burdened with debt; we are ruined (56: 67). 

غَرَمُ : 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).

He made no interruption between the two things.

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. 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. 

: He went to him. 

(as also 

: A single expedition. 

: A warrior 

: َغَرَّة and 

: َغَرَّة are plurals). 

: Or go to war or were warriors (3:157).

[ aor. inf. noun : The night became dark or intensely dark. 

: The moon lost its height and became black and dark. 

: His eye became dark or shed tears. 

: The eye overflowed with water. 

: The sky rained or let fall a little rain. 

: The beginning of the darkness of night, or the darkness of the night, or the darkness of the beginning of the night, or when 

: (redness in the horizon after sunset) disappears. 

: Darkness of the night (17:79). 

: Ichor; the washings of wounds; intensely cold that burns by reason of its coldness; cold and stinking. 

: Boiling fluid and intensely cold and stinking drink (38:58) 

: The night when its darkness becomes intense, or the beginning of the night, or when 

: (redness in the horizon after sunset) disappears; the night is so called because it is colder than the day. 

: 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. 

: a dark-coloured serpent (113:4).

[ aor. inf. noun : He washed the thing and removed its dirt, filth etc. by making water to pass over it. 

: May God cleanse thee from thy sin. 

: He beat him and caused him pain. 

: He compressed the woman. 

: So wash your faces. 

: He washed himself or his whole person. 

: He sprinkled himself with perfume. 

: Unless you have bathed (4:44). 

: He washed the thing fully and
completely.

غَشَبَ: A washing مَعْصَلٍ: Washing place; tank etc., water with which to wash oneself.
غُشَبَ: This is a washing-place or water which is cool (38:43).
غَشِبَ: Foul ichor; foul puss; blood mixed with water; filth; refuse; (69:37).

غَشَبَى: A washing-place; tank etc., water with which to wash oneself.
غُشِبَى: Washing place; tank etc., water with which to wash oneself.
غُشَبَى: Foul ichor; foul puss; blood mixed with water; filth; refuse; (69:37).

غَشَبٕ: It covered or overwhelmed him or it.
غُشَبٕ: And when waves cover or engulf them (31:33); it came upon as a thing that covered him or it.
غَشَبٕ: The night was or became dark.
غُشَبٕ: By the night, when it covers or becomes dark (92:2).
غُشِبَى: He came to him; he did it. غُشَبٕ: And غُشَبَى غَشَبٕ: He compressed her.
غُشَبٕ: When he covers her (7:190).
غُشِبَى: He swooned i.e. he became senseless.
غُشَبَى: Like one who is fainting or swooning (33:20).
غُشَبَى: One who is fainting i.e. senseless.
غُشَبَى: He covered the thing.
غُشَبٕ: So there covered them that which covered (53:55).
غُشَبٕ: غَشَبٕ غَشُبَى: He made it to cover it or to be a cover over it; he made him or it to cover it.
غُشَبَى: When He made the slumber to cover you or fall upon you (8:12).
غُشَبَى: He (God) causes the night to cover the day (7:55).
غُشَبَى: He covered himself with his garment in order that he might not see nor hear.
غُشَبَى: They cover themselves with their garments (11:6).
غُشَبٕ: A covering (2:8).
غُشَبٕ: A cover or covering; scabbard of the sword; overwhelming misfortune or misfortune that covers; a calamity;
غُشَبٕ: غَشَبٕ: A cover or covering; scabbard of the sword; overwhelming misfortune or misfortune that covers; a calamity;
غُشَبٕ: Has there come to thee the news of the overwhelming calamity (88:2); a certain disease of the belly;
غُشَبٕ: resurrection; غَشَبٕ: غَشَبٕ: From such a one, his visitors, guests, seekers of favours, friends.
غُشَبٕ: غَشَبٕ: غَشَبٕ: And over them are coverings (7:42).
غُشَبَى: غَشَبٕ: غَشَبٕ: He took from him the thing wrongfully, unjustly or by force.
غُشَبَى: غَشَبٕ: غَشَبَى: He violated her; he had sexual intercourse with her against her will.
غُشَبَى: غَشَبٕ: غَشَبٕ: He compelled such a one by force to do the thing.
(act. part): One who takes things by force or unjustly and wrongfully.

**غِضَبَ**
[aor. and inf. noun **غِضَب** (past) and **غَضِبَ أَلْتَمَعْ** [ **غَضَب** (past) and **غَضِبَ أَلْتَمَعْ** ] : His throat became choked or obstructed by food. **غَضَبَ بِالْقَبْضَة** : He was or became choked with wrath. **غَضِبَ الْمَجَلَّةَ بِالْخِزْمَة** : The sitting-place became choked by its people. **غَضِبَ** : He became grieved or disquieted in mind. **غَضَب** : 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. **غَضِبَ الْمُوْت** : The chokings of death; agonies of death; the death-rattles. **وَطِعَ أَنَا ذَا غَضِبَ** : And a food that chokes (73:14).

**غِضَبَ**
[aor. inf. noun **غِضَبَ الْغَضَب** [ **غِضَب** (past) and **غَضِبَ أَلْتَمَعْ** ] : He cut off the branch; he drew the branch towards him. **غِضَبَ الْحَرْي** : He took the thing. **غَضِبَ فَلَانًا عَنْ حَاجِبِه** : He turned away such a one from the object of his want. **غَضِبَ** : A branch from the stem of a tree.

**غِضَبَ**
[aor. inf. noun **غِضَب** [ **غِضَب** (past) and **غَضِبَ أَلْتَمَعْ** ] : 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. **قَلْ لِلْمُؤْمِنِينَ غَضِبَ أَصْبَاهُمْ** : Say to the believing men that they restrain their eyes. **قَلْ لِلْمُؤْمِنَاتِ غَضِبَ أَصْبَاهُنْ** : And say to the believing women that they restrain their eyes. **غَصَبَ صَوْتَهُ** : He lowered his voice. **غَصَبَ أصِبَائِهِمْ** : They lower their voices (49:4). **غَصَبَ مِنْ صَوْتِه** : And lower thy voice (31:20). **غَصَبَ مِنْهُ** : He detracted from his reputation. **غَصَبَ** : He diminished it or made it defective or deficient. **غَصَبَ مَمَّا غَصَبْتُ فِي نَفْسِي** : I have not deprived thee or defrauded thee of any taking. **غَصَبَ الْغَضَب** : He broke the branch but did not break it thoroughly. **غَصَب** also means, it was or became fresh, juicy, soppy.

**غِضَبَ**
[aor. inf. noun **غِضَب** [ **غِضَب** (past) and **غَضِبَ أَلْتَمَعْ** ] : He was angry with him and wanted to take revenge from him. **غَضِبَ اللَّه عَلَيْه** : Allah will be wroth with him (4:94). **غِضَب** is a passion accompanied by an eagerness to take revenge, while **الْغِضَب** is
accompanied by despair of obtaining it. غضب عليه: He was angry with another person for his sake. غضب في الله: He was angry for the sake of God. غضب من لا شيء: He was angry for nothing. غضب: Anger, wrath. Syn with غضب. For difference between غضب and غضب see under غضب: Punishment and wrath (7:72). غضبان (act. part): Angry, wrathful, or quickly and soon angry. الغضبان عليهم: غضبان أسفا: Indignant and grieved. The difference, according to some authorities, between غضبان and الغضبان is that whereas the first means anger with anything reparable and the latter means pain on account of anything irreparable. غاضب: He made him angry, the latter also making him angry; he broke off from him or quitted him in anger or enmity. (pass. part.): An object of anger (1:7).

غطش [aor. غطش] غطش الليل: The night became dark. غطش ليلها: He (God) has made its night dark. (79:30). غطش: He entered upon the darkness of the night.

غطا [aor. غطا] غطاء and غطا الماء: He or it covered or concealed the thing and came upon or over it. غطاء: A cover or covering i.e. a thing by or with which a thing or person is covered; metaphorically used, it means ignorance. غطا: غطاء عن ذكرى: Under a cover so as not to heed My warning (18:102).

غفر [aor. غفر] غفرة: He covered, veiled, concealed or hid the thing. غفر السناب بالحصب: He covered or concealed the white hair with dye. غفر المناع: غفرة ذية: غفران (inf. noun غفرة and مغفرة) غفران: He (God) covered up his sin, forgave or pardoned it. غفران: غفرة الأمر: غفران: He (God) covered up his sin, forgave or pardoned it. غفران: He rectified or reformed the affair. مغفرة on the part of God signify the protection and preservation of a man from the punishment of his sin. فغفرلة: So He forgave him (28:17). يغفر لكم: 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 واستفق (63) and 12:30 غفر 6:30 and 6:111 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: Verily, God is Most Forgiving and Merciful 2:174. غفور مغفرة لمن تاب: I am Very Forgiving to those who repent 20:83. غفور: The Forgiver of sins. غفورين (plural) 7:156. غفرناك: We implore Thy forgiveness 2:286. غفور: Forgiveness from their Lord 3:137. استغفر: Asking for forgiveness. وما كان استغفاره: And Abraham's asking forgiveness 9:114. استغفرون. (act. part.) from 6:132  and (12:4). غفرون: And they ask forgiveness in the latter part of the night 3:18. غافر: Helmet, غفارة: Cloth worn beneath the veil to keep it clean.

[619] غَفَر [aor. inf. noun غفر and غفر and غفر] : 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. غفر: He concealed the thing. غفرون عن أسئلته: That you be neglectful of your arms 4:103. غافر: He made him to be unmindful, neglectful of it; he lighted on him, he (the latter) being unmindful (غافر); he called him غافر i.e. unmindful; he asked him respecting a thing in the time of his occupation, not waiting for the time of his freedom therefrom. غافر: Whose heart We have made heedless of Our remembrance 18:29. غافر (act. part.): Unmindful, neglectful, forgetful; sometimes intentionally neglecting. لا تغفر الله غافرأ: Do not think that Allah is unmindful or unaware ...... (14:43). غافرون (plural) 6:132 and (12:4). غفارة: Heedlessness, 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. في
In a state of unmindfulness, want of requisite knowledge (19:40). In consequence of unmindfulness. (feminine of غفلة and غافلة plural): Unaware (of what the mischief-mongers do) believing woman (24:24).

[...] It entered into a thing. The water ran amid the trees. His eyes deviated from the right direction. (inf. nouns غفلة and غفل). He took the thing and hid it amid his foot; he stole and was unfaithful in respect of a thing privily. (inf. noun غفل). 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 غفل (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. Their hands shall be tied or prevented from spending (5:65). Tied up. لا: Do not keep thy hand chained to thy neck; do not withhold thy hand from spending (17:30) (said of a man): He was or became vehemently thirsty. : 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. (said of a man): He was or became vehemently thirsty. : 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.
inf. noun غلب and غلبت and غلبة and غلبة 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.

غلبت عليه نفسه: He forced him against his will.

غلب عليه فلان الكرم: Generosity was or became the predominant quality of such a one.

غلبت فئة كبيرة: He exceeded him in fear.

غلب على أفرادهم (2:250): Our wickedness overcame us who won their point; who prevailed in their affair (18:22).

غلبة: 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.

غلب After their being conquered (30:4) (act. part.): Winner; conqueror. رجل غلب: A man who overcomes, conquers, masters, surpasses. فلا غلبت لكم: No one can conquer you (3:161). غاليون غالبيون: Most probably. الأغلب: More and most overcoming, conquering. Its feminine is غلبة which is plural of غلب.

غلبة: A most overcoming or mighty tribe.

غلال: A walled garden or garden of tangled and luxuriant or abundant, dense trees or of compact, dense trees. حدادة غلابة: Thickly or densely planted gardens (80:31).

غلول: The lion.

غلول: One conquered, subdued, overcome.

غلول: I am conquered, vanquished (54:11).

غلط [aor. and aor. inf. noun غلط and غلط and غلطة and غلطة]. غلط : It was or became thick, gross, big, coarse as also غلط : The seed-produce became thick, strong or well-grown and thick (cont. to دين and رق and دين). غلط: Then it becomes thick and stands firm (48:30): غلط: 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 غلط i.e. rough; coarse, rude; hard; evil
in disposition; ill-natured. Said of an affair, the word means, it became hard or difficult and said of a crime, meaning it was gross or great. غلظة : Be hard on them (66:10).

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 غلظة i.e. thickness, grossness, bigness and coarseness; rudeness, roughness, hardness; evilness in disposition, ill-nature. رجل فيه غلظة : A man in whom is rudeness, hardness, coarseness or roughness.

They should find hardness in you (9:123). غلظة القلب : Hard-hearted; ill-natured; evil in disposition (3:160); When used about an affair, غلظة means, hard and difficult; when used about punishment, it means vehement or severe or extremely painful. عذاب غلظة (11:59); When used about compact or covenant, it means, strong, confirmed or ratified. مياء غلظة (4:22); when used about water, it means bitter. غلظة is plural.

غلق [aor. and inf. noun غلق] : He covered the thing; he put it into a غلاف i.e. a receptacle used as a repository; a covering. The غلاف of a sword is its scabbard or sheath; a case. غلاف القلب : The pericardium. غلاف غلاف : Enclosed in a غلاف: 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 غلاف i.e. covered from hearing and accepting the truth. غلقت القلب : Also means, a heart which is a store-house of knowledge. غلقت (plural of غلاف). غلقت : Our hearts are wrapped in covers; our hearts are store-houses of knowledge (2:89).

غلق [aor. and inf. noun غلق] : He went far into the land. غلق الباب أو غلق : He closed, shut the door; he bolted or locked it. وغلقت الأبواب : And she bolted the doors (12:24).

علم [aor. inf. noun علم] : He was or became vehemently affected with lust or carnal desire or became overcome thereby. علم الشراب : 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 youth, i.e. young manhood.

Exceeding of the prescribed limit.

When they met a young boy (18:75).

(plural of غلام) : Young boys or youths (52:25).

[aror. inf. noun غلَى] غلَى فِي الْأَمْرَ : He exceeded the proper limit in the affair.

[aror. inf. noun غُلِبَ] غُلِبَ فِي الْأَمْرَ : He acted or behaved with forced strictness or rigour in religion so that he exceeded the proper limit.

[aror. inf. noun غَلَبَ] غَلَبَ : Do not exceed the proper limits in your religion (4:172).

(plural of غلَى) : Young boys or youths (52:25).

[aror. inf. noun غَلَى] غَلَى الْقَبْدُ : The cooking-pot boiled.

[aror. inf. noun غَلِبَ] غَلِبَ : The man became vehemently angry.


[aror. inf. noun غَلَبَ] غَلَبَ : It will boil in (their) bellies like the boiling of scalding water (44:47).

[aror. inf. noun غَمَّ] غَمَّ : He covered, veiled or concealed it.

[aror. inf. noun غَمٰثَ] غَمٰثَ : The new moon was veiled to the people by clouds or otherwise.

[aror. inf. noun غَمَّ] غَمَّ : The information was confused, dubious or vague to him so as to be difficult to be understood.

[aror. inf. noun غَمَّ] غَمَّ : It grieved him.

[aror. inf. noun غَمَّ] غَمَّ : The thing rose above the thing.

[aror. inf. noun غَمَّ] غَمَّ : Grief so called because it covers or veils happiness; gloominess of mind; distress etc. syn. with حزن and كرَبْ (plural غَمَّاء). (plural غَمْئِ) : We delivered him from grief or distress (21:89).

[aror. inf. noun غَمَّ] غَمَّ : Perplexity and confusedness.

[aror. inf. noun غَمَّ] غَمَّ : He is in a state of perplexity and darkness in respect of his affair.

[aror. inf. noun غَمَّ] غَمَّ : A dubious, confused or vague case or affair.

[aror. inf. noun غَمَّ] غَمَّ : Then let not your course of action be obscure to you (10:72).


[aror. inf. noun غَمَّ] غَمَّ : Clouds or white clouds or thin clouds.

[aror. inf. noun غَمَّ] غَمَّ : Hail or hailstones.

(aor. inf. noun and ʿūmara ʿalay): His breast became filled with hatred and enmity against me.

[inf. noun ʿūmara ʿalay]: The water was or became abundant (inf. noun ʿūmara ʿalay and ʿūmara ʿalay).

[inf. noun ʿūmara ʿalay]: The water was or became abundant (inf. noun ʿūmara ʿalay and ʿūmara ʿalay). The man was ignorant or inexperienced in affair. He fainted or swooned.

[inf. noun ʿūmara ʿalay]: Water that rises above the stature of a man; ʿūmara ʿalay: Submerging flood of ignorance; in error, obstinacy and perplexity; in overwhelming heedlessness or in ignorance; ʿūmara ʿalay 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). ʿūmara ʿalay: The fiery depths of Hell. ʿūmara ʿalay: The rigours of war. ʿūmara ʿalay: The rigours, agonies of death (7:94).

[inf. noun ʿūmara ʿalay]: 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.

[inf. noun ʿūmara ʿalay]: 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. Otherwise that you connive at it (unless you have the price lowered) (2:268).

[inf. noun ʿūmara ʿalay] and ʿūmara ʿalay aor. inf. noun ʿūmara ʿalay: The speech was not plain or perspicuous, was obscure or abstruse. ʿūmara ʿalay: He went away into the land and disappeared. ʿūmara ʿalay: He closed his eyes. He connived at it. ʿūmara ʿalay: He demanded a lowering of the price of the commodity on account of its badness. ʿūmara ʿalay: 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 غنم. The dual غنماً is used as meaning two flocks or herds of sheep or of goats or of both together. The plurals are غنّم and غِنَم. Sometimes used to mean flocks or herds of غنم:

And of the oxen and the sheep and goats (6:147). غنم، غنم:

Spoil, booty or plunder; the acquisition of a thing without difficulty or inconvenience. The plural of غنّم is غِنَم™ and that of غنم is غَنْم™: God has promised you great spoils (48:21). For difference between غنّم™ غِنَم™ See under غنم.

[anor. inf. noun غنّي: The man married. غنّي بالمكان: He lived in the place. غنّي بمكان كذا: He dwelt long in such a place satisfied therewith so as to be in no need of any other. كأن غنّي: As if they had never dwelt therein (11:69). غنّي قلّان: (11:69) غنّي: He lived. Syn. كأن لم نفعل بالظلم. عاش: As if nothing was in existence yesterday or the day before (10:25) غنّي: inf. noun and غنّي غنّة and غنّة: He was or became free from want; he was in a state of content or sufficiency; he was rich or wealthy. غنّة being the contr. of غنّر and syn. with غنّة: He was satisfied or content with the thing so as to be in no need of another thing. غنّة: He rendered him free from want or possessed of wealth or rich; he enriched him. فسّوف يغنيكم الله: Allah will enrich you (9:28). ما أغنى شيءًا: It will not benefit or profit. ولائي من الله: Nor profit or protect from the flame (77:32). ما يغنى عنك كذا: This does not suffice, satisfy thee or stand thee in good stead or serve thee and avail thee or profit thee. ما أُغَنْي غنيًّا مالًا: My wealth has been of no avail to me (69:29). غني: concern that will make him indifferent to others (80:38). أُغِيَغَنْي كذا: 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). غني: He was indifferent to him. غني عن: Who is indifferent; who is free from any need (80:6). غني: He was indifferent, independent, free from want. غني (act. part. from غنم.
Æøßôoø : Free from want; in a state of sufficiency or content; rich; wealthy.  
(Æøßôoø) : If he is free from want or is rich (4:136).  
(Æøßôoø) : One of the attributes of God meaning the Independent of all; Self-Sufficient (22:65).  
Æøßôoø : Plural of which is act. part. from : A man or persons sufficing or satisfying, availing or useful or beneficial.

If he is free from want or is rich (4:136).

Æøßôoø : Can you not avail us aught ...... (14:22).

Æøßôoø : A man or persons sufficing or satisfying, availing or useful or beneficial.

Adam did not observe the commandment of his Lord, so his life became unpleasant (20:122).

If Allah intends to punish you for your going astray and to destroy you (11:35).

Æøßôoø : Error; deviation from the right course; state of perdition; punishment for going astray; the recompense of error or deviation from the right course etc.  
Æøßôoø : They will meet with destruction (19:60).

Right has become distinct from error or wrong (2:257).

[Æøßôoø and Æøßôoø] (plurals): Those who have gone astray (26:92).  
Æøßôoø : The son of fornication or adultery.

Æøßôoø : He helped, aided or succoured him; He (God) removed from him trouble.

Æøßôoø : The rain gave us relief.
They shall be helped with water like molten lead (12:50).

He sought, implored, demanded or desired his aid, succour or help (18:30).

When you implored the assistance of your Lord (8:10).

A cry for aid, help or succour.

Who dived in the sea for his sake (21:83).

A tall woman. Headache or intoxication; privation of the intellectual faculties; distress, trouble or molestation, unfaithfulness.

Who dived in the sea for his sake (21:83).

A tall woman. Headache or intoxication; privation of the intellectual faculties; distress, trouble or molestation, unfaithfulness.

Who dived in the sea for his sake (21:83).
When the two armies met.

When the two were in the cave (9:40).

Place of refuge or caves (9:57).

The bottom or lowest part of anything.

He is a sea whereof the bottom cannot be fathomed.

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.

Or its water will become sunk into the earth (18:42).

He made a sudden raid upon the enemy.

He came to the people to help them.

The horse ran vehemently and was quick in sudden attack.

A horse swift or vehement in running (feminine مَحِيطَة). Horses making a sudden attack upon the enemy; horses urging themselves against a people.

He made his eyes to sink.

It or he entered into the thing.

He dug the pit.

A wide, depressed piece of ground but not much pressed; a place in which one satisfies one's want of nature, the custom being to do so in a depressed place where one is concealed.

He satisfied a want of nature, voided excrement.

Means, human excrement or ordure because they used to cast it away in a or because they used to go thither to satisfy a want of nature (4:44).

He or it was or became absent from him or distant or remote from him, or hidden or concealed from him, or absent from the range, or beyond the reach of mental perception.

also said of the mind, meaning: It was or became absent.

The man journeyed and went far away.

The sun set.

The thing became hidden in the thing or
concealed in it. **غيب** : 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 الغيب** : The Knower of the Unseen (9:105).  
**رجم** : They fear their Lord in secret (21:50).  
**الغيب** : He said conjecturally without evidence and without proof.  
**الغيب** : Guessing at random (18:23).  
**الغيب** : They are uttering conjectures (34:54).  
I am not or was not unfaithful to him in his absence (12:53).  
Doubt or a doubting; a place such that one knows not what is behind it; a low or depressed place in the ground.  
**سمع عن من** : I heard a voice from behind a place that I saw not.  
**وراء الغيب** (plural).  
**عالم الغيب** : The Knower of the Secrets (5:147).  
**غيبة** and **غيب** : 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.  
**في غيبة الجيب** : In the bottom of a deep well (12:11).  
**غاب** (act. part.): Absent, distant or remote; hidden, concealed; beyond the range or reach of mental perception.  
**غاب** and **غابات** (plural) (7:8).  
**غابات** and **غابات** (feminine of **غاب**).  
**وما من غابات في السماء** (غابت) : And there is nothing hidden in the heaven (27:76).  
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.  
**ولكما غبب معكم يغصا** : Nor backbite one another (49:13).

**غات** [aor. **اغت** inf. noun **اغتى** ] : God watered the country with rain.  
**辐ت الله البلاد** : God sent down rain upon us.  
**辐ت** : In which people will have rain (12:50).  
**辐ت** is also passive aorist from **辐ت**. See also under No. 1108.  
**辐ت** : Rain; herbage which grows by means of the water of rain; clouds (31:35; 42:29; 57:21).
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 (35:38).

Of water not altered in taste or colour (47:16).

Etcetera. It is also used in the sense of Not created. It is also used in the sense of and then it is in the accusative case. i.e. Not transgressing the proper limits (2:174). It is also used as an exceptive in the sense of meaning except, save, but. There is no God but Allah. It is often used with a preposition. Without reckoning (2:213).

Without any disease (20:23).

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.
: He restrained or stopped his tears. 

: And what the wombs diminish (13:9).

: And the water was made to subside or decrease (11:45).

[aor. inf. noun غَاطِل. غَاطِل : 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. (inf. noun غَاطِل. غَاطِل : They will hear its raging (25:13).}

: Anger; wrath; rage, syn. غضب. 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. غاططون (plural). 

: And they have enraged us (26:56).
20

باب الفاء

ف

Fā

Numerical Value = 80
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 "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 "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. 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. Now by Thy Lord:

He or it hit, struck, smote or hurt his \( قَلْبٌ \) 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. قَلْبٌ. Most scholars make a distinction between قَلْبٌ and قَلْبٌ; 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 غَصَّة or the middle thereof or the interior thereof. We may strengthen thy heart therewith (25:33); the mind or intellect.

The mind i.e. the mind did not deem improbable what he saw (53:12). I.q. ذَكَاءُ i.e. sharpness or acuteness of the mind. His mind or
intellect or courage fled. The eyes and the hearts (16:79). (see 1242).

قَلَأٍ [aor. inf. noun قَلَأٍ and قَلَأَ]قَلَأٍ رَآْسُهُ [plural]. : I split his head with the sword. قَلَأْتُ الْقُدُحَ : I split or cracked the bowl. قَلَأْتُ الْقُدُحَ : I struck him with the stick. قَلَأٍ and قَلَأَ both signify the act of striking and the act of splitting. ُقَلَأٍ : A party, a distinct body or a company of men; syn. ُقَلَأٍ or ُقَلَأٍ or ُقَلَأٍ (plural ُقَلَأٍ). ُقَلَأٍ : One company or body of men fighting in the cause of God.

See also under قَلَأٍ.

قَنَأٍ [aor. inf. noun قَنَأٍ and قَنَأَ]قَنَأٍ (aor. قَنَأٍ and قَنَأَ) : I extinguished the fire.

قَفَحَ [aor. inf. noun قَفَحَ]قَفَحَ الْبَابَ : He opened the door. إذا قَفَحَ : So We opened the gates of heaven (54:12). قَفَحَتْ الْبَابَ السَّمَاءَ : When Gog and Magog are let loose (21:97). قَفَحَتْ الْبَابَ السَّمَاءَ : I opened the doors. This verb with تَمْسِدَةٍ is used to denote multiplicity of the object and for intensification. لا قَفَحُ لَهُمْ الْبَابَ السَّمَاءَ : The gates of the heaven will not be opened to them (7:41). قَفَحَ الْبَابَ : I opened the door. قَفَحَ الفَنَاءَ : I opened the conduit (in order that the water might run and irrigate the seed-produce).

قَفَحَ الْبَلَادَ : He took, won or conquered the country by force. قَفَحَ المُسَكِّنُ : He made clear or explained what was dubious or confused.

قَفَحَ عَلَيْهِ بِكَذَا : He informed him of it or acquainted him with it. قَفَحَ عَلَيْهِ بِكَذَا : Of what Allah has unfolded to you or disclosed to you (2:77). قَفَحَ سَرَّهُ عَلَيْهِ : He disclosed his secret to him. قَفَحَ اللهُ عَلَيْهِ فَلَانٍ : God helped, aided him on such a one. قَفَحَ بِنَانُ : He judged between them. قَفَحَ بِنَانُ : O our Lord, decide or judge between us (7:90).
sought that the door may be opened. 

قُرِّرَ فَفَتَحُوْا فَقَدْ جَاءَ حُمَّ الْفَتَحُوْ (8:20): They desired or sought victory over the disbelievers

فَتَحَ: Victory; conquest of a country; (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).

فَتَحَ: Aid against the enemy; means of subsistence with which God gives aid; the first of any rain. 

فَتَحَةُ الْكِتَابُ: The commencement or first part of a thing. 

فَتَحَةُ الْقُرْآنِ (singular is قُرْآنٌ) and مَفَاثَحٌ (singular is مَفَاثِحٌ): Keys. مَفَاثِحٌ also means a conduit of water. مَفَاثِحٌ: I have been given the keys of words. 

فَتَحَهُ: And with Him are the keys or treasures of the unseen (6:60) مَفَاثِحٌ is also the plural of مَفَاثِحٌ which means a place to which things are kept or laid up i.e. فَتَحَهُ. فَتَحَهُ: 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).

فَتَحَهُ: With their gates thrown open to them (38:51). 

فَتَحَرَ: The thing remitted or became allayed or still after vehemence. 

فَتَحَرَ: He flagged or became remiss or languid in his work or labour. 

فَتَحَرَ: The heat remitted or abated after vehemence. 

فَتَحَرَ: His body became lax in the joints and weak. 

فَتَحَرَ: 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. 

قُرِّرَ: After a cessation of Messengers or interval between Prophets (5:20).
[aor. inf. noun فَتَنْةُ. فَتَنَّهُ: He twisted it as one twists a rope or wick. فَتَنَّهُ: A man firm in respect of make. رَجَلُ مَعَكَمُ الْفَتَنُّ: He turned him from the object of his want. فَتَنَّهُ: 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. مَا أَغْيَى ْعَنْهُ فَتِيَالُ: I donot or cannot avail him a whit. فَتَنُّهُ: They will not be harmed a whit (4:50).]

[ao. inf. noun فَتَنُّ. فَتَنُّ: He burned it. فَتَنُّ: On the day when they shall be burned with the Fire (51:14). This is said to be the primary signification of the verb. فَتَنُّ: The goldsmith melted the gold in the crucible to distinguish the bad from the good and to test its genuineness. According to Imam Raghib, فَتَنُّ 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. إنَّ الْذِّئَبَ فَتَنَّا الْمُومِئِينَ: means, those who burned, slew or caused the believers to fall into hardship (85:11). فَتَنُّ: 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. فَتَنُّ: You put yourselves into distress, hardship (57:15). وَهُمْ لَا يَفْتَنُونَ: And they will not be tested, tried or persecuted (29:3). فَتَنُّ فَلَانَة: He led astray such a one. فَتَنُّ: He prevented him from holding his views. فَتَنُّ: He made him turn from or quit the position in which he was; he made him turn from the right course. إنَّ كَآذَّانَ لَفِي فُوْتُكَ عَنِ اللَّهِ أَوْحِيْناً إِلَيْكَ: 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). فَتَنُّ: He intended or desired to commit fornication with women. فَتَنُّ: She captivated his heart. فَتَنُّ: Wealth attracted men to it. فَتَنُّ: He fell into trial or affliction (intransitive). فَتَنُّ: It tempted or seduced him. فَتَنُّ: He was made to decline from the right course in his religion. قدَ فَتَنَّ فَرَّمَكَ: فَتَنُّ = فَتَنُّ: 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, 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).

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.

He said to his servants (12:63).
When the youngmen took refuge in the cave (18:11). A female slave or female servant. And do not compel your female slaves or maids (24:34).


Fajr [aor. inf. noun فِجْرٍ] : 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. Fajr أَلْمَاءٌ [aor. inf. noun فِجْرٍ] : He opened a way or passage for water to flow forth (as also Fajr أَلْمَاءٌ with intensive signification to denote muchness or frequency of the action or its application to many objects). Fajr طبيعي للماء : Until thou cause a spring to gush forth for us from the earth (17:91). Fajr الله الماء : And We have caused springs to gush forth therein (36:35). Fajr الله الفجر : God made manifest the dawn. Fajr بيني وبين : They made it gush forth, a forceful gushing forth (76:7). Fajr الماء : The water flowed. Fajr من النهار : Streams will flow or gush forth from it (2:75) and Fajr الماء means the same. Fajr المنارة : And there gushed forth from it (2: 61). Fajr : Dawn. Fajr لقاء الفجر : Till the rising of the dawn (97:6); day-break; the light of morning; the time of the Fajr والمصلى : Fajr (aor. inf. noun فِجْرٍ) : He or it declined or deviated from the truth as also Fajr : 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. Fajr ونFFE : He disobeyed him; he opposed him; he disbeliefd (as also Fajr) syn. Fajب : He disbelieved in it Fajب عَلَى أَمَامَهُ : That he may continue to do evil deeds in front of him (75:6). Fajر : He
did an action inducing doubt; he committed adultery or fornication.

The woman committed adultery; he pursued a rash course and went away, not caring whither.

Their state of affairs became bad. He became dim in his sight. He became free from his disease.

(act. part.): One deviating from the right course; a liar; a sinner or immoral man; transgressor; disbeliever; disobedient; fornicator or adulterer; enchanter.

A false oath.

They will not give birth but to a sinner.

Shall We treat the righteous like the wicked?

They are the ones that disbelieved and were wicked.

Evil, wicked, immorality etc.

Its way of evil and of good.

He opened the door.

He parted his legs wide.

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.

And they are in a wide, depressed space.

It (a thing or anything) was or became excessive, immoderate or exorbitant.

The affair was or became foul, evil, gross, lewd, obscene, or it became excessively so, (as also).

The woman became ugly and old.

He vied with him or strove to surpass him in foul or obscene speech etc.

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.

When they commit a foul deed (plural) (3:136).

Besides all the meanings of it particularly signifies niggardliness, tenacious or avarice in the payment of the poor-rate, or abstaining altogether from paying it.
فَخْرُ [aor. inf. noun فَخْرٌ and فَخَرَ 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 فَخْرٌ: [aor. inf. noun فَخْرٌ]. فَخَرَ: [aor. inf noun فَخْرٌ]: He manified himself by boasting. فَخْرٌ: [inf. noun فَخْرٌ]: He disdained or scorned. فَخَرَوا: [inf. noun فَخْرٌ]: They vied with one another in i.e. in boasting etc. فَخْرٌ: A source of boasting among yourselves (57:21). فَخَرَ (inf. nouns are فَخَرَ etc.): He manifested himself by boasting.

فَرَّ [aor. inf. noun فَرَّ and فَرَرَ and فَرْرُ and مُفْرَرٌ: [aor. inf noun فَرَّ]: He fled or he turned away or aside to elude and fled from a thing that he feared. فَرَّ: On the day when a man will flee from ...... فَرَرَ: 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).

Fleeing away: a time and a place of fleeing. Whither to flee (75:11)?

Fleeing away; a time and a place of fleeing. A place of fleeing.

Fleeing away will be of no avail to you (33:17).

The water was or became sweet or very sweet. He committed adultery or fornication, syn. he became weak in his intellect after having possessed ample intelligence. (applied to water): Sweet or most sweet or that subdues thirst by its excessive sweetness.

We gave you sweet water to drink (77:28).

He ripped the (receptacle made of palm-leaves for dates) and then scattered its contents entirely.

The people became scattered. Faeces: 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 opened the thing so as to form a gap or breach. He opened the door. When the heaven is rent asunder or opened up (77:10). May God remove thy grief.

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. And who guarded her chastity or private parts (21:92).

He rejoiced; was joyful, glad or happy. He was happy or glad by reason of it. 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). 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 فرّحٌ and فرجّينَ and فرجّونَ are plurals (9:50; 28:77).

فرّدَ: He or it was or became single, sole, or one and no more. فرّدَ and فرّدَ: He was or became alone; independent of others; without anyone to share with him in the affair. فرّدَ: Single; sole; only; one and no more; a single person or thing. فرّدَ also signifies one side of a jaw. فرّدَ: 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. فرّادًا and فرّادٍ are plurals. عددَتُ الفرّادَمَ أفرادًا: I counted the dirhems one by one. فرّدَ: You come to Us one by one (6:95).

فرّشَ: He spread the thing. فرّشَ: He spread for such a one a carpet. فرّشَ: He spread the house with carpets etc. فرّشَ: The man lied. فرّشَ: The vegetation spread on the earth. فرّشَ: And the earth We have spread out (51:49). فرّشَ: 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. فرّشَ: 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. فرّشَ: He (God) made the earth a bed for you (2:23). فرّشَ: Scattered moths (101:5). فرّشَ also signifies a high-witted man. فرَّاشَة: Moths and the like that fly into the flame of a lamp; butterflies; young locusts when their wings grow and they spread them forth. فرَّاشة also signifies a high-witted man. فرَّاشة: Reclining on couches, beds (or carpets) (55:55). Exalted couches or noble spouses (56:35). 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. حمولة و فرض: Some for burden and some for slaughter (6:143).

فرضَة: [aor. فرض inf. noun فرضة] He made a mark or a notch or a cut or an incision in it. فرض: He made a thing i.e. statute or ordinance obligatory or incumbent by a known decree. فرضة: 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. فرض: And whoever determines the performance of Pilgrimage therein (2:198). Fرض also means, he decreed or adjudged a thing as for instance, expenses etc. فرضَة: Then half of what you have settled or adjudged as expenses (2:238). Fرض: 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). فرضَة: You have appointed or apportioned or settled for them a dowry (2:238). فرض: 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. فرض: He (God) has made the teaching of the Qur'an obligatory upon thee (28:86). فرض: Apportioned; appointed; determined or defined or limited as to time or otherwise. فرضة: A fixed portion (4:119). فرضة: An obligatory statute or ordinance of God. فرض: 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. قد: فرضَة: 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.

[ar. inf. noun] He preceded or had priority or precedence of him (as also aor. جرفط منته). 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; 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). He exceeded the due or legitimate bounds or just limits or acted extravagantly in the affair; 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. He praised him immoderately. (inf. noun مفرطون) (plural of جرفط) 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 (أفرط plural).

[ar. inf. noun] 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. فَرَّقَ رَأْسَهُ: He descended into the valley. فَرَّقَ الْوَادِيَ: I smote his head. فَرَّقَ بَيْنَهُم: He effected reconciliation between them by intervening as a barrier between them; he interposed or made a separation between them. (inf. noun فَرَّقُ شَعْرُهُ): His hair became abundant. فَرَّقَ أَضْفَانَ السَّحْرُ: The branches of the tree became abundant. فَرَّقَ: The uppermost part of anything; فَرَّقُ (فَرْقُ 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. فَرَّقَهَا فِي الْسَّمَاءِ: Its branches reach into heaven (14:25). فَرَّقَ الْقُوْمُ: Hair of the woman. فَرَّقَ الْمُرَأَةِ: Noble or eminent man of the people; a valley branching off; a channel in which water runs to the i.e. valley.

[ar. and فَرَّقَ and فَرَّقَ and فَرَّقَ aor. inf. noun فَرَّقُ and فَرَّقُ فَرَّقَ فَرَّقَ (فرِّقَ فِي مَنِ الْعَمَل): He was or became free from business or occupation; he became unoccupied or at leisure. فَرَّقَ لَهُ وَإِلَيْهِ: He made him or it his exclusive object to which he directed kindly. فَرَّقَ: When thou art free (94:8). فَرَّقَ لِكَمْ أُبَيْنَ الْقَلاَنِ: We shall direct our attention to you or apply ourselves exclusively to you O ye two big groups (55:32). فَرَّقَ الرَّجُلُ: The man died. فَرَّقَ دَمَّهُ: His blood went unavenged. فَرَّقَ عَلَيْهِ الْمَاءُ: فَرَّقَ دَمَّهُ (فرِّقَ فِي مَنِ الْعَمَل) and فَرَّقَ (فَرِّقَ): He poured the water over it. فَرَّقَ: O our Lord, pour forth steadfastness upon us (2:251). فَرَّقَ: Empty, devoid or unoccupied (syn. فَرَّقَ الْمَهْيَأ). فَرَّقَ الْبَيْنَانَ: Empty vessel; free from business, care, anxiety; at leisure. فَرَّقَ أَمُوْسِى فَرَّقَ: 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).

[ar. and فَرَّقَ and فَرَّقَ inf. noun فَرَّقُ and فَرَّقَ فَرَّقَ فَرَّقَ the latter has a more intensive signification]. فَرَّقَ بَيْنَ الْمِسْتَهْيِينَ: 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 فَرَّقَ فَرَّقَ فَرَّقَ فَرَّقَ 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 فَرَّقَ is for
rectification and for vitiation.  

For it is when We divided the sea for you (2:51): He made the thing distinct or plain to him.  

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.  

In many cases it is made distinct every firm decree or is decided (44:5): He feared, or was frightened.  

He was afraid of him.  

They are a timorous people (9:56): He separated it into several or many parts or portions; disunited it, dispersed or dissipated it or did so much.  

He disorganized, disordered or unsettled the affair.  

They made dissension and disunion between man and his wife (2:103): We make no difference or distinction between any of them (2:137): In order to cause a division among believers (9:107) (Act. part. from feminine).  

He separated himself from him.  

Or you separate yourselves from them (65:3) (inf. noun from Separation): This is the parting of ways or point of separation between me and thee (18:79): It was or became separated into several parts or disunited; it became dispersed or dissipated.  

And they did not become separated or divided (42:15) (Act. part. from feminine and plural): A distinction or difference between two things; the line or division in the hair of the head.  

Then they distinguish fully (between what is right and wrong) (77:5): Those that distinguish between right and wrong.  

A piece or portion that is split from a thing; a great flock or herd of sheep or goats etc.; a set of boys.  

They are a bad set of boys; a mountain.  

And every part looked like a huge mountain (26:64): A party, section, portion, division, sect or distinct body of class
A party or a body of men, few or many. It is also used in the sense of a single man.

From every section of them (9:122).

A party in the Garden (42:8). (act. part. from فَرَقَ which is plural. 

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. (act. part. noun from فَرَقَ (plural): Exulting or rejoicing above measure; those who rejoice above measure and exult greatly and behave insolently.

He was or became skillful 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).

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.

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.

(Inf. noun): He forged or fabricated a lie. (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. (Inf. noun): 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).

(Inf. noun): 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
like as one says 

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.  

also signifies the seeking or demanding of aid or succour.  

He sought his aid or succour.  

: He aided or succoured the man.  

: He had recourse to him or it for refuge or protection.  

: He became roused from his sleep.  

: They will be secure from terror that day (27:90).  

: He was afraid of them (38:23).  

: Fear or fright; a fearful event.  

: They made a fearful event to befall him.  

: Fear or fright was removed from him.  

: Until when fear shall be removed from their hearts (34:24).

[as also ] : He made room or ample room for him.  

: The place was or became spacious, roomy, wide or ample.

: If there had been in them other gods besides Allah, then surely both would have gone to ruin (21:23).  

: The earth would have become filled with disorder (2:252).

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 

: He wasted the property.  

: When they enter a town, they
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 فساد) One who acts dishonestly, causes disorder or a wicked or evil man. فساد Allah knows the mischief-maker from the reformer (2:221). and are plurals of فساد. and فساد. and فساد. and فساد. Allah knows the mischief-maker from the reformer (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 صالح). A great disorder (8:74); drought, barrenness, dearth or scarcity of good. فساد فساد فساد: Corruption or scarcity of good or spiritual barrenness has appeared on land and sea (30:42).

فساَد [aor. and فساَد and فساَد inf. noun فساَد and فساَد inf. noun فساَد or فساَد: 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 تأويل الحي من الميت 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 تفسير 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).

فسق [aor. & inf. noun] : He departed from the command of his Lord or from obeying the command of God.

فسق وفسق [aor. & inf. noun] : He transgressed therein (17:17) (2:27 and 3:83). and فاسقون : Transgressor; sinful; disobedient. كمس كان فاسقا : Like one who is disobedient (32:19). فقس : Sin, transgression; departure from the way of truth; أنفسق : Surely, this is disobedience or sin or transgression (6:122). So it shall be disobedience on your part (2:283).

فسيل [aor. 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. : He was or became cowardly and weak or weak-hearted and flagging, remiss or languid and timorous in the time of fight or hardship.

فسيل [aor. & inf. noun] : He separated; he divided; he partitioned; he got separated; he went forth from. قلم فصل طالوت : When Talut went forth (2:250). فصل بين القوم : I made a division between the people.
The woman weaned her suckling.  

The deciding of litigation.  

Verily, thy Lord will decide or judge between them (32:26).  

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.  

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.
أَنْوَلُ الْيَكْتُبْ الْكِتَابَ مُفَضَّلًا : He has revealed to you the Book, clearly explained (6:115).
(feminine): Made clear or distinct etc.
إِبَاتُ مُفَضَّلَاتٍ : Signs made clear or clear Signs (7:134).

[...]øÝø}ø]øhøüøjø^høÚöÈøMLø$: He has revealed to you the Book, clearly explained (6:115).

$]øêºø]føëø$ : Signs made clear or clear
Signs (7:134).

$]øêºø]føëø$: He broke it without separating; he cracked it.
$]øêºø]føëø$: He cut the thing. (aor. inf. noun)

[...]øhøMLø]: It broke without becoming separated; it cracked; it opened so as to form a gap. (aor. inf. noun)

[...]øhøMLø]: Which will not break (2:257).

[...]øhøMLø]: He broke it or broke it asunder.
[...]øhøMLø]: He broke the seal and opened the letter. (aor. inf. noun)

[...]øhøMLø]: He destroyed the virginity. (aor. inf. noun)
[...]øhøMLø]: He distributed the property among the people.

[...]øhøMLø]: He poured out the water.
[...]øhøMLø]: He or it excelled him or it.

[...]øhøMLø]: He overcame him; surpassed him; or gained ascendancy over him in excellence or good quantity.

[...]øhøMLø]: 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.
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 wordفضلis generally, though not always spoken of such favours as pertain to worldly thing while رحمهis generally spoken of such acts of God's kindness or mercy as relate to religious or spiritual matters.فضلis, 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 theفضلof knowledge or science, and such as is discommended as theفضلof anger at that whereas it is not necessary; butفضلis more used in relation to that which is commended and the pluralفضلis more used in relation to that which is discommended.فضل: An excellence quality or a high degree in excellence (فضلplural).

He attributes to him an excellence distinguishing him from or above others or another; he judged him to be more excellent than another or others, or he made him to be so. والله فضل بكُم: And God has made some of you to excel some others (in ability, wealth, rank, station, goodness, power which are excellences that may be acquired) (16:72).

He distinguished him particularly by it i.e. a thing. فضل في المعاء: He gave to some more than to others. فضل عليه: He thought himself to be superior to him in or laid claim to excellence; he sought to have superiority over him; he gave him or favoured him with a thing. يزيد أن يفضل عليكم: He seeks to have or acquire superiority over you (23:25).

And greater in excellence (17:22).

فضل: The place was or became wide, spacious; the place was or became empty or void or vacant. فضل: He went forth or came to the. قاد فضلا يعوضكم: When one of you has been alone with the other; (= وصل: when one of you has come or betaken himself to the
other (4: 22). I acquainted him with the secret.

قَطْرُ [aor. and inf. noun [يُقْطَرُ] قَطْرٍ: It came forth; it clave the flesh and came forth. قَطْرَةٌ: He clove, split, rent or cracked it; قَطْرُ: Cleft, fissure i.e. flaw, fault, disorder; قَطْرٌ اللَّهُ: 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 قَطْرُ الْعَجْيِمَ: 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. : But Him Who has created me (43:28). Who created or originated the heavens and the earth (6:80). Dost thou see any flaw (67:4)? The nature in which Allah has created mankind (30:31). (act. part.) 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. خَلَقَةٌ. The Holy Prophet is reported to have said : 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 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). انْفَطَرَ: It became split, cleft, slit, rent or cracked. : When the heaven is cleft asunder (82:2). The heaven,
might well-nigh burst thereat (19:91). (act. part. from 
السما متفطر .) The heavens will be rent asunder (73:19).

فَطَ [aor. inf. noun فَطَ and فَطَعَة .] : He was or became such as is termed i.e. rough, coarse, rude, ill-mannered, etc. so as to be feared. فَطَ : 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. وَلَوْ كَتَبَ فَطَ : And if thou hadst been rough (3:160).

فَعَلَ [aor. inf. noun فَعَلَ and فَعَلَى is the subst. therefrom and according to some it has come to be known and used as inf. noun]. فَعَلَ : He did it. فَعَلَ بِهِ : When they do or commit a foul deed (7:29). فَعَلَ بِهِ : He did to him some thing; he dealt with him. فَعَلَ الله . (12:90). مَا فَعَلَتْ بِهِ : What you did to Joseph (12:90). فَعَلَ الله : May God do to him what He will do i.e. may God punish him. It is a form of imprecation. كَيْفَ فَعَلَتْ بِهِ : How we did or dealt with them i.e. punished them. فَعَلَ : Doing of a thing. وَأَوْحَا إِلَيْهِمْ فَعَلَ الحَيَاتُ : And We sent to them the revelation, enjoining the doing of good works (21:74). فَعَلَ : A deal or action. وَفَعَلْتُ فَعَلَتْ أَيْنَ فَعَلَتْ : And thou didst do thy deed which thou didst (26:20). فَعَلُّ (act. part) Doing and a doer. فَعَلُّ : (act. part) Doing and a doer. فَعَلُّ : I am going to do this (18:24). فَعَلُّ : Who give the Zakat or who do that which is good and righteous (23:5). فَعَلُّ : Intensive form of فَعَلُّ meaning one who does a thing intensively or is habituated, accustomed or want to do a thing or does it often and repeatedly. مَفْعَولُ فَعَلُّ : Doer of what He wills (85:17). مَفْعَولُ : A thing done or fulfilled. لَمْ يُبْرِدَ : The thing that was (decreed to be) done (8:43). وَكَانَ رَغِيْضاً مَفْعَولاً : And it was a promise that was as if already fulfilled or bound to be
fَقَدْ (fagged) (17:6).

fَقَدْ (fagged) fَقَدْ (Fagged) and fَقَدْ (Fagged) and fَقَدْ (Fagged) and fَقَدْ (Fagged): 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. اَلْجَمْعُ (الجَمْعُ) (الجَمْعُ) (الجَمْعُ)); but according to Imam Raghib fَقَدْ has a more special signification than اَلْجَمْعُ, this latter being the contrary of اَلْجَمْعُ whereas fَقَدْ 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.

ماَذَا (mazaa) : What is it that you have lost (12:72). mَلَوْنَ (maaloon): 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.

مَلَوْنَ (maaloon): I have not sought after him or it since I lost him or it.

فَقَرْ (fakr): He reviews the birds (27:21). مَلَوْنَ (maaloon) and مَلَوْنَ (maaloon) : Not found, lost, nonexistent. فَقَرْ (fakr) : A woman who has lost her husband or child or has died or one who marries after the death of her husband.

فَقَرْ (fakr) [aor. and fَقَرْ (fakr) बंधन fَقَرْ (fakr) fَقَرْ (Fapped) and fَقَرْ (Fapped) and fَقَرْ (Fapped) and fَقَرْ (Fapped) and fَقَرْ (Fapped) and fَقَرْ (Fapped) and fَقَرْ (Fapped) and fَقَرْ (Fapped) and fَقَرْ (Fapped)] : He dug a well to draw forth the water. fَقَرْ (Fapped) signifies the boring or perforating of beads for the purpose of stringing. fَقَرْ (Fapped) : I perforated or bored the beads. fَقَرْ (Fapped) also signifies the act of cleaving, slitting or rending. fَقَرْ (Fapped) : He made an incision in the nose of the camel. fَقَرْ (Fapped) also signifies: He stigmatized a man. fَقَرْ (Fapped) : He broke the vertebrate of his back. fَقَرْ (Fapped) : The calamity broke the vertebrate of his back. fَقَرْ (Fapped) and fَقَرْ (Fapped) and fَقَرْ (Fapped) (and fَقَرْ (Fapped) and fَقَرْ (Fapped) and fَقَرْ (Fapped) and fَقَرْ (Fapped) and fَقَرْ (Fapped)): He became poor and needy.fَقَرْ (Fapped) : He had a complaint of his vertebrate. fَقَرْ (Fapped) (and fَقَرْ (Fapped) and fَقَرْ (Fapped) and fَقَرْ (Fapped)): Poverty, want or need. (contrary of غَنِيّ (غنَى) (غنَى) (غنَى) (غنَى)): The state of a man when he has only what suffices for his household; signifies also anxiety; or disquietude or trouble of mind.

سَيَّاتٌ (sIyat): Satan promises you or threatens you with poverty (2:269). fَقَرْ (Fapped): 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
and a 根据有些人是前者意味着一个
个谁拥有仅仅是满足的需要和后者一个谁是相当
的贫穷。(4:7). 穷(2:274): An act that
breaks the vertebrae of the back; a back-breaking calamity.
He did to him that would break his back. A back-breaking calamity will befall him (75:26).

قَعُّ (نفَع) [aor. and inf. noun فَقَعُ (نفَع) and فَقَعْ (نفَع)] (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
youngman; (said of a man): He died from heat. فَقَعُ (said of a
man): He became red. فَقَعُ: Intensely yellow; red or intensely
red or, red free from an admixture of whiteness; purely red;
it is applied to white and to any other colour as signifying, free
from admixture (2:70).

قَعَطْ (نفَطَ) [aor. inf. noun قَعَطْ (نفَطَ) or قَعَطَ (نفَطَ) and قَعَطْ (نفَطَ) aor. inf. noun قَعَطْ (نفَطَ)]. قَعَطَ: He had or possessed understanding, knowledge and
intelligence, or he had or possessed knowledge of the law (syn.
لَيْقَعُوُا فَوْلَى (علم). They understand my speech (20:29).
For a people who understand (6:99). قَعَطَ: He learned
knowledge or science, or he applied himself to the acquisition
of knowledge. قَعَطْ (نفَطَ) (plural). قَعَطْ (نفَطَ): A stallion expert
in covering.

قَعَتْ (نفَتَ) [aor. inf. noun قَعَتْ (نفَتَ) or قَعَتْ (نفَتَ) and قَعَتْ (نفَتَ) aor. inf. noun قَعَتْ (نفَتَ)]. قَعَتْ: 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. قَعَتْ لَيْقَعُوُا فَوْلَى: He broke open or loosened the bond
or the seal. قَعَتْ: He dislocated the bone. قَعَتْ: He
redeemed the pledge. قَعَتْ (نفَتَ): He set free or liberated the
captive. : The freeing of a slave (90:14).

The thing became separated from another thing: He became released from his promise. He continued to do so or did not cease to do so. Would not desist ................. (98:2).

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: He reflected and calculated (74:19). They ponder over the creation of the heavens and the earth (3:192). (plural): Thought, consideration, employment of the mind upon a thing.

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. (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; He is one who delights in speaking evil of the people or in doing so in their absence. (plural). 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. (and are both plurals). Wherein they took delight or enjoyed plenty (44:28). Happy in their occupation (36:56). is also act. part. of . Fruit of any kind; sweetmeat (syn. ). is metonymically used as meaning the fire (the fruit of winter. . : Every kind of fruit in peace (44:56). (plural). And all kinds of fruits such as they will desire.
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.

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.) (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.  

أَغْوَدُ فَلَاقٍ : I seek refuge in the Lord of the dawn or the creation (113:2).  

فَلَاقٌ الأَضْحَاحٍ (act. part.).  

فَلَاقٌ : The Breaker of the dawn (6:97).  

فَلَاقٍ means, creator, cleaving or the cleaver of the dry grain.  

إِنَّ اللَّهَ فَلَاقٌ الْحَبْبَ وَالْنَّوْى : Verily, it is Allah Who causes the grain and the date-stones to cleave asunder or sprout (6:96).  

فَلَاقٌ الرَّأْسٍ: The middle of the head or the parting place of the hair.  

[ ]

فَلَكُكَ [aor. inf. noun فَلُكُكُ].  

فَلُكُكُ الوُجُّ فِي الْأَمْرِ: The girl became round in the breast or her breast became round.  

فَلُكُكُ الرَّجُلُ فِي الْأَمْرِ: The man persisted in the affair.  

فَلُكُكُ (plural): The place of the revolving of the stars; the vault of heaven; firmament; celestial sphere.  

فَلُكُتُ السَّمَاءِ: The north celestial pole; فَلُكُتُ 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 فِيْهِ فَلُكُتُ: All of them float in an orbit (36:41).  

فَلُكُتُ يَسْخَوْنُ: A ship or ships (singular and plural, masculine and feminine).  

وَيُبْصِرُ: And he was making the Ark (11:39).  

إِذْ أَتَى الْفَلُكُتُ: When he fled to the laden ship (37:141).  

فَلُكُتُ الْمَسْحُونُ: And you see the ships (35:13).  

فَلَانُ is a substitute for the proper name of a human being, each without ۰لَمْ أنَّ الْفَلَانِ: I had not taken such a one for a friend (25:29).  

فَقُنُ [aor. inf. noun فَقَنُ].  

فَقَنُ الْأَبْيَلُ: He drove away the camels.  

فَقَنُ الْعَلْوُ السَّاَبِقُ: He made the people to consist of different sorts, not of one tribe.  

فَقَنُ الْحَدِيثُ: He diversified the narrative.  

فَقَنُ رَأْبَةُ: He varied his opinion, not keeping steadily to one opinion.  

فَقَنُ الْمَتَنُ: A state of confusion or disorder.  

فَقُنُ: A sort or species or category or variety of a thing, a state or condition (syn. خَالِئ); a way or a
mode or manner; adornment; a wonderful thing or affair.

A branch of tree (syn. نثـِرْ نثـِرْ plural).

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.

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).

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 (نَفَأَ نَفَأَ and contr. of نَفَأَ), syn. فِئْ وَالْرَّجُل*. خَدَمَ : The man was or became extremely aged, or old and infirm (syn. هُرْمُ); he became on the verge of death by reason of extreme old age and infirmity.

(.act. part. noun of فِئْ) : 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).

He understood it; he knew it with the mind; he apprehended its meaning (syn. عَرَقَةُ بِالْقُلُوبِ and عِلْمَة and عَقْلَةَ).

He understood what he
said. فهم: He was or became فهم i.e. having much understanding. فهمت: I made him to understand or know a thing. فهمته: We made Solomon understand it or gave him the right understanding of the matter (21:80). فهم: Intensive epithet, كثير الفهم and فهمة is doubly intensive.

فَات [aor. inf. noun فات و فات the room originally signifying فات و فات i.e. the time of doing or performing it passed, elapsed or escaped, neglected by it without his doing or performing it. فات النَّيْم: 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. فات فات: Such a one preceded him or had precedence of him in such a thing. فات النَّيْم: He passed the thing, went beyond it. فات فات: And if any of your wives goes away (60:12). فات: You might not grieve for what escaped you (3:154). فات: To pass away; escape; fail to reach; get beforehand with; leave behind. فات: Beyond the reach of his hand. فات: I hear a sound but I see no deed. They say فات مات as فات و و فات مات (great or wide distance) as مات فات and or مات فات i.e. dark night. فات: There shall be no escape فات: Incongruity or discordance, fault, flaw, defect, imperfection. فات: They were dissimilar in respect of excellence. مات فات: Thou seest not in the creation of the Gracious God any incongruity (67:4). مات: He died a sudden death.

فَاح [aor. inf. noun فاح لفسك and فاح the room: The odour of musk spread or the musk diffused its odour. فاح النَّهار: The day became cool. فاح: 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. فاح: Whenever a host (of disbelievers) is cast into it (67:9). أفواج plural (110:3).

فَار [aor. inf. noun فار رف و فار the room: The water gushed forth and flowed. فار اللفار: The kettle boiled or estuated. فار: His soul (or stomach) heaved or became agitated by a
tendency to vomit. فائر the vomit.

His anger became round. فائر the roundness of anger.

The vein became excited and flowed forth with blood. فائر the vein.

The odour of the musk spread. فائر the spread of musk.

They bustled or were in a state of commotion. فائر the market place.

Such a one came for his object and then returned immediately. فائر the return.

They came in a headlong manner. فائر the manner of coming.

I did it instantly. فائر the instant.

They come upon you immediately (3:126).

[inf. noun فائر: He attained, gained or acquired good or what he desired or sought. فائر the attainment.

فائر: He succeeded in the affair. فائر the success.

فائر: He gained or attained it. فائر the gain.

فائر: He became secure or safe from what he disliked. فائر the security.

فائر: Glad tidings is for one who gains reward and escapes punishment. فائر the reward and escape.

فائر: That is a great triumph (4:14).

فائر: Successful; victorious; he who gains or attains good or what he desires. فائر the gain.

فائر (plural): It is they who shall triumph (9:20).

فائر: Success, victory, triumph; a waterless desert. فائر the success.

فائر: Verily, for the righteous is victory or triumph (78:32).

فائر: Indeed he has attained his goal (3:186).

فائر: 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.

 Fahrenheit: He committed to him the affair. (inf. noun فائر the affair.

مذاخر فائر: He had equal right with, entered into partnership with him on equal terms. مذاخر the partnership.
anything. I entrust my affair to Allah (40:45).

فَاقِقٍ [aor. inf. noun فُقَاقِقٌ and فِوقَاقِقٌ] فَاقِقٌ: 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. فَاقِقٌ: He mounted or ascended the thing; he broke the thing. فَاقِقٌ: He gave up his ghost. فَاقِقٌ: She (a camel) had in her udder the milk what had collected between two milkings. فَوقَاقِقٌ (contr. of فَاقِقٌ): Primarily signifying the location that is above or over.

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).

فَاقِقٌ: The roof fell down upon them from above them (16:27).

فَاقِقٌ: 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).

فَاقِقٌ: He overcame or overpowered him.

فَاقِقٌ: This is superior to that or exceeds it in smallness or largeness.

فَاقِقٌ: Smaller than that or larger than that.

فَاقِقٌ: Ten exceeds nine.

فَاقِقٌ: A gnat or even smaller (2:27).

فَاقِقٌ: But if there are women exceeding two (4:12).

فَاقِقٌ: He recovered from his disease.

فَاقِقٌ: When he recovered (7:144).

فَاقِقٌ: The milk collected in the udder of the she-camel between two milkings.

فَاقِقٌ or فَوقَاقِقٌ: The time between two milkings; the time between two suckings, the time 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. فَاقِقٌ: He did not stay with him but as the time between two milkings.

فَاقِقٌ: The period of the visiting of a sick person is the space of time between the two milkings of the she-camel.

فَاقِقٌ: 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. فَوْمَةُ الْحُبَرِ : I made bread or the bread. فَوْمَةُ : Garlic; grey peas; wheat or other corn to make bread; a great gobbet of food. فَوْمَهَا : Its wheat (2:62).

قَأَةٌ [aor. فَأَتِ and يَفْتُمُي inf. noun فُؤُتُهُ]. فَأَتَى بِهِ : He uttered it or pronounced it. فَأَتَى الْرَّجُلُ بِكَذَا : The man opened his mouth with such a thing. مَا فَأَتَتْ بِكُلُّ مَنْ : I opened not my mouth with a word. فَأَتَى (aor. فَأَتَى) : He (a man) had what is termed فَوْمَةٌ which means width of the mouth and largeness thereof. فُؤُتُهُ and فُؤُتُهُ and فُؤُتُهُ and فُؤُتُهُ (plural) all signify the same i.e. the mouth. مَاتٌ : He died upon his face. فُؤُتُ : Perfume.

is a particle used in a variety of senses. It denotes (1) "inclusion" or "in-being" either in relation to place or time. زَيْنُ : Zaid is in the house (meaning in, within and in the midst of it).

Fiءِنَّ : In the midst of diverting occupation, happy (36:56); (2) When relating to time, it may be rendered "in or during". فِيَّ آيَامٍ مُعَدُواً : In or during certain numbered days (2:204); (3) It may be rendered as "of" or "concerning" or "in respect of". كَتَبَ كِتَابًا فِي عِلْمِ اللُّغةِ : He wrote a book of or concerning the science of lexicology.

أَتَحَاجَوْنَا فِي اللَّهِ : 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 مَعَ meaning "with "or "among". قَالَ اذْهَلُوا فِي أُمُّمٍ : He shall say, enter ye with peoples (7:39); (5) It also denotes the assigning of a cause. إنَّ أُمَرَأَ أذْهَلَتْ النَّارَ فِي هِرْأَةٍ خَيْسَتِهَا فِي مَعَ : A woman entered the Fire because of a she-cat which she confined without food (a tradition in Muslim).

فَذَلَكَ الْذِّي لَمْ يَسْتَبِينَ فِيهِ : And this is he about or because of whom you blamed me (12:33); (6) It is used in the sense of وَلَا أَصْلَبْكُمْ فِي جَذُوعِ النَّشْرِ عَلَى : I will assuredly crucify you upon the trunks of the palm-trees (20:72); (7) It is also syn.
with [aor. inf. noun فيّا and فيّئة]. He returned, particularly, he returned to a good state or condition.

But they thrust their hands into their mouths (14:10); (8) It is also syn. with فيّة.

Among (or of) nine Signs (27:13).

He is of or among the purest in race of his people; (9) It also denotes comparison.

My knowledge is but a drop as compared with the sea of his knowledge.

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.

And he said, embark ye therein (11:42); (11) It is also used for compensation; (12) It is also syn with hô.

It is nought, or not of any account or weight.

He returned from his anger (to the state of peacefulness).

Until it returns to the command of Allah (49:10).

(said of the shade): It shifted or removed or rather it returned from the side of the west to the side of the east.

The shade became changed in their manner.

Its shadows shift (16:49).

The tree had much shade.

The iron became blunt after its being sharp.

I made it to return.

God restored or gave to them the spoils.

And whatever Allah has given to His Prophet (59:7).

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.

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 signifies what is obtained from them after the laying down of arms and this is for all the Muslims; and is what God has given to Muslims of the goods of disbelievers such as poll-tax and that for which peace has been made with them. According to authorities is more general in signification and is what is given to the warrior in addition to his share. is more so than . According to the lawyers everything that may be lawfully taken of the property and goods of disbelievers is .

قَفَّزَ: The torrent became in great quantity and flowed over or so as to flow over the brink of the valley. signifies the same. : The vessel overflowed with what was in it. signifies the same. : His eye was full of tears and it began to overflow. : Overflowed with tears (5:84). : The thing was or became much, abundant, many or numerous. The news spread. ( is contr.). : The mean became many and the noble became few. (both transitive and intransitive). : The people poured forth, pushed on, went quickly from the place with multitude and dispersed. : When you pour forth from Arafat (2:199). : He poured forth the water copiously. : Pour forth water upon us in large quantity (7:51). : They pressed on in discourse; they launched forth into discourse; they dilated therein; they began or entered upon the discourse. : When you enter into it, are engrossed in it (10:62). : The place became wide. : He died.

قَالَ: His judgement or opinion was weak and erroneous. : He magnified himself and became like the elephant, or he showed a morose aspect.

Of mankind there are people who when they find riches magnify themselves and became like the elephant to the friend and aggrandize themselves or show a morose aspect to the
friend.

The elephant. 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.
باب القاف

ق

Qāf

Numerical Value = 100
[aor. inf. noun قبضَة] : He or it was or became bad, evil, abominable, foul, unseemly, ugly, hideous (contr. of حسن).  
قبضَة الله أو قبُحَة الله  : 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.

قبضَة الله أو قبُحَة الله  : He broke the egg.  
قبضَة عليه فعله  : He explained to him the badness or foulness of his deed or declared his deed to be bad.

قبضَة والمَبَارِحُنَ (مَبَارِحُن plural): Removed from or deprived of good, prosperity, success; driven from good like a dog; rendered foul, bad, abominable (28:43).

قبر  [aor. inf. noun قبر] : He buried the corpse.
قبره  : 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;
أمانة فاقبرته  : He (God) causes him to die and assigns a grave to him (80:22); he permitted that he should be buried.
قبرهم  : He gave the people their deed so that thy might bury him or he ordered him to dig a grave.
قبر  : A grave, tomb, sepulchre or place of burial, of a human being. (قبضَة plural).
إذا القبر  : Nor stand by his grave (9:84).
عُرَث  : When the graves are laid open (82:5).
مقبرة  : A cemetery, a graveyard or burial place (مقبرة plural).
حوَّر  : Till you reach the graves (102:3).
مقبَرة (مقبَرة and مَبَارِحُن and مقبرة) (مقبرة plural).

قبَس  [aor. inf. noun قبس] : He took fire from him or took fire from the main mass thereof.
قبَس نارا  : He lighted the fire.
قبَس علمًا  : He sought fire from him.  
قبَس منه نارا  : He acquired knowledge from him.  
قبَس النار  : He brought fire to him. 
قبَس منه النار أو العلم  : He acquired, learned or sought knowledge from him or took or sought fire from him. (Syn. قبس  : he caught fever from another.
قبضَس من  : He caught fever from another.
قبضَس من يُنفِر  : We may take light from your light (57:14).  
قبضَس  : Fire or a live coal, a firebrand (قضَّةَة مَن نار) taken from the main mass.
thereof. is also explained as signifying a live coal or piece of fire (بُخْضَةٌ جَذَّةَةٌ مِّنْ نَارٍ) which one takes upon the end of a stick.

I bring you a firebrand therefrom (20:11).

قَبْضَةٌ (aor. inf. noun قَبْضٌ and قَبْضَةٌ) and قَبْضٌ عليه يَبْدِهُ: 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.  

قَبْضَةٌ: 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).

هَذَا الْدَّارُ فِيَّ قَبْضَةٍ: This is the quantity that my hand grasps.

وَالآرَضُ جَمِيعًا قَبْضَةٌ: And the whole earth will be but His handful, meaning in His possession alone at His free and absolute disposal (39:68).

قَبْضَةٌ: God took his soul.

قَبْضَةٌ: He took it or received it.

قَبْضَةٌ: 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).

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قَبْضَةٌ: He contracted.  

قَبْضَةٌ: He contracted his leg and extended it.

قَبْضَةٌ: The bird collected or contracted its wings or it was quick in flight.

قَبْضَةٌ: And then contract them or draw them in (67:20).

قَبْضَةٌ: They drew in their hands or contract them i.e. refrain from spending or keep their hands closed (9:67).

قَبْضَةٌ: We drew it in towards Us, an easy drawing in (25:47).

قَبْضَةٌ: He drew the camels roughly or quickly.

قَبْضَةٌ: He straitened it; he made it scanty.

قَبْضَةٌ: And Allah straitens (2:246).

قَبْضَةٌ: It distressed him or grieved him.

قَبْضَةٌ: Fatima is a part of me what distresses her distresses me.

قَبْضَةٌ: It made him close-fisted.

قَبْضَةٌ: Wealth makes him close-fisted or niggardly and poverty makes him open-handed.

قَبْضَةٌ: Then a security may be taken into possession (i.e. possessed) (2:284).
قَبَلَ [aor. inf. noun قُبِلَ and قُوِلَ and قُوِّلَ]: He took or accepted or received the thing. 

عَرَ: He corroborated or testified to the truth of the speech or accepted it as such.

وَعَرَ: He (God) accepts repentance (9:104).

كَانَ: Nor any ransom shall be accepted from it (2:124).

أَقَلَ: He undertook the work by contract.

أَقَلَّ: God heard or accepted his prayers.

أَقَلَّ: And Thou accept my prayer (14:41).

أَقَلَّ: He resembled his father.

أَقَلَّ: Good fortune or good luck appeared or became manifest in him.

إِسْتَقَلَّ: He faced the thing or turned his face towards it.

إِسْتَقَلَّ: He went to meet him; he encountered him.

إِسْتَقَلَّ: He saw it before him; or he saw or knew it before-hand; he looked forward to it; he anticipated it.

إِسْتَقَلَّ: He encountered him with what he hated.

إِسْتَقَلَّ: (act. part.): coming or one who comes.

إِسْتَقَلَّ: Coming towards their valleys (46:25).

إِسْتَقَلَّ: He came facing; he came forward; came on, advanced.

إِسْتَقَلَّ: His wife came (51:30).

إِسْتَقَلَّ: I came or advanced towards thee.

إِسْتَقَلَّ: He advanced or approached towards him; he presented a favourable aspect to him.

إِسْتَقَلَّ: And they turned towards them; they advanced towards them (12:72).

إِسْتَقَلَّ: They came towards him hastening (37:95).

إِسْتَقَلَّ: He set about or commenced doing a thing.

إِسْتَقَلَّ: He regained health.

قِبَلُ: Side; direction; towards.

قِبَلُ: Towards the east and west (2:178).

قِبَلُ: What is next to a thing.

قِبَلُ: This thing is from him.

قِبَلُ: I met him face to face; in front of him.

قِبَلُ: The punishment facing him or in front of him (57:14).

قِبَلُ: Also means, presence; power or authority.

قِبَلُ: I have no power against him.

قِبَلُ: Against which they will have no power (27:38).

قِبَلُ: He owes me a debt.

قِبَلُ: The Ka'aba diversion or the direction to which Muslims face when saying
their Prayers. 

قَلْ بَلْ نُبِئْكُمْ قِبَلَةٌ : So We will turn thee to the Qibla (2:145) also means, i.e. facing each other. وَأَخْلَعْنَاكُمْ مَّن قِبَلَةٍ مَّن قِبَلَةٍ : And make your houses facing one another (10:88). قَلْ : Before. (contr. of بَعْدُ). قَلْ : Before or after that (30:5). قَلْ : The front or fore part; the first part. الْقِبَلَةُ مَن النَّارِ : The first part of the time. قَلْ : Aim or object. قَلْ : The anterior pudendum of a man or woman. إنَّ الْقِبَلَةُ قَدْ مِن قِبَلٍ : If it is torn from the front (12:27). قَلْ : Favourable reception; acceptance; approbation; love and approbation and inclination of mind; goodliness, beauty, grace or comeliness. قَلْ بِقِبَلٍ حَسْنٍ : With a gracious acceptance (3:38). قَلْ : Bail; obedience; wife; a party of three and more; kind, species, class, race. قَلْ : He sees you, he and his tribe (7:28). من قِبَلٍ : i.e. أنهَا بِرَاكُمْ هُوَ وَقِبَلَةٌ : From its direction. قَلْ : I saw him clearly before me and face to face. نَأَلَي بِاللَّهِ وَالْمَلَائِكَةِ قِبَلَةً : Thou bring Allah and the angels before us face to face (17:93). قَلْ : Of which the plural is قِبَالَةٌ means, a body of men from one father and mother (tribe) while قَلْ يُقَابِلَ means a body of men from several ancestors. 

رَأَيْتُهُ قِبَالَةً : He was opposite to him. قَلْ : The fire smoked. قَلْ : It (substance) was barely sufficient. قَلْ عَلَى عِيْانِهِ : He was niggardly towards his household. قَلْ : Who are not niggardly (25:68). قَلْ عَلَيْهِ رَفَقَةٌ : His means of subsistence were straitened to him. قَلْ : He became poor, needy, or his property became small though some of it yet remained with him. قَلْ : He was niggardly towards his household. قَلْ : He stuck to the thing. قَلْ عَلَيْهِ الشَّيْءٌ : God made his subsistence scanty and strait. قَلْ : One whose means of subsistence are scanty, poor, indigent. وَعَلَى الْقِبَالَةَ : 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).

قَتَلَ [aor. inf. noun قَتَلُ and قَتِلُ] 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. قَتَلَ also means, he killed his carnal desires; قَتَلَ الحَمْرَ : He killed or lessened or weakened the strength of wine by mixing water with it; he mixed water with wine. قَتَلَ الجَوْعَ وَالْقُودَ : He lessened the intensity of hunger and cold. قَتَلَ : He humbled him completely; he rendered him like unto one killed physically, morally or spiritually. قَتَلَ اللَّهُ : God cursed him. قَتَلَ أَصْحَابَ الْأَحْدَاثُ : Cursed be the Fellows of the Trench (85:5). The word is also used by way of commendation or approbation. قَتَلَ الشَّيْءَ خَيْرًا : He acquired complete and full knowledge of the thing so as to 'kill' all possibility of doubt. وَمَا قَتَلَ : They did not kill him for certain; their knowledge that they had killed him was not complete and comprehensive (4:158). قَتَلَ الْقُوَّمَ : He killed a large number of the people i.e. many of them. It is the intensive form of قَتَلْ أَبِيَّةَ كَمَّ : قَتَلَ : Killed most of your sons; slaughtered them or killed them mercilessly (7:142). (inf. noun قَتْبُل) : Cut into pieces; slaughtered mercilessly (33:62). (inf. nouns قَتْبَلُ and مُقَتْبَلَةُ قَتَلُ) : He fought against him, waged war against him; he opposed him and quarreled with him. مَالَكُمْ لَا قَتْبَلَوْنَ : They fight in the cause of Allah (4:77). مالِكُمْ لَا قَتْبَلَوْنَ : 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.

And Allah curse them! How they are turned away (9:30). The word like  قاله覆ة الله أني يذكرون 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  فقه in the sense of - one killed, slain or murdered): Retaliation in the matter of the slain is prescribed for you (2:179).

The land abounded with a species of cucumber. A species of cucumber.

He entered into the affair without consideration or plunged into or rushed heedlessly or headlong into it. He approached it. The horse threw down the rider on his face. He looked down upon him and treated him with contempt. The star set. He suddenly attacked or overthrew or pulled down the alighting place. Why he hath not attempted or attempted to scale the ascent courageously
قدّر

(90:12).  
قدّر (act. part. from قَدَّرَ).  
قدّر : This host is rushing headlong (38:60).

قدّدٌ [aor. inf. noun قدّدٌ] قدّدٌ : He cut it lengthwise; he cut, slit, split, rent it or cut it entirely.  
قدّدٌ (قدّدٌ) : He slit the writing-reed and nibbed it or cut off its point crosswise.  
قدّدٌ : And she tore his shirt (12: 26).  
قدّدٌ (singular قدّدٌ) : Pieces of a thing; parties, divisions, sects or distinct bodies or classes of men holding particular tenets or body of tenets creeds, opinions.  
قُدّدٌ : The people became divided in their states or conditions and their desires or erroneous opinions.  
قُدّدٌ : We are sects holding different views (72:12).  
قدّدٌ : Is a noun of a particle. It is a noun syn. with حَسُبُ.  
قدّدٌ : It is also a verbal noun syn. with ذَرْهُ.  
قدّدٌ : A dirhem suffices said.  
قدّدٌ : As a practice it denotes (1) expectation;  
قدّدٌ : It is expected that the absent will come. It is used in the sense of "already".  
قدّدٌ : Such a one has already died; (2) It denotes the nearness of the past to the present;  
قدّدٌ : The time of the Prayer has just come.  
قدّدٌ : When we have been expelled from our homes (2:247); (3) It denotes rareness or paucity.  
قدّدٌ : The habitual liar sometimes speaks truth; (4) It denotes the affirmation of truth or certainty.  
قدّدٌ : And certainly he prospers who purifies it (91:10).

قدّحٌ [aor. inf. noun قدّحٌ] قدّحٌ : The worm or worms effected a cankering or corrosion in the wood or in the teeth.  
قدّحٌ : He impaired, injured or impugned his honour or blamed or censured him.  
قدّحٌ : He found fault with his parentage or pedigree.  
قدّحٌ : He extracted from the eye the corrupt fluid.  
قدّحٌ : He struck or produced fire (with aor.) from flint.  
قدّحٌ : He endeavoured to produce fire with the .  
قدّحٌ : And striking sparks of fire (100:3).  
قدّحٌ : A thing or worm that cankers and corrodes; fire produced by rubbing the fire-sticks; rebuke, abuse, curse, satire, imprecation.
قدر

[gor. and inf. noun: كَدَرَ: He measured or decreed the thing; computed or determined its quantity, measure, size, bulk, proportion, extent, amount, sum, limit or number.

: For a purpose that was decreed (54:13).

: Thus did We measure, and how excellently do We measure (77:24).

: If the new moon is hidden from you, then compute the number of the days of it.

: He measured the thing by the thing.

: God distributed, divided, or apportioned as though by measure the means of subsistence.

: He rendered the thing strict or distressing to him.

: He thought that We would never cause him distress (21:88).

: 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).

: They have not power over any thing (2:265).

: 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.

: He thought that we will have no power over him (21:88).

: He thought upon the thing or affair and considered its end, issue or result and measured and compared one part of it with another.

: He cooked the contents of the cooking pot.

: The quantity, quantum, measure, magnitude, size, standard, proportion, extent, space, amount, sum, or number attained of a thing; measure or ability.

: He sends down according to a proper measure (42:28).]
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. It came according to measure; it suited or matched. Then thou camest up according to measure or standard O Moses! (20:41). also means, estimation, value, worth, rank, greatness, majesty; honourableness. And they have not made a just estimate of God (6:92). Decree, ordinance or destiny. The Night of Destiny, decree. (97:3). A cooking-pot or vessel (plural قُدُورٍ). Cooking vessels fixed in their places (34:14) and and مَدْفَوَةٌ and all inf. nouns. The command of Allah is an ordained decree. (pass. part.): ordained (33:39). (inf. noun and syn. with قِدَّرَةٌ meaning measure, quantum. Everything has a proper measure with Him (13:9). I had power or ability to do the thing or to prevail against him or it. (act. part.). (plural). Like the seizing of One Mighty and Omnipotent (54:43) We have complete power over them. has more intensive meaning than قِدَّرَةٌ, which means, power, ability. (Act. part. from قَادِرٌ (plural) (23:19 and 75:5): Decreeing, appointing, ordaining; possessing power or ability. Say, He has power (6:66). and قَادِرٌ and قِدَّرِي and قِدَّرِي are also used synonymously. Who does what he wills according to what wisdom requires. Allah is All-knowing, Powerful (16:71) (inf noun قِدَّرَةٌ). He made the thing by measure or according to a measure, or proportioned it. 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. He (God) creates him and proportions him (80:20) or
predetermines a thing; $\text{قُدَّر}$ : He meant such a thing to be supplied or understood; $\text{قُدَّر}$ : He made (syn. $\text{قَدِّر}$ and $\text{قَدَّر}$ ) $\text{قُدَّر}$ : He (God) made therein its foods (41:11). And He has made for it mansions (10:6). $\text{قُدَّر}$ also means, he knew. $\text{قُدَّر}$ : He named or called him; he empowered him.

$\text{قُدَّسُ}$

[aor. inf. noun $\text{قُدَّسُ}$ and $\text{قُدَّسُ}$ ] : It was or became holy, pure; $\text{قُدَّسُ}$ : He (God) is holy. $\text{قُدَّسُ}$ : He went far away into the land. $\text{قُدَّسُ}$ (inf. noun $\text{قَدَّسَ}$ ) : 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. $\text{قُدَّسُ}$ : He went to $\text{بَيْتُ}$ $\text{الْمَقْدَسُ}$ i.e. Jerusalem. $\text{قُدَّسُ}$ : He purified himself for God. $\text{قُدَّسُ}$ : He prayed for a blessing for him. $\text{قُدَّسُ}$ : We extol Thy holiness; we declare Thee to be far removed from every impurity or imperfection (2:31). $\text{قُدَّسُ}$ : He or it was or became purified; he purified himself; he was far removed from every imperfection or impurity. $\text{قُدَّسُ}$ or $\text{زَوَّاهُ الْقُدَّسُ}$ : The Spirit of holiness, or meaning holiness or purity (2:254). $\text{قُدَّسُ}$ also signifies blessing. $\text{قُدَّسُ}$ or $\text{الْمَقدَّسُ}$ or $\text{الْمَقْدَسُ}$ or $\text{الْمَقْدَسَةُ}$ : Holy Land (5:22) pass. part. from $\text{قُدَّسُ}$ (feminine $\text{الْمَقدَّسَةُ}$ ) : Sacred; blessed. $\text{قُدَّسُ}$ : In the sacred valley (20:13). It also means hallowed, sanctified; coruscated; purified. $\text{قُدَّسُ}$ applied to God (as also $\text{المَقدَّسُ}$ ) 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 $\text{المَقدَّسُ}$ but has intensified sense (62:2).

$\text{قُدُّمُ}$

[aor. inf. noun $\text{قُدُّمُ}$ and $\text{قُدُّمُ}$ ] : 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. $\text{قُدُّمُ}$
قدام (قدم) : He came to or arrived at the town.

وقدما إلى ما غيبوا : He advanced boldly to undertake the affair.

وقدما إلى ما غيبوا : He will lead his people or go before them on the day of Resurrection (11:99).

قدم حيظاً : He did good or evil previously or beforehand.

قدما : What your hand have sent on before (3:183); he laid up in store.

قدم : Shall consume all that you shall have laid by (12:49); he laid up in store.

قدمة : 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.

قدما, قدما, قدما : He preferred, offered or presented to him food.

قدما : He prepared it or provided it beforehand for such a thing.

قدما وقديمة : He was or became or went before or ahead; he preceded; he advanced or went forward.

قدما : He was forward in an affair.

قدما في أمر : Be not forward in the presence of Allah and His Prophet.

قدما وقديمة : They cannot remain behind a single moment, nor can they get ahead of it (7:35).

قدما (المستقدمين) (plural of which is act. part. from كلما المستقدمين) : We do know who go ahead (15:25).

قديم (المستقدم) : Ancient; old; to which no commencement is assigned.

قديم : Old or long-possessed property.

قديم : Precedence or preference; rank; footing.

قديم وقديم : This is an old lie (46:12).

قدم (القدام) : Comparative degree of قديم.

قدام (القدام) : Your ancient sire (26:77).

قدام : The human foot, from the ankle downward.

قدام : Or (your) foot will slip after it has been firmly established (16:95).

قدام وقديم : And Thou make our steps firm (2:251).

قديم : For such a one there
is honour, rank, strength or footing with such a one. 

They have a true rank of honour (10:3). 

For him is firm foundation in knowledge. 

On an excellent foundation. 

Such a one is the successor of such a one. 

He began doing the work. 

He shed their blood. 

He is a courageous man. 

His horse went quickly. 

The food tasted nice. 

(33:27) He cast fear in their hearts 

They are pelted from every side (37:9). 

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). 

He may sometimes be rendered "he shed it", as for instance light into the heart, said of God. 

He shot the arrow. 

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. 

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 resting place. The she-camel acknowledged or confessed herself to be pregnant; her pregnancy became apparent; she became pregnant.

His eye became cool or refreshed by happiness or joy and its tears became dry and it met with what pleased it. They say meaning having cool eye. That by which or in consequence of which the eye becomes cool or refreshed Or in consequence of which it becomes at rest and sleeps.

He is in a plentiful and pleasant state of life. The delight of the eyes (25:75).

A joy of the eye for me and for thee (28:10).

That her eye might be cooled (20:41).

Set, fixed, established, settled, lasting, confirmed; a fixed time, state or place, Every thing is settled (54:4).

Settled, fixed, lasting punishment (54:39).

A place where one settles or resides. For you there is an abode or place in the earth you reside (2:37).

When he saw it set before him (27:41).

For every news there is a fixed time (6:68).

A state, time or place of fixed abode or settledness, fixed, stability, establishment, quiet, rest, permanence or continuance. Also means a place where one resides; a place where one gets quiet and peace; a depressed piece of ground; or a depressed piece of land where water rests; a place where water rests in a meadow; a point on which agreement is reached. It has no stability (14:27).

On an elevated place where water rests in a meadow i.e. green valley (23:51).
(the Hereafter) is the home or permanent abode (40:40).

أَهْلُ الْأَبْدَالِ: People living in a town contrary to 
أَهْلُ الْقَوْارِيرِ: Those who have no permanent abode i.e. nomads. 
قَوْارِيرُ (plural قُوَارِيرٌ) : 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.
رَوَّذَكُمُ رَفْقًا بِالْقُوَارِيرِ: Go thou gently with the قوارير i.e. vessels of glass (76:16).

قُرَا: He collected or put or drew together the thing. 
قُرِّيَ الثَّمَى: He collected the Holy Qur'an together. This is the primary signification. 
قُرَّاتُ النَّافِعةِ: The she-camel became pregnant. 
قُرَّاتُ أوُقُرَّاتُ السَّمَّاءِ: The woman became pure from menstrual discharge and قواریات السُّمَّاء also means, she menstruated. 
قُرَّاتُ also, said of a woman, means she retained the seed of the male in her womb. 
قُرَّاتُ الْرَّيْحَٰنُ: The winds blew. 
قُرَّاتُ النَّجْومِ: The stars set. 
قُرْنَ (aor. يَقْرُن): He read or recited the book. 
قُرِّنَ: I uttered the words of the Holy Qur'an in a state of combination or uninterruptedly. 
قُرِّنَ: Surely, upon Us rests its collection and its recital (75: 18). 
قُرِّنَ: He conveyed to him the salutation. 
قُرِّنَ: He made him or taught him to read or recite the Qur'an. 
قُرِّنَ: We shall teach thee (the Qur'an) (87:7). 
قُرِّنَ: The Qur'an recital or reading. 
قُرِّنَ: 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 Great Qur'an (15:88).
The Qur'an in Arabic (12:3).

[C]قرب  [aor. and قرب  aor. inf. noun قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  and  قرب  و  إن  نَّضَرَالله  قَرَبَ  [aor. (قرب) (info. noun قرب) signifies also: He formed an opinion that was near to certainty. [قرب] (inf. noun قرب) : He made or caused to become near or caused to approach or brought near, him or it. [قرب] (aor. and قرب  aor. inf. noun قرب) : He placed or brought his adversary before the Sultan. : They both offered a sacrifice (5:28). : He presented or offered it to them (51:28). : Near in respect of place. : He is near to me. : The help of God is near (2:215). : From a place nearby (34:52). It also signifies: Near in respect of time; shortly; nearly. : I stayed with him nearly for a year. (Hence also the phrase : Then repent soon after (4:18). It also signifies near as meaning related by birth or by marriage. (inf. noun of  قرب) : 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 (قربات plural). : Certainly, it is a means of drawing near (to God) (9:99). (قرب) (قرب) : Relationship or relationship by the female side or is both and and and  قرب  is particularly  قرب  and  قرب  قرب  : 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 
\(\text{قُرَّة} \), Near (unto God) or honoured. 
\(\text{قُرَّة} \), Angels near (unto God) (4:173).

\(\text{قُرَّة} \), Sacrifice. 
\(\text{قُرَّة} \), When each of them offered a sacrifice (5:28) (syn. with 
\(\text{قُرَّة} \) and 
\(\text{قُرَّة} \) : Kinship, kin, relationship.

\(\text{قُرَّة} \), An orphan near of kin (90:16).

\(\text{قُرَّة} \) inf. noun \(\text{قُرَّة} \) and 
\(\text{قُرَّة} \) (or the latter is a simple substitution).

\(\text{قُرَّة} \), He wounded him. 
\(\text{قُرَّة} \), He accused him to his face with truth. 
\(\text{قُرَّة} \) (said of a horse): He finished teething. 
\(\text{قُرَّة} \) (inf. noun \(\text{قُرَّة} \) said of a she-camel: She was or became in a manifest state of pregnancy.

\(\text{قُرَّة} \), He dug a well in a place in which no well had ben dug or a place wherein water was not yet found. 
\(\text{قُرَّة} \) and 
\(\text{قُرَّة} \) : A wound; corrupt ulcer; swelling or sore; a severe scab or mange that destroys young weaned camels.

\(\text{قُرَّة} \), They had received an injury (3:173).

\(\text{قُرَّة} \) inf. noun \(\text{قُرَّة} \) and 
\(\text{قُرَّة} \) and 
\(\text{قُرَّة} \) : 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.

\(\text{قُرَّة} \), He wheedled or cajoled him. 
\(\text{قُرَّة} \) (plural 
\(\text{قُرَّة} \) : The ape; the monkey; the baboon.

\(\text{قُرَّة} \), Be ye apes, despised (2:66).

\(\text{قُرَّة} \) inf. noun \(\text{قُرَّة} \) : He cut it, namely a thing or a piece of cloth.

\(\text{قُرَّة} \), He turned aside or away from the place;
\(\text{قُرَّة} \), He turned to the right and left in his going or journeying.
\(\text{قُرَّة} \), He traversed the land.
\(\text{قُرَّة} \), It turns away from them on the left (18:18).
\(\text{قُرَّة} \), He died. 
\(\text{قُرَّة} \), He cut off for him a portion to be requited or compensated for it; he gave him a loan.
\(\text{قُرَّة} \), He took a loan from him. 
\(\text{قُرَّة} \), He will lend Allah a goodly loan (2:246). 
\(\text{قُرَّة} \), 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.

أَنْتُوْ يُ بِقُرْطِسْ: He owes a loan. 

قُرْطِسُ also means what one does in order to be requited of good or evil.

أَنْتُوْ: I owe thee a good act.

قُرْطِسَ: [aor. بَيْ قُرْطِسَ: He or it (arrow) hit the target. ] قُرْطِسَ: Paper; a writing or book i.e. صحيفة; a target; a fair girl of tall stature; a young she-camel. (قُرْطِسُ is plural): Upon paper or parchment (6:8). 

قُرْطِسَ: You make it as scraps of paper (6:92).

قُرْعَ [aor. بَيْ قَرْعَ: He knocked at the door. ] قَرْعَ: One who knocks and persists in knocking, enters. 

قَرْعَ: He struck his head with the rod. قَرْعَ: He reviled him, abused or inveighed against him. قَرْعَ سَالِفَة: He kept himself exclusively for the affair. قَرْعَ السَّهْمَ الْكَذَّابَة: The arrow hit the target. قَرْعَ أَمْرُ: An affair came upon him suddenly. قَرْعَة: A great calamity or curse; a calamity that comes suddenly and destroys; a calamity that hits its target; a public road; the high road. قَرْعَةَ الْلَّهْمُ: The calamities and misfortunes of the time befell. قَرْعَةَ عَدَّةٍ: What is the great calamity or disaster (101:3).

قَرْفَ [aor. بَيْ قَرْفَ: He earned for his family. ] قَرْفَ: He transgressed against the people and lied. قَرْفَ عَلَى الْقَوْمِ: He earned or committed a sin. قَرْفَ الْمَالَ: He acquired, got or obtained the property. قَرْفَ حَسَنَةٍ: One who earns or does a good deed (42:24). قَرْفَ وَأَمْوَالٍ: أَقْرَفْتُهُمَا: And the wealth you have acquired (9:24). (plural of قَرْفَ act. part. from). مَأْمَهُ مَقْرَفْفُونَ: What they are earning (6:114).

قَرْنَ [aor. بَيْ قَرْنَ: He connected, coupled, linked, conjoined a thing with another. ] قَرْنُ بَيْنَ الصِّيِّبَةِ: He yoked the two bulls together. قَرْنُ بَيْنَ الصِّيِّبَةِ وَالْمَنْعِيَةِ: He collected two things. قَرْنُ (plural قَرْنُ): 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.

chief of the people, Devil's followers or associates; horn.

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. (plural).

An evil companion is he (4:39).

And We had assigned to them companions (41:26).

He collected it or him; he bound him.
The prisoners were bound together with ropes. Bound in chains (14:50).

also mean, edge; border of the rising sun; trumpet of last day.

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 (المصْرَةُ الجَامِعَةِ) ; 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. قَسَرٌ also means, he became a قَبِيضٌ 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. ذلكَ قَبِيضُنَّ and قَبِيضُنَّ (plural). قَبِيضُنَّ: That is because amongst them are savants (5:83).

قَسَرٌ [aor. inf. noun قَسَرٌ عليهُ: He compelled him to do the thing against his will. قَسَرٌ: He overcame, overpowered, subdued or oppressed him. قُسُورَةٌ: Mighty; strong; that overpowers or subdues others and is courageous; a lion because he overcomes and overpowers. فَزَرْتُ من قُسُورَةٍ: Have fled from a lion (74:52). According to some قُسُورَةٌ also means hunters that shoot; shooters. Also signifies the sound of men and their voices and cries.

قَسَطٌ [aor. inf. noun قَسَطٍ: He deviated from the right course; he acted unjustly or wrongfully. قَسَطٌ الْوَلَائِيُّ: The governor was just. قَسَطٌ في حُكَمِهِ: He acted equitably or justly in his judgement. قَسَطٌ بينِهِمْ وَالِيِّمُ: He acted justly between them or towards them. قَسَطٌ أَنَّ خَفَفَهُمْ أَلَا تَفْقِسِظُوا فِي الْبَيْنِي: And if you fear that you will not be just in dealing with the orphans (4:4). قَسَطٌ: Equity; justice. It is a substantive from قَسَطٍ. It also means equitable, just. أَلَّذِينَ يَأْمُرُونَ بِالقَسَطِ: Those who enjoin equity (3:22). The word also means a portion, share or lot; a piece; (plural أَقْسَطَاتٍ) the means of subsistence; a quantity; a measure with which corn is measured; a balance or weighing instrument. قَاسِطٌ: Deviating from the right course; acting wrongfully or unjustly; also one who does so. هُوَ قَاسِطٌ غَيْرُ: He is deviating from the right course, not acting justly. وَأَمَّا الْقَاسِطُونَ فَكَانُوا لِحِبْبِهِمْ حُجَّةٌ: And the deviators from the right course shall be fuel for Hell (72:16). أَقْسَطٌ (act. part. from قَسَطٍ): He who acts justly or equitably, or acting justly. أَقْسَطَ: Verily, God loves those who act justly (5:43). أَقْسَطٌ: More or most just or
equitable.

That is nearer to justice or more equitable in the sight of God (2:283).

A balance or instrument for weighing; a most even or just or sensitive balance (17:36).

He divided the thing. The time divided or separated the people or scattered them. Such a one determined his affair and deliberated and considered how to do it.

And do they or is it they who would distribute the mercy of thy Lord (43:33).

Every one took his share of the property. He divided the thing. The time scattered the people.

Counselor unto them (7:22). He was counsellor unto them.

They swore by Allah to each other (27:50). They said: Swear by Allah to each other.

Counsellor. They took each of them his share of the property.

One who makes division (act. part. from فَسَّسَ: He took his share). (plural): Who make division; who form themselves into separate groups (15:91).

The night became dark. The time scattered the people.

Oath. And indeed that is a mighty oath if you only knew (56:77).

Division; a thing or collection of things divided into portions or share; syn. Unfair division (53:23). And allotted or divided share (15:45).

One who makes division (act. part. from فَسَّسَ: He took his share).

(plural): Who make division; who form themselves into separate groups (15:91).

He divided the thing. By those who distribute the affair (51:5).

The land which grows nothing.
stone: Then your hearts became hardened (2:75).
Very dark night: Hardness (2:75).
We hardened their hearts: (5:14).

قَصَّرَ [aor. inf. noun] : 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.

قَصَّرَ السَّنَةُ : The year became one of drought.

قَصَّرَ الْمَغْرَبُ : The hair stood up on end on account of cold or fear.

قَصَّرَ : At which do creep the skins (39:24).

قَصَّرَ [aor. inf. noun] : He cut, cut off, clipped or shore the hair. God diminished his sins.

قَصَّرَ آثَرَةُ : 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.

قَصَّرَ : Such a one went forth following the footsteps of such a one in pursuit.

قَصَّرَ : And they both returned by the way by which they had come, retracting their footsteps (18:65).

قَصَّرَ : We have mentioned to thee (4:165).

قَصَّرَ ٱللهُ خَطَاةَ : He related to him the piece of news or information or his dream in its proper manner (28:26).

قَصَّرَ : A story; a narrative; piece of news or information.

قَصَّرَ : 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.

قَصَّرَ : And there is life for you in retaliation (2:180).

قَصَّرَ [aor. inf. noun] : He repaired or betook himself or went towards him; he directed his course to him; he made for him; he aimed at him or it; he sought or endeavoured to attain or obtain him or it; he desired it; he
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).

One who adopts the right or middle course; moderate.

Of them are some who adopt the right course.

(feminine of قصدة (qasada) (aor. قصد).)

It (a road or way) was direct or right (inf. noun قصدة). And upon Allah rests the showing of the right way (16:10); he acted with justice or equity.

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.

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.

Easy, near, short journey (9:42).

He stopped short of doing a thing; he failed or lacked power to do the thing.

Then they relax not (7:203); he refrained from the thing.

He curtailed the Prayer.

That you shorten the Prayer (4:102).

He confined, restricted, limited, withheld or prevented him or it.

(Falling short of doing a thing; flagging or remissness; laziness; a palace; a castle; a pavilion; any house or chamber of stone.

Lofty palace; lofty castle (22:46).

And will give thee palaces (25:11). قصر (qasr) also mean large, thick and dry firewood.

Throws up sparks like the castles or thick, large dry firewood (77:33) plural: A woman confined in the house or tent; a woman kept 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. A woman restraining her eyes from looking at any but her husband. One who cuts short his hair (act. part). plural (48:28).

قصصَة [aor. inf. noun Qussa] He broke the thing. The thunder made thundering sound. A storm-blast (17:70). is the strong wind which blows in the plains and causes storms.

قصصَة [aor. inf. noun Qussa] He broke the thing. He destroyed 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).


قصصَة [aor. and Qussa] He bore or perforated a piece of wood; he broke, brayed, crushed or broke into pieces by beating a thing. He broke down, pulled down, pulled to pieces, demolished or destroyed, with violence, the wall. He pulled out the peg. He sent forth the horsemen against them. It broke down; it fell down or it cracked without falling. The hawk flew down swiftly upon the prey. The wall was about to fall (18:78).

قصَب [aor. inf. noun Qubb] He cut off the branch. (aor. Qubb) He struck or beat him with a rod or stick. Such as are cut and eaten in their fresh state, (of plants);

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vegetables; any tree of which the branches grow long and lank; portions that one has cut from branches to make thereof arrows or bows. 

[80:29] Grapes and vegetable

[80:29] Grapes and vegetable

[80:29] Grapes and vegetable

[80:29] Grapes and vegetable
dripped or fell in drops; it flowed drop by drop.

قطرة

قطرة: He made the water drop or fall in drops or flow drop by drop.

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 tar.

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: Pitch; tar or liquid pitch; molten iron.

قطرة: Their garments will be of pitch (14:51).

قطرة: An hour or portion of the night.

قطرة: An hour of the night passed; a written obligation.

قطرة: I am satisfied or it is sufficient for me.

قطرة: He cut it or he cut it and made it even, or he cut it breadthwise (as قطع 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: Sufficient or being satisfied.

قطرة: He cut the thing; 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: 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).
Qutn (Part; portion; piece. A part of the night (11:82). Qutn (plural). Qutn متجاورات: Tracts adjoining to each other (13: 5). Qutn (feminine act. part.): I am not going to decide a matter (27:33). Qutn (pass. part.): A thing cut off. Qutn أن دابِر هؤلاء مقطَّعٍ فضيِّحٌ: That the root of them was to be cut off by the morning (15:67). Qutn (pass. part. feminine): (56:34).

Qutn [aor. inf. noun Qutn: He plucked the fruit. Qutn: He took the thing quietly and snatched it. Qutn: Fruit or plucked fruit Qutn (plural): Fruit (76:15). Qutn: 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. Qutn: I did not receive anything from him.

Qadd [aor. inf. noun Qadd فَوْعَة and Qadd and Qadd: He sat or sat down or sat after standing (contr. of Qadd جَلَس which signifies he sat after lying down on his side or prostrating himself. Qadd أَلْتَنَى: And sat or stayed at home or remained behind those who lied (9:90). Qadd also means, he stood. Qadd لَعَ: He lay in wait for him in the way. Qadd وَافْتَغُوا لَهُمُ ٱلْمُرْضَد: And lie in wait for them at every place of ambush (9:5). Qadd ٱلْأَمْر: He abstained from the thing. Qadd عَنَ ٱلْوَلَد: She ceased from bearing children. Qadd (act. part.): Sitting, one who sits Qadd: And they sat by it (85:7). Qadd (inf. noun). Qadd: He sat or sat down or sat after standing (contr. of Qadd جَلَس which signifies he sat after lying down on his side or prostrating himself. Qadd: And they sat by it (85:7). Qadd (inf. noun). Qadd: You chose to sit at home (9:83). Qadd (inf. noun): Act of sitting; place and time of sitting. Qadd: Those who were left behind rejoiced in their sitting (9:81). Qadd: In the seat of truth (54:56). Qadd (plural Qادِعَ): Fountains, bases. Qادِعَ: When Abraham and Ismail raised the foundations of the House
also is feminine of قاعدَة: A woman who sits. قاعدَة plural of قاعدَة which means an old woman or a woman who has ceased to bear children or to have menstrual discharge and to have a husband. نُرَيَّدُ plural of نِرَيَّدُ: A companion in sitting; a preserver; a keeper; a guardian; a watcher عن يُرَيَّدُ وَ عَنْ الْبَيْتَانِ قُبُّهَا: One sitting on the right and one on the left (50:18).

[ar. inf. noun] قَفَّّرَ: The well was deep. قَفَّّرَ الْبَيْرُ (inf. noun قَفَّرُ): He descended the well until he reached the bottom of it. القَفَّرَةُ السَّجْرَا: The tree became uprooted and fell prostrate. مُقَفَّرُ: Uprooted. كَلَّاهُمْ أَعْجَازْتُ نَحْلًا مُقَفَّرًا: As to elderly women (24:61).

[ar. and inf. noun] قَفَلَ: He returned from the journey. قَفَلَ الْبَابُ: He collected and gathered the food. فَأَقَلَّ الْقُؤُومُ عَلَى الْأَمْرِ: He collected the people on the affair. فَقَلَ: A lock (أَقَلَّ plural). فَأَقَلَّ: Is it that on the hearts are their locks (47:25)?

[ar. inf. noun] قَفَّا: He beat or struck the man on the back of his neck; he accused him of sin and vice. قَفَّا الْرَّجُلَ: He followed his track. وَ لا تَقْفَّفْ مَا لَيْسَ لَكْ بِعَرْبِهِ: And follow not that of which thou hast no knowledge (17:37). قَفَّا اللَّهُ الْآَرَّةَ: God obliterated his trace. قَفَّى فَلَانًا زِدْهَا: He chose the thing. وَ قَفَّيْنَا مِنْ بَعْدِهِ بَالْمُؤْرُوشَ: Or you will bring: And We caused after him Messengers to follow (2:88).

[ar. inf. noun] قَلْبَ: He inverted it; he turned it over or upside down. قَلْبَ الْبَيْرُ: He turned him from his manner, way or course. قَلْبَ عَنْ وَجْهِهِ: A man or disease attacked or hit his heart. قَلْبَ: He was attacked by pain in his heart. قَلْبَ عَنْ وَجْهِهِ: وَإِلَيْهِ تُقَلَّبُونَ: And to Him will you be turned back (29:22). قَلْبَ: He hit his heart. It (a disease) affected or attacked his heart. قَلْبَ الْبَيْتَةُ: He plucked out the heart of the palm-tree. قَلْبَهُ بَدِئُ: I turned it over and over with my hand. قَلْبَهُ فِي الْآَمْرِ: قَلْبًا لَكَ الْآَمْرُ: They mediated or devised in relation to thee, viles, artifices, plots or stratagems;
they revolved ideas or opinion, respecting the frustration of thy affair. 

"قلب" : It turned about much or in various ways or directions; it was or became turned about. 

"قلب" : Turning about. 

"قلب" : In which the hearts and the eyes shall be in a state of agitation (24:38). 

("قلب" : Or He will seize them in their going to and fro in their journeyings (16:47). 

"قلب" : 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. 

"قلب" (pass. part.): Place of return. 

"قلب" (singular act. part.): Place where one moves about (47:20). 

"قلب" (pass. part from "قلب" (plural): The heart; being syn. with the "قلب" signifies the mind or the secret thoughts; the soul; the intellect or intelligence. 

"قلب" (singular pass. part from "قلب" (pass. part.): To everything there is a best part and the best part of the Holy Qur'an is Surah Yasin. 

"قلب" (singular act. part from "قلب" : 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. 

"قلب" : A genuine Arab. 

"قلب" : Whither hast thine intellect gone? 

The pith, the pure or best part of anything : To everything there is a best part and the best part of the Holy Qur'an is Surah Yasin. 

("قلب" : 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. 

"قلب" : A genuine Arab. 

"قلب" : The main body of the army. 

("قلب" and "قلب" 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 "قلب" and "قلب" the former of which is said to have a more special signification than the latter which is said to be the غشاء (the pericardium) or the غشاء of the قلب or the middle or the interior thereof. 

("قلب" also means, the stomach. 

"قلب" : When he came to his Lord with a sound heart (37:85).
قلَّد plural (7:180).

[...] inf. noun قَلَّد: He twisted the rope. قَلَّد: He twisted; he became weak in judgement by reason of old age. قَلَّدُهُم: The fever seized him every day. قَلَّدُهُم: He put a necklace or a collar upon her neck. قَلَّدَةُ الامْرَأَةُ: He obliged him to do the thing or imposed him the thing. قَلَّدَةُ (قلَّد 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). مَقَالِيدُ: (singular مَقَالِيد meaning a repository, magazine or treasury and مَقَالِيد meaning a key. لله مَقَالِيدُ السَّمَواتِ: To Him belong the treasures or keys of the heavens (39:64). أَقَلَّبَ إِلَيْهِ مَقَالِيدُ الْأَمْوَةِ: I committed to him the disposal or management of the affair. ضَاقَّتْ عَلَيْهِمُ المَقَالِيدُ: His affairs or means became straitened or difficult.

قلَّع inf. noun قَلَّعْ: He pulled, plucked or rooted out the thing or eradicated or uprooted it. قَلَّعْ: The governor dismissed such a one. قَلَّعْ عَنْ كَذَا: He left him or he abstained from it. قَلَّعَتْ الحُمُّيَّةَ عَنْ فَلَانَ: The fever left such a one. قَلَّعْ: The fever passed away. قَلَّعْ: O sky, cease raining (11:45).

قلٌّ inf. noun قَلِّٰلْ: 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. مَمَّا قَلِّلَ مَنْ أَوْدَىّ: Whether it be little or much (4:8). قَلِّلْ: He made it or held it to be little; he showed it or made it little. قَلِّلَكُمُ فِي أَعْمَيْهِمْ: He (God) made you appear as few in their eyes (8:45). قَلِّلْ: He lifted it or raised it from the ground and carried it. أَعْرَضَ: Anger disquieted or flurried him. حُتَّى إِذَا أَقَلَّلَ سَحَابَةٌ: Till when they bear a heavy cloud (7:58). قَلِّلْ: He became poor or he had little property. قَلِّلْ: Few; small or little in number, quantity or amount; scanty; a small quantity or quantum or number; possessing little of anything. مَتَاعُ قَلِّلْ: Small or little benefit.
[aor. inf. noun. قَلْمَة. قَلْمَة] : He cut the thing. قَلْمَة : He cut the nail which was long. قَلْمَة : A writing reed; a reed pen; a pen (68:2). قَلْمَة is so called when it is cut and prepared for writing. Before that it is called قَلَم or قَلَم. قَلْمَة also means arrow in the game; graft, scion. : When they cast lots or their arrows (3:45).

قَلَمَ [aor. inf. noun. قَلَمْ. قَلَمْ] : He roasted or fried the meat. قَلَمْ : He drove the camels. قَلَمْ : He hated the man passionately deserted and left him. قَلَمْ : Thy Lord has not forsaken thee nor is He displeased with thee (93:4). قَلَمْ : One who hates or one who roasts (plural) (26:169).

قَمَحَ [aor. inf. noun. قَمَح. قَمَح] : The camel raised his head from the water and refused to drink, his thirst being satisfied. قَمَح : The man raised his head and contracted his eyes. قَمَح : The iron collar caused the head of the captive to be raised by reason of the straitness thereof. قَمَح : Thy Lord has not forsaken thee nor is He displeased with thee (36:9).

قَمِرَ [aor. inf. noun. قَمِرْ. قَمِرْ] : The light of the thing became intense. قَمِرْ : The man became dazzled in the moonlight so that he could not see, or the man was or became sleepless in the moonlight. قَمِرْ : The light became bright with the light of the moon. قَمِرْ : The new moon became what is termed قَمِرْ in the third night. قَمِرْ : The moon in its third night and after or the moon during the interval between the first two and the last two nights, or after three nights until the end of the month; the moon absolutely. قَمِرْ : The sun and the moon. قَمِرْ : The Ulema or the learned men. قَمِرْ : The Moon giving light (25: 62).
clad him with 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.

A browning and distressful day (76:11).

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).

Lice (7:134).

He was obedient to God.

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). may
also be intensive form of  قنطرة: He withheld his water from us.

[inf. noun  قنطرة: He tied or knit the thing; he arched, vaulted it and made it firm or strong; (قنطرة: A bridge); he collected the thing into one aggregate; he possessed property by the قنطرة or became possessed of a قنطرة of property or possessed large property. قنطرة: A large unknown quantity or aggregate of property, or much property heaped up. قنطرة plural. (pass. part): Collected together. Much riches collected together (3:15).

[aor. inf. noun  قنعب: He was contented with his lot. قنعب: He asked or he begged and he was lowly and humble. قناعة: Satisfaction; contentment. قنوع: Greed and also contentment. قنعب الجبل: He ascended or mounted the hill. (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). قنعب رأسه: He raised up his head or lowered it. قنعب رؤوسهم: Raising up their heads and fixing them straight, neither turning to the right nor to the left (14: 44).

[aor. inf. noun  قنأة: He collected the money and took it for himself. قنأة: Bunches (6:100).

[aor. inf. noun  قنأي: He earned the money. قنأي: God made such a one rich or gave him so much as pleased him and made him contented. الله فلما: It is He Who enriches and grants wealth to one's satisfaction (53:49). قنأي الحياء: He preserved the modesty or sense of shame. مقالة: A land or place which is agreeable and pleasing to one who alights there.

[aor. inf. noun  قهر: 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. قَهْرَةَ عَلَى الْأُمُّرِ: He forced him to do the thing. فَأَمَّا الْيَرِمَ فَلا قَهْرَةَ: And the orphan oppress not (93:10). قَاهِرٌ: Supreme; predominant or dominant (6:19). (plural قَاهِرُونَ) قَاهِرٌ: is intensive form: Most Supreme (14:49).

قَابٌ [aor. inf. noun يَقُوبُ]: He was or became near; he drew dear or approached. قَابَ الأَرْسُ: He made or dug a round hollow in the ground. قَابٌ: 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. قَابٌ فَوْسِسٍ: Between them two is the measure of a bow, meaning that very close relationship exists between the two. قَابٌ فَوْسِسٍ is also a term often used in astronomy to denote the distance between two stars and it seems to be syn. with ذَرَاعٌ (q.v.) as so used thus meaning a cubit, which is the measure of each قَابٌ of a bow, or nearly so (53:10).

قَاتٍ [aor. inf noun يَقُوتُ]: 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 (عَالَة). قَوْاتٍ: Food. قَوْاتٍ plural, 41:11). قَوْاتٍ: He kept, preserved, guarded or protected him. قَوْاتٍ عَلَى السَّعْيِ: He had power or ability to accomplish or compass the thing. قَوْاتٍ عَلَى السَّعْيِ: Powerful over everything (4:86).

قَاسٍ [aor. inf noun يَقُوسُ]: قَاسَ الرَّجُلَ [قَوْصُ]: He measured the thing by another thing like it. قَوْصُ: A bow. قَوْصُ الرَّجُلِ: The bowed or bent part of the back of a man; the word also means a cubit. قَوْصُ: He is such a one that no one will pull his bow i.e. no one will vie with him or compete with him. قَوْصُ: They shot at us from one bow, meaning they were unanimous against us. For Qَوْسِينَ (bow) see (53:10).

قَاعٍ [aor. inf noun يَقَعُ]: 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. قَاعَةٌ: Barren, level plain (20:107). قَعِيْةٌ: A desert; a plain,
level ground which grows nothing (24:40).

[24:40]: He said. The word is used to express a condition or state. And it will say: "Is there more" (50:31). They say to themselves i.e. in their minds (58:9). The eyes made a sign as though saying: He made a sign with his head. He took with his hand or he made sign with his hand meaning to say ...... . He walked. He spoke against him; he vituperated. He addressed him. He related from him. He said what was false against him. He loved him and chose him for himself. The people killed such a one. He lied against him. If he had forged any lies against Us (69:45). Saying; cry. Saying. I swear by his cry "O my Lord" (43:89).

[24:40]: He stood still; he stood upright; he stood motionless; he stood up or erect; he remained or abided; he rose from sitting or reclining. When the servant of God stands up praying to Him (72:20). The resurrection came to pass. The day on which reckoning will take pace (14:42). And among His Signs is this that the heavens and the earth stand firm (30:26). He passed the nights of Ramadhan in Prayer. Stand up in Prayer at night (73:3). The truth became established. He undertook the affair; he managed, conducted, ordered, regulated or superintended the affair. He tended or took care of him or it. He undertook the maintenance of the woman or he maintained her or managed her affairs. Men manage the affairs of women, maintain them and provide the necessities of life for
them or set their affairs right (4:35). *قوم* is the plural of *قَامَ" also. *قام على حالتهم*: He put the affair in a right state. *قام على الشيء*: He set up, put up, set upright the thing. *قام عندَ الله*: We shall set up no balance for them or give them no weight (18:106). *قامَ المحْمُ": Which was about to fall and he put it in a right state or repaired it (18:78). * القوم الصالوة": He observed Prayer; he said it regularly. *وَقاموا الصالوة": And they observe Prayer (2:278): *قَامَ": Also means he observed or duly performed a religious or moral ordinance or duty. *قاموا التوارة": They had observed the Torah (5:67). *قامَ عليه الحجة": He inflicted upon him and established the evidence. *و قَامَوا السَّهَادَة": And give true witness for God (65:3). *قَامَ": 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. *قَامَوا رَبُّهُ": Who say, our Lord is Allah and then remain steadfast or pursue their course undeviatingly (41:31): *قَامَوا عَلَى الطَّرْيَقَة": 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). *قَامَ": Right; straight (1:6). *قَامَ": He made the thing right or straight. *تَقَامَ": Make to stand upright, erect; put into order; mend, correct. *فِي أَخْسَسْ تَقَامَ": In the best make (95:5). *قَامَ": A manager, conductor, regulator or superintendent of an affair; guardian; right; true. *الذِّينَ قَامُوا": The right or true religion (9:36). *قَامَ": Lasting commandments. *قَامَ": (act. part. from *قَامَ": Controlled, standing; standing upright or straight and correct (3:40). *قَامَ": and *قَامَ" and *قَامِينَ are plurals (7:34;22:27). *قَامَ": (feminine of *قَامَ". *قَامَ": Good stature; symmetry or justness of proportion. *قَامَ": Moderately between the two (25:68). *قَامَ": Standing upright (3:192); support; subsistence. *قَامَ": Allah has made a means of support for you (4:6). *قَامَ": The Self-Subsisting and All-Sustaining (20:112). *قَامَ": resurrection; last judgement Day; calamity; tumult. *قَامَ": The Resurrection Day (2:86). *قَامَ": Most effective; *قَامَ": The Self-Subsisting and All-Sustaining (20:112). *قَامَ": resurrection; last judgement Day; calamity; tumult. *قَامَ": The Resurrection Day (2:86).
station; rank, esteem; place. (10:72). 

مَهْمَمً: Permanent; abiding; persevering. 

سَبِيلُ مَهْمَمً: Permanent road or the road that still abides (15:77). 

نَعْمً: Abiding and lasting bounty (9:21). 

مَهْمَمً is also active participle from أَقَمَ.

قوى [aor يقوى inf noun قوة الرجل]: The man became strong, vigorous, robust. 

قوة: Strength (2:166). قوة is plural of قوى. 

قوى الرجل: The man became very hungry. 

قوى المطر: The rain stopped. 

قوى القوم: The provision of the people were exhausted. 

القوم: Hunger, waste, barren land. 

بلد مقوم: Town without rain. 

مقومين: Needy and hungry people; wayfarers of a desert or those who alight at a desolate place; those whose provisions are exhausted (56:74). قوى: Powerful, Strong (57:26).

قاضٍ: He broke the thing. 

قَيِّمَ اللّهُ لَكُنَا: God has determined or appointed or ordained such a thing for him. قَيِّمَنا: We appointed for them companions (41:26).

قال [aor يبكي inf noun قبيل: and قبيل plural قال]. He slept in the middle of the day. 

قاتل: One who sleeps in the middle of the day. قابِلٌ plural (7:5)
بَابِ الكَافِ

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 كَأَسٌ] : 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 كَبِّيَةٌ or كَبِّيَةٍ] : 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 كَبِّيَةٌ] : 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 كَبِّيَةٍ] : 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 كَبَرْ] : 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. **كَبَرَ عَلَيْهِمْ** : Their aversion is grievous to thee or hard upon thee (6:36).  
**وَبِذَاتِ رِّبَاطٍ جَعَلْتُمُوهَا** : In haste against their growing up.  
**كَبَرَ** (aor. **كَبَرَتْ كِلَمَةً** ) : He became advanced in age; he attained to full growth or adolescence or puberty.  
**كَبَرَ (inf. noun)** (1) Old age; greatness; haughtiness; pride; insolence; unbelief.  
**كَبُرَ كَبَرَةٌ** : There is nothing in their breasts but a feeling of greatness or pride (40:57); the word also means main part of a thing; **كَبَرَةً** : Who took upon himself the main part thereof (24:12).  
**كَبَرَةً** (feminine of **كَبَرَةً** ) (2:46).  
**كَبَرَةً** plural of **كَبَرَةً** i.e. an abominable sin or crime or offence.  
**كَبَرَةً** : More grievous sin (4:32).  
**كَبَرَةً** : Intensive form of **كَبَرَةٌ**.  
**كَبَرَةً** : A mighty plan (71:23).  
**كَبَرَةٌ** (plural of **كَبَرَةٌ** ) (6:124).  
**كَبَرَةً** : It is one of the greatest calamities (74:36).  
**كَبَرَةً** (inf. noun **كَبَرَةً** ) : He magnified or honoured.  
**كَبَرَةً** (feminine of **كَبَرَةً** ) : He magnified himself; he behaved proudly, haughtily or insolently.  
**كَبَرَةً** 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 **كُبْرَیْ** (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 **كَبَرَ** which is nearly syn. with **كَبَرَةً** 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).

[œ: It is act. part. from ñû.]

[aor. inf. noun] ḥakāmā : He wrote; he was a writer, or scribe and a learned man ḥakīm : Let him write in your presence. ḥakīm (act. part) (2:283). ḥakīm (plural of ḥakīm) (21:95; 82:12). ħakīm (pass. part) (7:158). ħakīm : He (God) prescribed, appointed or ordained and made obligatory. ħakīm : Fasting is prescribed as incumbent upon you (2:184). ħakīm : He has written it himself or has asked one to write it for him or to dictate it to him. ħakīm : He has got them written down (25:6). ħakīm : He wrote what he had heard from him. ħakīm (inf. noun) ħakāt : 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). ħakīm : A book; a record; a revealed scripture; Divine prescript, appointment or ordinance; judgement or sentence; decree or predestination; contract of marriage; destiny; fate. ħakīm : Clear book (12:2). ħakīm : In the Book of Allah; by Allah's ordinance (9:36). ħakīm : Prayer is enjoined on the believers to be performed at fixed hours (4:104). ħakīm : Enjoined upon you by God (4:25). ħakīm : With Us is a record (23:63). ħakīm : In the mother of the Book or the original of the Book; the source of Decrees (43:5). ħakīm : plural of ħakīm (98:4).

[aor. inf noun] yaktūb : He concealed or hid the thing. yaktūb : What you concealed (2:73).

[aor. n. and inf. noun] yaktīb : He scattered dust or earth, part over part; he collected it together from a near place and poured it forth. yaktīb : He collected together the people. yaktīb : 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. كثّرأ and كثّرأ inf. noun كثّرة: It was or became much, copious, many, numerous; it multiplied. كثّرأ: They multiplied against him and overcame him. كثّرأ: Whether it be little or much (4:8). كثّرأ: He made it much, many or numerous; he multiplied it. كثّرأ: So He multiplied you (7:87). كثّرأ: And they wrought much corruption therein (89:13). كثّرأ: They contended one with another for superiority in number. كثّرأ: Signifies the contending together for superiority in amount or number of property and children and men (102:2). كثّرأ: He desired or wished or sought for much of a thing; he reckoned it much or many. كثّرأ: I should have secured abundance of good (7:189). كثّرأ: Abundance or numerousness (5:101; 9:25). كثّرأ: Many or much. (2:110; 4:83). كثّرأ: Comparative degree of كثّرأ. كثّرأ: A lord or master; abounding in good; a man possessing much good and who gives much (108:2).

[ar. كُداخ inf noun كُداخ]. He worked, laboured employed himself actively; he strove, exerted and wearied himself in work; he toiled hard. كُداخ: Act. part. (84:7).

[ar. كَدَرأ and كَدَرأ inf. noun كَدَرة and كَدَرأ: 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. كَدَرأ: The people poured down upon him, or repaired towards him scattering themselves upon him. كَدَرأ: When the stars dart down and fall one after the other or when the stars fall and become scattered (81:3).

[ar. كَدَدأ inf noun كَدَدأ: He prevented the man or hindered him or kept him busy. كَدَدأ: The man did not succeed in getting what he wanted; he was niggardly in giving; he became poor after he was rich. كَدَدأ: He turned him
away and prevented him. The mine refused to yield its minerals. He gave little and that too grudgingly (53:35).

[ ]øÒ»øp[ ]Ö»ÛøÃ»ôáö

The mine refused to yield its minerals. He gave little and that too grudgingly (53:35).

$[ ]øÂ»_FoÎø×ôn»¡÷æ

Because they lied (9:77).

$[ ]øÒ»Fp

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.

$[ ]eôÛø^Òø^Þöç»

: 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

Thine eye showed thee what had no reality. He imagined the thing contrary to its real state.

: Thine eye showed thee what had no reality.

: 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.

: 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.

: My people has treated me as a liar (26:118).

: He rejected, denied, disbelieved in the thing.

They rejected the Signs of Allah (10:96).

: He found him a liar; he made manifest or proved his lying.


: Inf. noun from (78:29).

: Feminine of (inf. noun from (3:76).

is of five kinds: (a) The relator altering what he hears or his relating as from others what he does not know; (b) The saying what resembles a lie, not meaning anything but the truth; (c) The saying what is untrue by mistake or unintentionally; (d) The finding one's hopes vain or false (e) The act of instigating.

: With false blood (12:19).
[aor. inf. noun \karr\ and \karr\ and \karr\: He turned to or against him. 

[inf. noun \kara\: He was put to flight, then he returned against him; he gave up his ghost. 

\lawn\: A return. 

[inf. noun \kara\: Would that there were for us a return (2:168); a time or one time. 

[kar\: Again (67:5); a turn to prevail against an opposing party. 

\kara\: Then We gave to you the turn to prevail against them or victory over them (17:7). 

\karr\: He twisted the rope. 

\karr\: He straitened the shackles upon the shackled. 

\karr\: The grief afflicted, distressed or oppressed him. 

\karr\: Grief or distress that affects the breath; anxiety or disquietude of the mind. 

\kara\: From the great distress (21:77). 

\karr\: He founded a building. 

\karr\: A throne: (syn. with \sairs\) ; chair (\koir\ plural). It is the place or seat of the king (38:35) and of the learned man and therefore it is explained as signifying "Dominion" and "power" of God, whereby He holds the heavens and the earth; knowledge (2:256). 

\kara\: He is of the learned men. The word also means a prop or support for a wall. 

\karr\: He or it was or became highly esteemed or valued. 

\karr\: I exceeded him in generosity or nobleness. 

\lawn\: He honoured him. 

Indeed We have honoured the children of Adam (17:71). 

\karr\: Honours him and bestows favours upon him (89:16). 

\karr\: Inf. noun from \karr\: Pass part. from \karr\: He honoured him above me (17:63). 

\karr\: Gracious, generous, liberal, noble, excellent, highly valued, precious. 

\lawn\: Thy Gracious Lord (82:7) (plural of \karr\) : Honoured recorders (82:7). 

\karr\: More and most honoured (most generous) (96:4;49:14). 

\karr\: Act. part. and fem. from \karr\ meaning honoured (80:14). 

\karr\: He did not desire it,
disapproved it, was displeased with it, hated him or it. Contr. of
: Though the idolaters hate it (61:10).
: I made the thing to be an object of hate for him.
: He (God) has made disbelief hateful to you (49:8).
: Which thou didst compel us to use (20:74).
: And it is repugnant to you (2:217).
: Willingly or unwillingly (3:84).
: He (God) has made disbelief hateful to you (49:8).
: I compelled him to do such a thing.
: I made the thing to be an object of hate for him.
: Aye, whoso does evil (2:82). [contr. and means, hateful]
: He earned good and evil. This distinction, however, is not always observed for
: He committed or burdened himself with a sin or crime.

کسند [aor. inf. noun گماندا گمانه]. 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.
: The market was or became dull. [contr. and means, hateful]
[aor. inf. noun: He cut the cloth. 

کَسَّفُ: He covered the thing. 

کَسَّفَتُ: His condition became bad. 

کَسَّفَتُ: His desire was shattered. 

کَسَّفَتُ: Piece of a thing. 

کَسَّفَتُ: and کَسَّفَتُ are both plurals. 

فَأَسَقَطَ عَلَيْهِ کَسَّفُ: So cause fragments to fall upon us (26:188).

کَسِّلُ: He was or became lazy, sluggish, indolent or torpid. 

کَسِّلُ is act. part. and کُسِّلَاتُ is plural of کَسِّل. 

کَسَّ: He clothed him with dress. 

کَسَّ: Dress (2:234). 

نَعَضَ: So We clothed the bones with flesh (23:15). 

کَسَّ: He praised him by verses. 

کَسَّ: He removed or stripped of a thing from a thing which it covered. 

کُسَّ: I skinned the camel. 

کُسَّ: When the sky shall be laid bare and shall have its covering removed (81:12). 

کُسَّ: He manifested the thing and removed what had covered it. 

کُسَّ: And We removed from thee thy veil (50:23). 

کُسَّ: God removed his anxiety. 

کُسَّ: We removed from them the punishment of disgrace (10:99). 

کُسَّ: She uncovered her shanks; she laid bare her legs (27:45) meaning, she became prepared to meet the difficulty; 

سَأَقَ: (plural سَاقَ) is feminine of کُسَّ (53:59) and کُسَّاتُ (44:16). 

کُسَّاتُ is plural of کُسَّ (39:39). 

کَتَّمُ: He shut the door. 

کَتَّمُ: He suppressed or restrained his wrath or rage. 

کَتَّمَ (act. part.): One who suppresses his anger or restrains himself. 

کَتَّمُ: Plural (3:135) (12:85; 16:59; 43:18) and مُکَتَّمُ: Full of grief (68:49), are synonymous. 

کَعْبُ: He opened the gate. 

کَعْبُ and بَکَعْبُ: The breasts of 720
the girl began to swell, meaning she had freshness and bloom of youth.

آفلی اللہ كَفَّرْ: Ankle (5:7).

كَفَّرْ (5:98): Sacred House of God at Mecca towards which Muslim face while praying is the plural of كَفَّرْ which means, a youthful girl. كَفَّرْ also means nobility, glory; anything exalted or elevated.

أَمْلِي اللَّه كَفَّرْ: May God exalt his glory. لَا يَزَال كَفَّرْ عَالِيًا: May thy glory continue to be exalted.

كَفَّرَ [aor. inf. noun كَفَّرَ كَفَّر]. كَفَّرَ: He was like him, equal to him; he watched him; he resisted or withstood him. كَفَّرَ: Like; equal (112:5).

كَفَّرَ [aor. inf. noun كَفَّرَ كَفَّرَ and كَفَّرَ الطَّيْرِ] : He or it was quick or swift. كَفَّرَ الطَّيْرِ: The bird was quick in flying and running and contracted itself therein. كَفَّرَ: He drew the thing together to himself and contracted it, grasped it or took it. كَفَّرَ: A place in which a thing is drawn together or comprehended and collected or congregated.

أَمْلِي اللَّه كَفَّرَ عَالِيًا: Have We not made the earth a place which comprehends the living and the dead (77:26;27).

كَفَرَ [aor. inf. noun كَفَرَ كَفَرَ]. كَفَرَ: He veiled, covered the thing or he covered the thing as to destroy it. كَفَرَ: He put his goods in a receptacle. كَفَرَ: He disbelieved. كَفَرَ: Thereupon the infidel was dumbfounded (2:259). This كَفَرَ (disbelief) is contr. to إِيمَانٍ (belief). كَفَرَ بِاللَّه: He disbelieved in God, he denied God. كَفَرَ بِاللَّه: How can you disbelieve in God (2:29). كَفَرَ بِاللَّه: He declared himself to be clear or quit of such a thing. كَفَرَ بِاللَّه: I am quit of your associating me as partner with God (14:23). كَفَرَ بِاللَّه: He disacknowledged the favour of God; he was ungrateful to God for His favour. كَفَرَ (ingratitude) is contr. to شُكْرُ (thankfulness, gratitude). كَفَرَ نَعْمَةُ اللَّهُ عَبْدُهُمْ (كَفَرَ): What ever good they do, they shall not be denied its gratitude i.e. its reward by way of gratitude. كَفَرَ: He was remiss or fell short of his duty with respect to law and neglected gratitude.
to God which was incumbent upon him. Those who disbelieve .......... and those who do righteous deeds (30:45). Also means, he blasphemed. It has three infinitives: (1) : Disbelief, contr. to (belief); (2) : Ingratitude (21:95), contr. to (thankfulness); (3) : A sower or tiller of the ground (plural ); intensely dark night; dark clouds; a blasphemer; ungrateful, especially to God; a disbeliever. It has three plurals, (109:2) (or ) (80:43) and (54:44). According to some authorities, and are plurals of meaning a disbeliever, and is its plural mostly when it is used in the sense of ungrateful. and signify the same as is an intensive epithet, meaning very ungrateful (especially to God) (17:68) and has a more intensive signification than meaning, habitually ungrateful. is feminine as well as masculine. : [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. The expiation for this is the feeding of ten poor persons (5:90). : Camphor, because it has the quality of covering or subsiding the heat (76:6). : More or most ungrateful especially to God; more disbelieving (inf. noun ) : He called him a disbeliever or imputed disbelief to him. : Do not call Kafir the people of your Qiblah. : God effaced his sin. : We would cover or conceal their sins as though they had not been; efface, remove or do away with their sins (5:66).
كلف [aor. inf. noun كفأ]: The hand; the palm with the fingers. 

كلف: Wring his two hands (18:43). 

كلف: Wholly. 

كلف: Come into submission wholly (2:209); for all (34:29); all together (9:36).

كلف [aor. inf. noun كفأ]: He fed and supported; took charge of; be responsible for such a one. 

كلف: Which of them should take charge of Mary (3:45). 

كلف: He placed him in his charge; made him his guardian (3:38); Anything double; equal, corresponding; part or portion (4:86). 

كلف: Double share. 

كلف: He (God) will give you again and again of the share (57:29). 

كلف: Surety; one who is responsible or answerable. 

كلف: Your surety (16:92).

كلف [aor. inf. noun كفأ]: It sufficed or satisfied. 

كلف: 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. كفأ also signifies he defended. كفأ: He defended him against the evil. 

كلف: Surely, We are sufficient for thee against the scoffers (15:96). 

كلف: He is sufficient for me as a witness. Sometimes it is prefixed to its agent and sometimes to its objective complement. كاف: And sufficient is thy Lord as guardian (17:66). 

كلف [aor. inf. noun كفأ]: He guarded him or kept him safely. 

كلف: Go ye in the safe-keeping of God. من: Who guards or protects you by night (21:43).

كلف [aor. inf. noun كفأ]: The man barked so that dogs might hear him and bark. كفأ (aor. inf. noun كفأ): 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; كفأ: He designed a thing with avidity; the word also means, he ate voraciously without being satiated. كفأ: Dog; a fierce or furious dog; a lion. كفأ: A woman like a bitch. كفأ: He trained a dog to hunt. كفأ - plural (5:5).
[aor. يَكَلِّفَ inf. noun كَلِّفْ ]: He (a man) grinned, frowning or contracting his face or looking sternly, austerely or morosely.
[klif h: Severe, distressing fortune or time. كَلِّفْ: A year of dearth, barrenness, drought. كَلِّفْ: An ugly man.
They will grin (with fear) therein (23:105).

[الكلَّ] [kall]: He imposed upon him the task of doing such a thing which was troublesome or difficult for him. كَلَّةَ اللهِ نَفْسَهُ: Allah does not burden a soul, or impose upon a soul ...... (2:287).
[الكلَّ] تَكَلَّفَ أمَّا: He used forced efforts to do a thing and to appear to possess a quality. كَلَّةَ: He affected the doing of a thing.
[الكلَّ] : One who affects to do a thing or to pretend to have a quality, not having it, an imposter.

[إِلَّا] يَكَلِّفَ : It (the sight) was or became dim, dull; he (a camel) was or became fatigued, tired or wearied. كَلُّ: A burden; a person or persons whom one has to support. هُوَ كَلَّ عَلَيْهِ : He is a burden to his master (16:77).
[الكلَّةَ] : 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).

[كَلَّة] [kall]: As often as; each time when; whatsoever: (5:65).

[الكلَّ] يَكَلِّمَ : He talked or spoke to him; he injured, wounded him. كَلَّمَ اللهُ مُوسى تَكَلَّمَ : God spoke to Moses particularly (4:165).
[الكلَّةَ] ذَاتِيَةً مِّنَ الأَرْضِ تَكَلَّمَ : A germ out of the earth which will wound them (27:83).
[الكلَّةَ] يَكَلَّمُونَ كَلَّمَ اللهُ : They hear the word of God (2:76).
[الكلَّةَ] كَلَّمَ اللهُ : A word from Allah (3:40).
[الكلَّةَ] كَلَّاَتَ كَلَّمَ (plural) كَلَّمْ يَصْعُدُ الكَلَّمُ الطَّيِّبُ : Ascend good words (35:11).

Both of (masculine 17:24) and كَلَّاَ (feminine 18:34).


[الكلَّةَ] كَمَ : Spathe or covering of flowers (55:12).
[الكلَّةَ] كَلَّمَ : It
was or became perfect; it became complete, entire, whole or full. This meaning is better expressed by كَمْلَةٍ. That you may complete the number (2:186). 

كَمْلَةٍ: I have perfected for you your religion (5:4) (act. part.).

كَمْلَةٍ: Two full years (2:234). (feminine of كَمْلَةٍ) (2:197).

كَمْلَةٍ: He made it perfect.

كَمْلَةٍ: That you may complete the number (2:186).

كَمْلَةٍ: I have perfected for you your religion (5:4) (act. part.).

كَمْلَةٍ: Two full years (2:234). (feminine of كَمْلَةٍ) (2:197).

كَمْلَةٍ: He was or became blind or night-blind.

كَمْلَةٍ: The day became misty. كَمْلَةٍ: The colour of the man changed or his reason or intellect deteriorated. كَمْلَةٍ: Blind or night-blind. كَمْلَةٍ: I will heal the night-blind or I will give spiritual sight to those blind (3:50).

كَمْلَةٍ: He cut the thing. كَمْلَةٍ: He was ungrateful for the favour. كَمْلَةٍ: 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).

كَمْلَةٍ: He collected and hoarded the property; he buried the wealth in the ground; he stored the wealth. كَمْلَةٍ: A treasure (18:83). (plural 28:77). كَمْلَةٍ: Those who hoard up gold and silver (9:34). كَمْلَةٍ also means property buried; anything abundant collected together, that is desired with emulation. كَمْلَةٍ: A treasure (18:83). (plural 28:77). كَمْلَةٍ: Those who hoard up gold and silver (9:34).

كَمْلَةٍ: He was ungrateful for the favour. كَمْلَةٍ: 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).

كَمْلَةٍ: He veiled, covered or concealed the thing; guarded it. كَمْلَةٍ: What their bosoms conceal (27:75). كَمْلَةٍ: Or you keep it...
hidden in your minds (2:236). كنْ : A place of concealment; shelter of a wall; a thing that serves for covering or protecting (كنْ and كنة are plurals). من ألجَال كنْ : In the mountains places of shelter (16:82). جعلنا على قلوبهم كنة : We have put veils upon their hearts (6:26). مكونون : (pass. part. noun): Protected; preserved. فین كتاب مكون : In a well-protected Book (56:79).

كَهَفٌ: A place of concealment; shelter of a wall; a thing that serves for covering or protecting (كونْ and كنْ are plurals).

Kَهَلْ [aor. inf. noun] يكهُ : The plant became tall and full grown. كَهِلْ : 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).

كَهْنَ [aor. inf. noun] كَهْنَ : He foretold the future; he became a soothsayer. كَهْنَ : A soothsayer (52:30); magician; priest.

كَابَ [aor. inf. noun] يكَبُ : He drunk with a cup. كَوَّبٌ : A large cup which has no handle. (plural 76:16).

كَادَ [aor. inf. noun] يكَدُ : He was about to do a thing but he did not do it, كَفْذَ كَتَبَ تَرَكَ الْيَهِيمَ : Thou mightiest have inclined to them a little (but you did not) (17:75). The word also means كَدَأَ : He intended. أكاد أُخُفِّيَّة : I was going to manifest it (20:16).

كَارَ [aor. inf. noun] يكَرُّ : He wound the turban in a spiral form and folded it up. كَرَّةٌ : He threw him down. It also means كَارَّ : He (God) makes the day to cover or overtake the night and makes the night to cover or overtake the day (39:6).

المَكَابِ : Star, planets; chief; prince; pupil of the eye (12:5). (plural 37:7).

كَانَ 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 in: Abraham was a paragon of virtue (16:121); (3) in the sense of "will be" 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  it see 27.

[active voice] 3. He cauterized him i.e. burned his skin with fire or with an iron. Their foreheads shall be branded therewith (9:35).

[active voice] 3. 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.e. he acted mischievously, deceitfully; he practised an evasion or elusion, a shift, a wile, an artifice, a plot, a stratagem. He taught him (3.3) to deceive, beguile or circumvent; he contrived or plotted a thing whether good or bad, wrong or right. He also means, he took extraordinary pains. Evasion, elusion, deceit, plot, device, plan, stratagem, artifice, contrivance; war.

[active voice] 3. He measured the grain. means to give by measure  means to take by measure (83:3,4). Measure. Weight. Do not give short measure and short weight (11:85).

[active voice] 3. He humbled himself before such a one. And they did not humble themselves (before the enemy) (3:147).
Lām

Numerical Value = 30.
(1) Particle introducing an oath and meaning truly, indeed, certainly or in exclamations of wonder or for help.

: By thy life, they in their mad intoxication are wandering in distraction (15:73). (2) It is used in the sense of 

: For, thy Lord has commanded her and revealed to her (99:6). (3) To denote particular right of possession.

: All honour belongs to Allah and to His Messenger (63:9). (4) To denote the usefulness of a thing.

: And We made the iron soft for his benefit (34:11). (5) To begin a sentence.

: Joseph and his brother are dearer to our father (12:9). (6) Is used in the sense of "until", "upto"

: Until an appointed term (13:3). (7) To express certainty or to lay emphasis.

: 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

: 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

: 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

: At the declining or after the declining of the sun (17:79).

Used as and the following noun has a

: 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.

Nay, I swear by the Day of Resurrection (75:2).

: The star shone and brightened. and : Pearls

: As if they are well preserved
pearls (52:25)

[originally لَبَّ] لَبَّ: He was or became possessed of لَبَّ i.e. understanding, intelligence.

لَبَّ الْلَّوْزَ : He broke the almond and took forth its kernel.

لَبَّ البَالْمَكَانِ : He stayed or remained or abode in the place.

لَبَّ على الأَمَرِ : He kept to the thing or affair. لَبَّ (inf. noun). لَبَّكَ: At thy service, literally doubly at thy service. لَبَّكَ is derived from لَبَّ (or rather from لَبَّ) 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 لَبَّ كَبْبُ 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 لَبَّكَ is from the saying: 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.

لَبَّ: The heart, pith, kernel of an almond or a nut; what is pure or the choicest or best part of a thing.

لَبَّ (of a man): Understanding; intellect; intelligence; so called because it is the choicest or best part of and has a more special sense than غَلَّبَ (plural). غَلَّبَ: Person having intelligence, understanding.


لَبَّ كَبْبُ: He tarried and waited and stayed in the house; he tarried or remained in the house. لَبَّ كَبْبُ (act. part. noun).

لَبَّ كَبْبُ (plural): They will tarry therein (78:24). مَا نَتَّبَعا بِهَا: Would not have tarried (33:24).

لَبَّ كَبْبُ: It (a thing) stuck, clave or adhered to the place.

لَبَّ كَبْبُ البَالْمَكَانِ: He stayed in the house.

لَبَّ كَبْبُ البَالْمَكَانِ: The people surrounded the man and clave to him.

لَبَّ كَبْبُ البَالْمَكَانِ: They crowd upon him (72:20).

لَبَّ كَبْبُ البَالْمَكَانِ: He put the thing over the thing firmly.

لَبَّ كَبْبُ: A number of men collected together and compacted, one upon another.
signifies collected together like locusts (plural of لَدَة which signifies a locust). أَلْخَكُمْ: Much wealth; collected wealth. مَالَ لَدَة: I have destroyed much wealth (90:7).

[ar. inf. noun] لَبَسَ: He put on or wore the garment. يَلَبَسُونَ: They will wear green garments of fine silk (18:32). لَبَسَ الْثَّوبَ: He had the enjoyment of a woman or wife (meaning of her converse and services). فَلَسَتْ قَلَّتَا: I chose such a one specially as a companion. لَبَسَ عَلَيْهِ الْأَمَرَ: He rendered the affair confused or dubious to him, or he concealed the affair from him. اِلْبَسَتا عَلَيْهِمْ مَالِبَسُوْنَ: And thus We would have made confused to them what they are confusing themselves (6:10). اِلْبَسَتا وَلَمْ يَلْبِسُوْا إِيمَانَهُمْ بَيْنَهُمْ: Or He confounded you by (splitting you) into different sects (6:66). لَبَسُ Dubiousness; confusedness or confusion; lack of clearness (50:16). لَبَسَs: Dress; apparel; the covering of anything. جَعَلْنَاهَا لَبَاسًا: We have made the night as a covering, a man's wife and a woman's husband (78:11). لَبَسُs: A coat or coats of mail (16:113;21:81).

[ar. and inf. noun] لَبَخَ: He persisted obstinately in a matter even when it became manifest that it was wrong; he persevered in opposition, in contention, litigation or wrongdoing. اِلْبَخَ فَيْنْ عَمَّا وَالْقُورَ: They obstinately persist in rebellion and aversion (67:22). لَبَخَ: 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. فَلَان لَبَخَ وَواسِعَةً: Such a one is a wide fathomless sea. اِلْبَخَ: She thought it to be a great expanse of water (27:45). بَخٌ اِلْبَخَيِّ: A vast and deep fathomless sea (24:41).

[ar. inf. noun] لَجَّا: He had recourse to it for refuge. لَجَّا إِلَيْهِ: He committed his affair to God. مَلِجَّا: 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).

[ar. inf. noun] لَمْحَة ِالْحِدَّة ِالله: He declined or deviated from the right course in the matter of religion; he impugned religion. لَمْحَة also means, he disputed, altercation; wrangled. : They deviate from the right way with respect to His attributes (7:181). Deviation (22:26). He had recourse to him or it for refuge, protection or concealment. And thou will find no refuge beside Him (18:28).

[ar. inf. noun] لَحْفَة ِالْحتَّة ِالله: He clothed him or dressed or wrapped him with clothes. لَحْفَة ِالله: The beggar or inquirer pressed on with the question or begging. لَا يَسْتَلَفُونَ النََّاسَ: They do not beg men with importunity (2:274).

[ar. inf. noun] لَحْفَة ِالْحُقْقَة ِالله: He reached him, overtook him, or came up with him or joined him. لَا يَلْتَفْقُوْنَ لِي: Who have not yet joined them (62:4). : He made him to reach, join or overtake him or to follow him. And Thou join or make me with the righteous(12:102).


[ar. inf. noun] لَحْنَة ِالْحُنْا: He erred in speech; he spoke incorrectly. لَحْنَة ِالله: He said to him what he only understood but no one else understood it; he intimated to him something which he alone understood. لَحْنَة: Tone, sound, way of speaking; the meaning of speech, its intent; an incorrect word. 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).

[145x701]Öøv”oº
The jaw-bone either upper or lower; the part on which the beard grows. : Beard. : Seize me not by my beard (20:95).

[238x701]ûøèº
: Beard.

[314x885]: Seize me not by my beard (20:95).

[314x885]: He was violent or vehement in contention or altercation, in dispute, in litigation. : A man violent or vehement in contention, dispute or litigation and a tenacious adversary who will not incline to the truth. : He is most contentious of quarrellers (2:205) (plural of لَعَمَّ). لَعَمَّ (لَعَمَّ) : A people given to contention (19:98).

[456x631]Öø÷åü
: He opposed him violently in contention.

[456x631]: A man violent or vehement in contention, dispute or litigation and a tenacious adversary who will not incline to the truth.

[479x551]Îøç»Ú÷^Ö
A people given to contention (19:98).

[529x492]Öø÷öá»
: At, by, to, with.

[529x492]: From.

[529x492]: Is syn. with لَعَمَّ. لَعَمَّ (لَعَمَّ) : At, by the door (12:26).

[579x492]Öø÷öá»
: It was or became pleasant, delightful, delicious, sweet. : He found it to be pleasant, delightful; he took pleasure or delight in it.

[579x492]: The eyes take delight (43:72).

[579x492]: Pleasure; delight; sweetness; pleasantness.

[579x492]éº
: A delight to those who drink (47:16).

[629x406]Öø÷ôÝø
: It was or remained fixed, settled, firm or constant; it (mud) adhered, clave or stuck; it (mud) became hard and cohered. : It became co-mingled; it intermixed.

[629x406]: Adhering or adhesive or cohesive clay or mud; remaining fixed, settled, firm or constant (37:12).

[679x307]Öø÷ôÝø
: He kept close, clave, clung or held fast to a thing.

[679x307]: 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)?

: 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).

**لسان** [aor. يَلْبِسُ inf. noun لَبْسًا] : He was eloquent, perspicuous and chaste of speech. 
(1) Tongue. 
وَاحْلَلْ عَقدَةٌ مِّنْ لَبْسَيْنِ : And Thou loose the knot of my tongue (20:28). (2) Language. 
إِنَّ لِبْسَانِ ڤُومُهُ: Except with the language of his people (14:5). (3) Power of speech. 
ٍٔ لِبْسَانُ ىُّدُمْ لِبْسًا : He is more eloquent in speech than I (28:35). (4) Good reputation, news, information, tidings. 
وَاكِلُ أَلِيْ لِبْسًا صِدْقٍ : And Thou give me good reputation (26:85). (الْسِّنَةُ) (plural). 
وَأَخْيَافُ ٱلْيَتِيمُكُمْ : And the diversity of your tongues (30:23).

**لفظ** [aor. يَلْفَظُ inf. noun لَفْظًا] : He was polite, kind, courteous, gracious to him. 
(1) Tongue. 
لَفْظَتْ يَلْفَظُ (تَطَافُق): He was subtle, slender, thin, fine, elegant or graceful. 
فَلْبَلْفَظَتْ : 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. 
لِفْظٍ : Courteous, kind, gracious, subtle, knower of subtleties. 
اللهُ لِفْظِ يُبَيِّدَهُ : God is Gracious, Kind, Benign to His servants (42:20). 
إِنَّ اللهَ لِفْظِ خَيْرٍ : Verily, God is the Knower of subtleties and All-Aware (22:64).

**لَطِيْبٌ** : The fire blazed, burned brightly and fiercely. 
لَطِيْبٍ أوُ لَتْلُظُ الْئَارُ : Flame of fire (70:16). 
لَطِيْبٌ : Flaming fire (92:15).

**لَعْبُ** [aor. يَلْعَبُ inf. noun لَعْبٍ and لَعْبُ inf. noun لَعْبٌ] : He played, sported, jested, joked. 
لَعْبٌ وَلَعْبٌ : He may enjoy himself and play (12:13). 
لَعْبُ : Sport, play, game. 
وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا لَعْبٌ وَلَهْوٍ : And worldly life is nothing but a sport and pastime (6:33). (لَعْبُ) (plural of لَعْبٍ: Playing, sporting, jesting; one who plays, jests, sports, jokes. 
أَمَّأَنُّ بِمِنْ ٱلْلِّيْبِينِ : Or are you one of those who jest (21:56).

**لَعْلُ** (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". 
لَعْلُكُمُ : That or in order that you may be successful (2:190). (2)
"Possibly"; لَعَلَّ السَّاعَةُ قُرُوبًا (42:18). (3) "As if" or "as though"; لَعَلَّكُمْ تَخَلَّدُونَ (26:130). (4) "It is impossible that"; or "do they imagine that". فَلَعَلَّكُمْ تَكْرِهُ بَعْضُكُمْ بَعْضًا: 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".

أَعْنَ [aor. بلَعَنَ inf. noun بلَعْنَةُ]: He disgraced him, cursed, imprecated evil upon, expelled, excommunicated him; he removed him from good. إنَّ اللَّهُ لَعَنَ الْكَافِرِينَ: Surely, God has cursed the disbelievers (33:65). لَعَنَّهُمْ لَعْنَةً: Removal from good; curse; imprecation; abuse; disgrace; excommunication. عَلَىٰ اللَّهَ وَالْمَلاكَةَ: On them shall be curse of Allah and of angels (2:162). (أَعْنَيْنَ) (الَّذِينَ): Those who curse (2:160). and مَلَعُونَ: Cursed. مَلَعُونَ (مَلَعُونَانِ) (مَلَعُونَاتِ): The sinner's cursedness. مَلَعُونَاتٌ: Cursed tree (17:61).

أَعْبَ [aor. بلَعَبَ and بلَعُبَ inf. noun بلَعْبَةُ and بلَعُبَا] and بلَعُبَيْنَ: He was fatigued, wearied very much. وَمَا مَسَّنَا مِنْ الْعَبَ: And no weariness touched Us (50:39). أَعْبَ: A weak, very much foolish man.

أَعْثَ [aor. بلَعَثَ inf. noun بلَعْثَةُ]: He indulged in vain talk. بلَعْثَةُ: Talk of no account. كَلِمَةٌ لَعْثَةٌ: Idle, foolish, vain, useless talk; talk of no account. لَعْثَةً لَعْثَةً: Thou wilt hear no vain, idle talk therein (88:12). أَعْثَ: The thing became useless. أَعِثْ الرَّجُلُ: The man was frustrated, failed. أَعِثْ: He deviated from the way. أَعِثْ: Speak vainly; indulge in idle talk; bark; And make noise during its recital (41:27); Coo; be deceived or disappointed in one's hopes; anything vain. أَعِثْ: And make noise during its recital (41:27); Coo; be deceived or disappointed in one's hopes; anything vain. عَنِ اللَّغَوِ مَعْرُضٌ: Shun all that is vain (23:4). أَعِثْ: He eliminated it; he put it away; he eschewed it; he passed by or over it; he forgot, disregarded and neglected it. أَعِثْ: When they pass by anything vain (25:73).

أَعْفُ [aor. بلَعَفَ inf. noun بلَعْفَةُ]: He turned away his face from me. بلَعْفَةً عَنْ رَأْئِي: He turned him from his opinion.
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)?

The fire hurt or burnt his face or burnt him. The Fire will scorch their faces (23:105).

He ejected it or cast it forth. The sea cast it forth upon the shore. He uttered or pronounced the word. He utters not a word (50:19).

The affair became complicated. Difficulties (metaphorically signifies difficulty) became collected one upon the other (75:30); difficulty or affliction is joined to affliction. Gardens of luxuriant growth (78:17).

He repaired their affair by reconciliation.

Call not one another by nicknames (49:12). War pregnant with events.
The bird picked up the grains.
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).

He seized or took up quickly a thing thrown to him with the hand or said to him.
He ate quickly or devoured or swallowed the food.
Swallowed up what they fabricated their lies falsehoods (7:118).

He met him; he found him; he saw him.
When they meet the believers (2:15).
We have suffered much fatigue in this journey (18:63).
They will meet with destruction (19:60).
He shall meet with the punishment of sin (25:69).
He made him to experience evil.
He will grant them cheerfulness and happiness (76:12).
He received it from him.
Verily, thou hast given the Qur'an (27:7).
And none is granted it save those who are steadfast (41:36).
He met him face to face; he had an interview with him.
Until they meet their day (43:84).
He threw it or cast it on the ground.
They conveyed the word to them or communicated to them, or retorted on them with the saying (16:87).
He revealed to him his secret.
He gave him ear; he inclined to hear him.
He gives ear and is attentive (50:38).
We placed on his throne (38:35).
I offered or tendered to him love.
You send them message of love in secret; you offer them love in secret (60:2).
The people met each other.
armies met each other (3:156). 

لقاء: The facing, encountering, meeting or finding; 

لقاء: Who expect not or fear not meeting with Us (25:22). 

يوم: The Day of Meeting (40:16). 

(1) In the direction or towards that; 

وَلَّمَا تَوَجَّهُ لِلِّقَاءِ فَلَانَ: He went towards such a one. 

(2) Against or opposite. 

جَعَلَتْ لِلِّقَاءَ: I sat opposite to him. 

أن أَبْتَلِّهَا مِنِّ اللِّقَاءِ نَفْسِي: I should change it of my own accord (10:16). 

ملْقُونَ وَملْقِيَاتِ (الِقَي): They are going to meet their Lord (2:47); (feminine of منْلِقُونَ) 

(77:6). 

لَمَّا (1) "When", "after". 

لَمَّا وَرَأَى مَا مَالَ مَلَّا: When he arrived at the water of Midian (28:24); (2) "Not yet", "never": 

لَمَّا يَدْوَأْؤُوا غَذَابًا: But they have not yet tasted My punishment (38:9); (3) "But". 

إِن كُلُّ فَسِّسْ لَمَّا عَلَّمَهَا حَافِظً: There is not a soul but has a guardian over it (86:5). 

لمْحَ [aor. ظма inf. noun]. 

لمْحُ البْصَرِ: The sight extended to a thing. 

لمْحَ: It (lightning or a star) shone; gleaned; glistened i.q. 

لمْحُ البصر. 

لمْحَ [aor. يلمُر and فللمُر inf. noun] (لممز). 

لمزة: (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. 

وَمِّهِمْ: And of them are those who taunt thee or blame thee (with respect to the division of alms) (9:58). 

لمزمة: He pushed or repelled him. 

وَلَمْزَ: One who blames, upbraids, reproaches or finds fault with others much or habitually; the ة (ta) is to denote intensiveness, and not the female gender. 

لمزة: 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. يلمَسَ inf. noun لمَّسَة] : He felt it or touched it or felt or touched it with his hand.

أَمِنُ [aor. يأمنُ inf. noun : May God rectify or repair his disorganized affair.

لَمْ [aor. يلمَنُ inf. noun لَمْ : A slight insanity or diabolical possession or a slight taint of insanity touched him.

لَمْمً [aor. يلممُ inf. noun : Pardonable sin; slight madness, craziness.

لُكَرَ [aor. يلمَكر inf. noun لُكَرَة] : You devour the heritage completely (89:20).

لَهِبَأ [aor. يلمِهأ inf. noun : The fire burnt fiercely or blazed.

لَهِبَتْ [aor. يلمِهت inf. noun : A blazing fire.

لِهَرَ [aor. يلمِر inf. noun : 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.

لَهَتْ [aor. يلمِت inf. noun : God directed him by inspiration to that which was good: God revealed to him or put into his mind that which was good.

لُهِمَ [aor. يلمِم inf. noun : The man jested, sported.

لُهِما [aor. يلمِمأ inf. noun : She loved his talk, became delighted with it.

لاَهَيْةُ [aor. يلمِية inf. noun : He became diverted from it so as to forget it.

لاَهَيْتُ [aor. يلمِية inf. noun : Mutual rivalry in seeking worldly increase diverts you (from God).

 لوّ : 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 : Who took their religion for a pastime and a sport (7:52).

 لوّ If; perhaps; may be that; would that (26:103); and meaning why not (15:8).

 لاح : The thing shone, gleaned, glistened; it came forth and became apparent. 

 لوح : The heat of fire or sun altered the colour of his skin; it parched, scorched or burned and blackened his skin. 

 لوح : Burning the skin so as to blacken it; it scorches the face (74:30). 

 لوح (74:30) (plural) (7:146): A tablet. 

 لوح : The guarded tablet (85:23).

 لاذ [aor. inf. noun لآذ : 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. بَعَسُونَ مَنْ كُنْتُ لَوَأْتَ : Those of you who steal away covertly (24:64).

 لاط [aor. inf. noun لاط : See commentary for the account of Prophet Lot.

 لام [aor. inf. noun لام : He blamed, censured or reprehended him. لائِمَةً : So do not blame me, but blame yourselves (14:23). (pass. part. noun): One blamed or one who is censured and also . لائِمٌ وَلَوْدُ وَلَوْدُ انتَفَسَكُمْ : One blamed or who deserved to be censured. مُحَسَّسَرًا : Blamed or exhausted (17:30). مُحَسَّسِنٌ وَلَوْدُ وَلَوْدُ : He himself was to blame (51:41). (plural 23:7). لائِمَةً : He blamed him much. بَلَى لَبَسَ الْلَّدَايِمَةَ : Self-accusing spirit or soul (75:3). لائِمَةٌ : Blame; reproach, rebuke; censure; reprehension. لائِمٌ (Act. part. noun): One who blames. لا يُحَافِظُ لَوَأْتُ لائِمٌ : They do not fear the reproach of a fault-finder (5:55). تلاوْدُوا : They blamed each other. على بعض ّ : Reproaching each other (68:31).
öøç
[141x701]Åø
[126x701]øÖøç
[200x701]Åø
[192x701]áø]\Ö
[179x703]Åø
[169x701]o»ðø
[165x701]: He coloured the thing.

n»göÊôn»äô
[359x685]]: Hoariness appeared in his hair.

öøç»áº
[272x685]: Colour (2:70).

öøçøp
[388x685]: plural (39:22).

öøç
[413x685]: He twisted the rope.

öøç
[410x701]: He concealed it; he hid it; he rolled it up; he heeded it or minded it.

öøç
[402x703]: plural (39:22).

öøçøp
[389x685]: He passed by and did not stop or wait.

öøçøp
[298x615]: And you did not stop and look back on any one or paid heed to any one (3:154).

öøç
[483x663]: He turned or bent his head to the right or left:

öøç
[480x665]: They turned their heads aside (63:6).

öøç
[476x551]: They twist their tongues while reciting the book (3:79).

öøçøp
[477x551]: Screening or concealing with their tongues what is in their minds; distorting with their tongues (4:47).

öøç
[483x663]: He withheld him or restrained him and turned him or averted him from his course, purpose or object.

öøç
[481x551]: If you conceal (or distort) the truth or evade (or turn away) from it (4:136).

öøç
[483x663]: He diminished to him his due right or defrauded him of part thereof.

öøç
[49:15]: He (God) will not diminish unto you, nor defraud you of aught of your works (49:15).

öøçøp
[339x385]: We will not diminish anything from their works (52:22).

öøç
[350x351]: When it was not a time of flight (38:4). With respect to the proper meaning and etymology of لَاتِ، there are four opinions. First, it is a single word used as a negative, others say that it is originally لَسْتُ that its سُ is changed into تُ and then the تُ into لَ (الف). Secondly, that it is two words, the negative لَ, with the feminine. تُ, added to make the word feminine or to make the negation more intensive. Thirdly, that it is an independent word, not originally لَسْتُ nor لَ. Fourthly, that it is a word and a part of a word, namely the negative لَ and تُ prefixed to لَ (الب). If; only, I wish, would that. يَلَتْيَنِئُ مَثْ : O would that I had died before this (19:24).

لَسْتُ: Not; not to be; not to have been. Its different forms as لَسْتُ,
Night (see commentary for ليلة and ليلة). ليلة: Very dark night or the most dark of all nights of the month. Generally ليلة and ليلة means the same thing i.e. night, but according to famous lexicographer, Marzuqur ليلة is used as opposed to نَهَار and نَسَابَة as opposed to ليلة. ليلة is expressive of exaggeration and possesses a wider and more extensive meaning than يوم which is its opposite, has a wider sense than نَهَار which is opposite of ليلة. 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).

أَلَا [aor. يَلِينُ inf. noun لينة and لَيْنَةَ] : It was or became soft, as opposed to harsh; smooth; kind; plaint; gentle; tender. فيَمَا رَحِمَهُمْ : It is by the great mercy of God that thou art kind towards them (3:160). لَيْنِ السَّبَعِ أو لَيْنِهَا : He made the thing soft, plain, supple. وَأَلَّا لَهُ الحَدِيدَ : We made the iron soft for him (34:11). لَيْنُ is act. part. from أَلَّا. لَيْنَةَ : 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 ما عندكم ينفذ اللدى. وَلَا تَنْكَحُوا مَانِكَحَ: Whatever is with you shall pass away (16:97). (2) Which, whom. وَمَا يَلَكُ بِبَيْنِيْكُمُ: And do not marry those women whom your fathers married (4:23). (3) What, which. وَلَمْ يَسْتَقْفُوا لِكُمْ فَاسْتَقْفُوا لِهِمْ: So long as they stand true to you, stand true to them (9:7). (4) To express condition i.e. as long as. فَمَا: And what is in thy hand (20:18). (5) To denote surprise or admiration. فَمَا: How great is their endurance of the Fire (2:176). (6) In the sense of "as best". فَأَقْتُرْهُوا اللَّهَ مَا اسْتَطَعتمُ: Fear God as best you can (64:17). (7) In the sense of ليس (no, not): قَلِيْلاً مَا دَسْكُرَّوْنَ: Their traffic has brought them no gain (2:17). (8) Sometimes it is redundant. قَلِيْلاً: Little thanks you give (7:11). (9) What answer the messengers bring back (27:36). 

One hundred. مائة عام: A hundred years (2:260). وَأَرْسَلْنَاهُ إِلَى مَائَةِ الْأَفْلِبِ: A thousand years. وَأَرْسَلْنَاهُ إِلَى مَائَةِ الْأَفْلِبِ: We sent him towards a hundred thousand (37:148).

مُتَّعَ [aor. inf. noun مَتَّعُ (transitive)]. مَتَّعَ: He (God) made him to live or provided him with. مَتَّعَهَا: He gave her a gift after divorce. بَلْ مَتَّعَهَا هَزْلَاءٌ: Nay, We provided those with the good things of this world (21:45). إِمَّامْتَعَ وَإِمَمْتَعْ: He benefited by it or enjoyed it or benefited it for a long time. إِمَّامْتَعْ: Enjoy yourselves or benefit by it for a little while (77:47). إِمَّامْتَعْ: We profited from one another (6:129). مَتَّعُ: Anything useful; commodity; provision; household goods; necessaries of life; enjoyment. مَتَّعًا لِلْمُتَّلَقِّاتِ مَتَّعًا: For the divorced women there should be provision (2:242). مَتَّعًا: Provision or enjoyment for a time (2:37). وَلَا تَفْخَرُوا مَتَّعَهُمْ: When they opened their goods (12:66). مَتَّعًا (plural): Of your arms and your goods (4:103).

مُتَّعَ [aor. مَتَّعَ (transitive)]. مَتَّعَ: It became strong, firm, hard. مِثْنَى: Strong; solid; firm; hard. إِنَّ كِيْبَ مِثْنَى: My plan is mighty, strong (7:184). ذَوَّ الْفَوْقَةِ الْمِثْنَى: The Powerful, the Strong (51:59).
The man stood erect. He mutilated him; he castrated him. He 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): 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 ( آمنَّلْ أَمَانِلَهُمْ طَرِيقَةً ) is plural). These are examples, likes, similitudes, which We set forth (29:44). Excellent, best, nearest to the model. And to destroy your best institutions (20:64). Is masculine. 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 (God) is severe in punishing (13:14).

He tried, tested, proved such a one. He beat him with twenty stripes. We have made the sign of the night to pass away (17:13).

The boat ran through the sea parting the waves. Thou seest the ships ploughing through it (16:15).

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). Though We brought the like
thereof as further help (18:110). Extended.

Mādā (مَدَّاء): Extended shade and flowing water (56: 31, 32). Ink.

If (every) ocean became ink (18:110).

Term. to: Till their term (9:4).

Term. to: The people became confused. A confused affair or case.

Term. to: Confusion and disturbance in an
affair. مَرَّحُ الدَّابَّةُ: He sent the beast to feed in a pasture. مَرَّحُ مَرَّحٌ: He mixed a thing with another thing or two things together.

الْبَحْرَيْنِ: 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). مَرَّحُ also means it (religion) became corrupt. مَرَّحٌ: A mixture of fire; a flame of fire or fire without smoke (55:16).

المَرْجَانِ: Rubies and small pearls (55:59). مَرْجَانُ: Small pearls or large pearls.

[aror. مَرَحُ inf. noun مَرَحَا] : 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. وَلَا تَمْرَحُونَ: And because you behaved insolently (40:76). Nor walk in the earth haughtily (31:19).

مَرَدُ [aror. مَرَدُ inf. noun مَرَدْدُ] and [aror. مَرَدُ inf. noun مَرَدْدٌ] : 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. مَرَدُ عَلَى الأَمْرِ: He was bold, audacious and immoderate in the matter. مَرَدُ عَلَى شَئٍ: He became accustomed, habituated to a thing or became insolent and audacious. مَرَدُوا عَلَى النَّفَاقِ: They insolently persist in hypocrisy (9:101). شَيْطَانُ مَرَدُ أو مَرْدِدٌ: Rebellious satan (37:8;22:4). صَرَحُ مَرَدَةُ مِن قَوْارِيرِ: Palace paved with smooth slabs of glass (27:45). مَرَدُ: He made it smooth, even, tall and plastered it with mud.

مَرْضُ [aror. مَرْضُ inf. noun مَرْضٍ] : He was or became sick, ill, diseased. إذا مَرَضَ فُهِّلَتِ الْيَلِيَّةُ: When I fall sick, He restores me to health (26:81). مَرْضٌ: Sick, ill person. مَرْضُ: Whoso among you is sick (2:185). فِي ْقِلْوَابِهِمْ مَرْضٍ: In their hearts is a disease of doubt or hypocrisy. مَرْضٌ (plural of مَرْضُ): If you are ill (4:44). مَرْضِي: Sickness, disease, disorder, malady, distemper, or the disease of doubt or hypocrisy.
A night in which no star shines.

 мерَّ :  He or it passed; passed by or beyond; went; went on; proceeded.

فَمَرَ بِهِ : She goes about with it (7:190).

مرَّةٌ : A time; one time; one action.

مرَّةٌ سَيِّئَةٌ : Strength; strength of make;

رجلٌ ذو مرَّةٍ : A strong man; strength of intellect and sound judgement and firmness.

مرَّةٌ : 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 (سَيِّدَة).

مَسْتَمْرَ أً : 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.

مَسْتَمْرَةٌ : Oft-repeated sorcery (54:3).

مُسْتَمْرِ أً : A custom constantly obtaining, unvarying. The word also means passing away and vain or ineffectual.

فِي يَوْمٍ نَخْسَ مُسْتَمْرِ أً : In a day of ill-fortune that was lasting or continuous or effective (54:20).

مَازَىٌ [inf. noun متَمَازَى] : He doubted; questioned; disputed; debated; quarrelled.

مَازَىٌ وَمَازَىٌ : Who dispute concerning the Hour (42:19).

فَلا تَمَازَى فِي هِئَمٍ : So argue dispute, debate, not concerning them (18:23).

مُمَازَىٌ : About which they doubted (15:64).

مَرَأَةٍ : Quarrel; dispute; doubt. (18:23).

مُمْتَأّرٌ : One who doubts or quarrels (مَمْتَأّرٌ is plural).

فَلا تَكُن مَن الْمَمْتَأّرِينَ : So be not of those who doubt (3:61).

مَزَجَ [aor. inf. noun مَزَجَ] : He mixed, blended.

مَزَجَ وَمَزَجَ : He mixed the wine with water.

مَزَجَ : Mixture.

مَزَجَ : Mixed or tempered with camphor (76:6).

مَزَقَ [aor. inf. noun مَزَقَ] : He tore, rent, destroyed the garment completely.

مَزَقَ : We broke them into pieces (34:20).

ملْخَنَ : Hail stone.

حَبْطُ المَلْخَنَ : Is it you who send it down from the clouds (56:70)?

مَسْحٌ [aor. inf. noun مَسْحَة] : 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.

Then he began to stroke (their) legs and neck (38:34). The Prophet Messiah was known as because he was anointed or blessed by God or because he journeyed long and far in the earth. The word also means a king; beautiful in the face; a great liar; blessed or contrarily, accursed.

He twisted a rope; he pursued a journey with energy. Twisted palm-fibre (111:6). He touched it or felt it. When distress afflicts, touches, befalls people (30:34). Sickness or old age smote or befell him. The jinn afflicted him with madness. Satan has afflicted me with toil and torment (38:42). If anything good befalls you (3:121). Old age came upon him. They two touched each other (58:4). Touch; effect. Taste ye the touch of Hell (54:49). Touch not (20:98).

Those who hold fast by the Book (7:171). Then either retaining in a becoming manner (2:230).
He (God) prevents or withholds the heaven from falling (22:66). Give freely or withhold (38:40). He has held or grasped or seized a strong handle (2:257). Musk. The sealing of it will be with musk (83:27). There is none to withhold it (35:3). He has held or grasped or seized a strong handle (2:257). He retained it.

There is none to withhold it (35:3). He stopped talking; he kept silent.

God prevented the rain from falling. He stopped talking; he kept silent.

He entered the evening. When you enter the evening (30:18).

Time from afternoon (ظهر) to sunset; evening; last night. May God make your evening good.

He mixed one thing with another. 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).

He walked or travelled on foot from one place to another intentionally quickly or slowly. He goes about slandering. He walks in the streets (25:8). And walk thou at a moderate pace (31:20). A great walker; slanderer. One who goes about slandering (68:12).

Boundary or barrier between two things. Town; city; territory; Egypt (12:22).

He ate, chewed the food. Morsel; mouthful; lump of flesh (foetus) (23:15).

The thing passed. He died. Example of the earlier people has gone before (43:9). Or I may journey on for ages (18:61). Going.
They would not be able to move or go forward (36:68).

مَّطَرُ : The sky rained.  
أَمْطَرَ : The sky rained upon them.  
مَّطَرُ : Rain (مَّطَارْ، plural).  
أَمْطَرُ : We rained upon them a rain (26:174).  
الْيَّمُ : Whereon was rained an evil rain (25:41).  
مَّطَرُ : Act. part. from مَّطَرُ.  
يُوْمُ مَّطَرٍ : A rainy day.  
مَّطَرُ الْفُرُوسِ : The horse went quick or fast.

مَّطَنُ : He travelled far with the people.  
مَّطَنُ : He drew long, stretched himself and yawned; he walked along proudly and extended his hands.  
مَّطَنُ : Back.  
مَّطَنُ : means to raise one's back; it is a sign of pride.  
مَّطَنُ : He went to his kinsfolk strutting along proudly (75:34).

جَعْتُ مَعَ الْقُوْمِ : I came from among the people i.e. من عَنْدِهِمْ.

مَعَ : With; together with; at the same time with; along with; among (4:70).

مَعْنَى : The water flowed smoothly; مَعْنِى : Going far in a matter; advance quickly and far.  
مَعْنِى : Household utensils; Zakat or poor-rate; obedience, submission; rain; water; goodness (107:8).  
مَعْنِى : Flowing water (67:31).

فَقَطْتُ أَمَامَ الْمَعْنِىَّ : It tears their bowels (47:16).

مَفْقَتُ : He hated him.  
مَفْقَتُ : He was hateful to the people in the utmost degree on account of a foolish action he had committed.  
مَفْقَتُ : Hatred; aversion; abhorrence; detestation.  
مَفْقَتُ : It is a thing foul and hateful (4:23).  
مَفْقَتُ : Most hateful in the sight of God (61:4).

مَكْتُ : He tarried, stayed, waited, paused in expectation.  
مَكْتُ : He did not tarry long (27:23).  
مَكْتُ : Plural of مَكْتُ which is act. part. from مَكَتُ : Those who live, abide (18:4).  
مَكْتُ : Tarrying and waiting or expecting
interval. At intervals (17:107).

مكر [aor. inf. noun مكر الوُجَلَّ وَ بِه. مكر: He deceived the man. مكر الأرض: He watered the earth. مكر: When they agreed upon their plan while they were plotting (12:103).

مكر: Stratagem; artifice; deceit; fraud; malice; machination; trick; cunning; skill; expedient. مكر: He managed with action. مكر الله: God punished, requited or recompensed for practising deceit. مكر و مكر الله: They planned and God also planned مكار: The best of those who plan (3:55).

مكار: Planner. مكر: He planned; he plotted; he exercised art, skill in the management of affairs with ability.

مكن [aor. inf. noun مكن عبدالله السفي. مكن: He had rank, prestige, power, dignity with the Amir. مكن الشيء: The thing became strong. م مكان: Rank; power; dignity; change; abode; habitation; place; stead. زوج مكان زوج: One wife in place of another wife (4:21).

مكن: Death comes to him from every place (14:18).

مكان: You are in a worse condition (12:78). م كان: When We assigned to Abraham the site of the House (22:27).

مكان: So take one of us in his stead (12:79).

مكان: He made him to have mastery or dominion or authority or power over a thing; it was within his power.

مكان: Keep to your places you and your partners (10:29).

مكان: Spot; High dignity; power; capacity; might; possibility; مكن: Walk with dignity.

مكن: 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).

مكن: We would have humiliated them in spite of their power (36:68).

مكان: We raised him to high rank (19:58).

مكان: The affair became easy for him; he gave him a place, settled or established him. مكان أَو: He gave him authority and power over the thing.

مكان من الشيء: We gave power to or established Joseph in the land (12:22).

مكانَ منهم: He gave the power over them (8:72).

مكانَ اليوم: Thou art this day a person of established
position and trust with us (12:55).

Of established dignity in the presence of the Lord of the Throne (81:21).

Safe depository (23:14).

Established position; influential; held in respect.

Capital of Arabia and the religious centre of the Islamic faith (48:25).

He filled the thing.

Art thou filled up (50:31).

He was filled with fright.

Fill your mouths with the Qur'an.

He became rich.

I will certainly fill Hell with thee (38:86).

Wouldst surely have been filled with awe of them (18:19).

Fill; the quantity that a vessel holds when it is filled.

Earthful of gold (3:92).

An assembly; nobles; chiefs; princes; persons whose opinion is respected; consultation.

He said to the Chiefs around him (26:35).

I had no knowledge of the exalted Assembly (38:70).

A majestic person.

They fill their bellies with it (37:67).

It (water) was salt; it was or became beautiful.

He put salt into the cooking pot. Some say that the primary meaning of مَلْحَ is white and salt is so called because it is white.

That saltish and bitter (25:54).

A sailor is so called because he is constantly upon the salt water.

He afface or blotted out the thing.

He spent his wealth so much that he became poor.

Time took away his money.

Poverty.

Kill not your children for fear of poverty (6:152; 17:32).

He possessed it or owned it; he exercised authority over it.

But those whom your right hands possess (4:25).
I have not power to do good or harm to myself (7:189).

Dominion; sovereignty; kingship; rule; mastership; ownership; right of possession; authority; sway.

We have not broken our promise to thee of our own accord or authority (20:88).

How can he have sovereignty over us (2:248).

The kingdom of the heavens and the earth is for Him (2:108).

We have not broken our promise to thee of our own accord or authority (20:88).

The kingdom, authority, mastership shall be for Allah on that day (22:57).

We showed Abraham the kingdom of the heavens (6:76).

King. Omnipotent King (54:56).

A slave, a bondman. A slave who is owned (16:76).

I dictated the book to the writer and he wrote it from me.

Be unable himself to dictate, then let some one (who can watch his interest) dictate (2:283).

Religion; way; people; community; nation.

But the religion of Abraham who was ever inclined to God (2:135).

We have not heard of this in the last religion or previous people (38:8).

God lengthened his life and made him to enjoy it.

God granted the tyrant respite.

I gave respite to the disbelievers (22:45).

He gave him long and false promises.

Holds out to them false promises (47:26).

A while; long time.

Leave me alone for a while (19:47).
It is read or dictated to him (25:6). 

The particle is used in the following senses: (1) From. 

It is from Solomon (27:31); (2) From among. 

Save some youths from among his people (10:84); (3) By reason of. 

They were drowned on account of or by reason of their lapses (71:26); (4) To denote exchange.

Are you contented with the present life in preference to the Hereafter (9:38); (5) To distinguish one thing from another. 

And Allah knows the mischief-maker from the reformer (2:221); (6) To denote a part or portion. 

Of them are some to whom Allah spoke (2:254); (7) In the sense of ب (at) and على and and and and and: 

Looking at with a furtive glance (42:46). 

With every or concerning every decree (97:5). 

We helped him against the people (21:78). 

When the call is made for Prayer on Friday (62 : 10). 

We were indeed heedless of this (21:98). 

Neither their wealth nor their children will avail them aught with Allah (58:18). It is redundant. 

And there falls not a leaf (6:60). 

[ar. يَمْتَعُ inf. noun منَعَ ]: He prevented, hindered, prohibited, forbade; he denied or refused; he withheld. 

وَمَنَ أَعْلَمُ مَنَّىٍ مَنَعَ مُسَاءَدٌ: And who is more unjust than he who prevents from the mosques of Allah (2:115). 

وَبِمَعْذَةِ الْمَالِغُونَ: And withhold legal alms (107:8). 

مَنَعْنَا مِنَ الْمُؤْمِنِينَ: We protected you against the believers (4:142). 

مَنَعْنَا مَنَّىٍ: He refused him the gift. 

Our father, any further measure (of corn) has been denied us...
Mâ'âna: One who refuses, denies. Mâ'âna and Mânoûg: These two are the intensive form of Mâ'âna which also means protector or, defender. Mâ'âna: Their fortresses would defend them (59:3). Mâ'âna: Hinderer of good (50:26). Mânoûg: When good befalls him, he is niggardly i.e. refuses to give (70:22). Passive voice and Mânoûg is feminine of lâ mutâqûna  Wâ lâmânûg: Neither failing, nor forbidden (56:34).

Mâ'âna: He did to him a favour. Mâ'âna: Allah has conferred a favour on the believers (3:165); Allah was gracious, benevolent to believers. Mâ'âna: Indeed We did a favour to Moses (37:115). Mâ'âna: He mentioned again and again and counted the favour he did to him; He deemed it a great favour. Mâ'âna: He did a favour to him with it. Mâ'âna: Do not deem your embracing Islam a favour to me (49:18). Mâ'âna: Bestow not favours seeking to get more in return (74:7). Mâ'âna: Favour; beneficence; good bounty; taunt; reproach; gift; weakness. Mâ'âna: He weakened the man. Mâ'âna: He jaded or tired out the she-camel. Mâ'âna: Do not render vain your alms by taunt (2:265). Mâ'âna: We sent upon you manna. Mâ'âna: Time; destiny; fate; death. Mâ'âna: We wait for him calamities, misfortunes, vicissitudes of time (52:31). Mâ'âna: Weak; cut-off; strong. Mâ'âna: For them is unending reward (95:7).

Mâ'âna: An idol of the Arabs in the days of Ignorance which was kept in the Ka'aba (53:21).

Mâ'âna: A thing wished for. Mâ'âna (plural Mâ'âna) An object of wish or desire; intention; a lie; reading of the book. Mâ'âna: These are their desires (2:112). Mâ'âna: He desired the thing; he intended it. Mâ'âna: He read the book. Mâ'âna: The man told a lie. Mâ'âna: He forged or fabricated the story. Mâ'âna: Desires; lies; intentions. Mâ'âna: 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).

مهد [aor. inf. noun مهد] and مهد (inf. noun مهد) : He made a place plain, even, or smooth (مكاناً being understood). مهد لنفسه : He did it for himself; he gained or earned or sought to gain sustenance and worked for himself. مهد : He spread a bed and made it even and smooth. فلأنفسيهم يمهدون : They prepare good for their own souls (30:445). مهد بُنْمِهَادَهُ : I equipped him with all necessary things for his progress (74:15). (and also بُنْمِهًاد بُنْمِهَادَهُ) : A child’s bed; a bed; a thing spread to lie, recline or sit upon. مهد and مهد are considered by some to be synonymous but some say that مهد is more comprehensive than مهد and it is applied to earth meaning an even or smooth expanse. Yet some say that مهد is inf. noun and مهد is simple substantive. وقدْ مَهَّدَ الْأَرْضَ مُهَادًا : He Who has made the earth for you a cradle (43:11). الَّذِى جَعَلَ الْأَرْضَ مُهَادًا : Have We not made the earth a bed (78:7)? يَكَلِّمُ الْناَسَ فِى الْمُهَادَ : He shall speak to the people in the cradle (3:47). فَبِعَمْ (مهد بُنْمِهًادَهُ) : And how excellent do We prepare things; how excellently We have spread it (51:49).

مَهَّل [aor. inf. noun بُمِهَل] and مَهَّل : He did it or proceeded in the affair leisurely and with ease. أمِنَّهُ وَمَهَّلَ الْذِّيْنَ : He granted him delay or respite in the payment of debt. مَهَّلَ وَأَمِنَّهُ فِى الْأَمَرِ : He was kind or gentle to the man. مَهَّلَ الْرَّكْبَلَ : He went far in the affair. مَهَّلٌ لِّلْكَافِرِينَ بُمِهَلَهُمْ رُونِيدًا : Give time to the disbelievers; give them respite or grant them delay for a while (86:18). مَهَّل : Metal specially molten, copper or iron; fluid pitch; pus, purulent matter; poison (18:30;44:46).
Whatever thing. Whatever Sign thou mayest bring to us (7:133).

[ar. aor. and inf. noun: He served the man; he beat and abased the man. (aor. inf. noun: He was or became despised and became mean, weak. Contemptible; abject; base; weak; having little judgement and discrimination. Who is despicable (43:53). From insignificant fluid (77:21). And yield not to any mean swearer (68:11).

[ar. aor. inf. noun: 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). 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 (46:8). 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. Dead or dying.
Surely thou wilt die and surely they too will die (39:31).

Dead land; lifeless tract of land (35:10).

A kind, mode or manner of death.

He died the death of a pagan.

Forbidden to you is the flesh of an animal which dies of itself (5:4).

My life and my death (6:163).

It (the sea) was in a state of commotion; it was tumultuous.

Their affair became in a confused and disturbed state.

He declined from the truth or the right course or justice.

Some of them will on that day surge against other (18:100).

Amid waves like mountains (11:43).

A wave, a single wave; waves; billows.

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.

On that day the heaven will be in a state of commotion (52:10).

Begins to shake, to be in a state of commotion (67:17).

He became possessor of wealth or his wealth became much.

Possession, property; wealth, riches.

On that day wealth shall not avail (26: 89).

They devour the property of orphans (4:11).

The water of the well became much or in large quantity.

He made the man drink the water.

is an epithet used for the Arabs because they are always in search of water.

Water; fluid; sperm.

Did We not create you from insignificant fluid (77:21)?
tendency to vomit and a giddiness by reason of intoxication or of voyaging upon the sea. The earth went round with him. It also means he bestowed a favour; he gave provisions for travelling. Lest it quake with you (16:16). A table with food upon it; (5:115).

مَازَ [aor. inf. noun مازاً] : He brought or purchased provisions (corn and food, victuals of any kind) for family. نَمَازَ : We shall bring provisions for our family (12:66).

مَازَ [aor. inf. noun مازاً] : He separated it from other things. إنْمَازَ : Get separated (from the righteous), O you the guilty ones (36:60). تَمَازَ : Such a one became distinguished by generosity. تَمَازَ اِلْيَمِينَ : The man became burst on account of anger. لَيْمِيزَ اللَّهُ الْيَمِينَ مِنَ النَّفْسِ : So that Allah may separate bad from the pure (8: 38).

مَالَ [aor. inf. noun مالاً] : He inclined towards him or it. مَالَ عَن الْطَّرِيقِ : He deviated from the right path. مَالَ عَلَيْهِ : He turned against him; he attacked him. فَلَا تَمْلِئُوا كُلَّاً : That you should stray far away (4:28). مَيْلٌ أوُ مْيِئَةٌ : But incline not wholly (4:130). Inclination.
25

ن

Nūn

Numerical Value = 50.
Inkstand (68:2).

[verb] [aor. inf. noun] [nàwá] [nàwá] [nàwá] [nàwá] [nàwá] : I became remote or far removed from him.
[verb] [aor. inf. noun] [nàwá] [nàwá] [nàwá] [nàwá] [nàwá] [nàwá] [nàwá] [nàwá] : He removed it; he removed it to a distance.
[verb] [aor. inf. noun] [nàwá] [nàwá] [nàwá] [nàwá] [nàwá] [nàwá] [nàwá] [nàwá] : They forbid others to believe it and themselves too keep away from it (6:27).
[verb] [aor. inf. noun] [nàwá] [nàwá] [nàwá] [nàwá] [nàwá] : Turns away and goes aside (17:84).

[verb] [aor. inf. noun] [nàwá] [nàwá] [nàwá] [nàwá] [nàwá] : News, event; excuse; news especially a news of great import which is of great benefit and affords knowledge. [nàwá] is plural.
[verb] [aor. inf. noun] [nàwá] [nàwá] [nàwá] [nàwá] [nàwá] : Message, report, information, tidings.
[verb] [aor. inf. noun] [nàwá] [nàwá] [nàwá] [nàwá] [nàwá] : They question one another about the great news or event (78:2,3).
[verb] [aor. inf. noun] [nàwá] [nàwá] [nàwá] [nàwá] [nàwá] : All excuses will become obscure to them (28:67).
[verb] [aor. inf. noun] [nàwá] [nàwá] [nàwá] [nàwá] [nàwá] : He told him the news.
[verb] [aor. inf. noun] [nàwá] [nàwá] [nàwá] [nàwá] [nàwá] : She said, who has informed thee of it? He said, 'The All-Knowing, the All-Aware God has informed me' (66:4).
[verb] [aor. inf. noun] [nàwá] [nàwá] [nàwá] [nàwá] [nàwá] : A Prophet, a Messenger; one who receives the secrets of the unseen from God and conveys them to the people.
[verb] [aor. inf. noun] [nàwá] [nàwá] [nàwá] [nàwá] [nàwá] : Means, the thing became high or elevated. So [nàwá] may also mean who enjoys a very high spiritual status. [nàwá] : Prophethood.
[verb] [aor. inf. noun] [nàwá] [nàwá] [nàwá] [nàwá] [nàwá] : And We placed among their seed (or posterity) prophethood (57:27).
[verb] [aor. inf. noun] [nàwá] [nàwá] [nàwá] [nàwá] [nàwá] : Their Prophet said to them. [nàwá] : When He made Prophets among you. [nàwá] : They sought to kill the Prophets (2:62).
[verb] [aor. inf. noun] [nàwá] [nàwá] [nàwá] [nàwá] [nàwá] : He threw the thing; he let the thing go.
backs. [aor. بمَّعَةَ : He broke the promise.

backs. [aor. بمَّعَةَ : He called him by such name.]

backs. [aor. بمَّعَةَ : He reviled, abused him, gave him nickname.]

backs. [aor. بمَّعَةَ : Do not call (one another) by nicknames (49:12).]

backs. [aor. بمَّعَةَ : He drew, elicited, extracted, extorted, those of them who can elicit (the truth) (4:84).]

backs. [aor. بمَّعَةَ : The water gushed forth from the well.]

backs. [aor. بمَّعَةَ : Until thou cause a spring to gush forth from the earth for us (17: 91).]

backs. [aor. بمَّعَةَ : The (thing) spread or scattered.]

backs. [aor. بمَّعَةَ : When We raised or shook the mountain over them (7:172).]

backs. [aor. بمَّعَةَ : He spread the thing.]

backs. [aor. بمَّعَةَ : The thing spread or became scattered.]

backs. [aor. بمَّعَةَ : He helped him; he overcame him.]

backs. [aor. بمَّعَةَ : Scattered particles of dust (25:24).]

backs. [aor. بمَّعَةَ : The affair became clear, evident, distinct.]

backs. [aor. بمَّعَةَ : 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.

backs. [aor. بمَّعَةَ : Those of them who can elicit (the truth) (4:84).]

backs. [aor. بمَّعَةَ : When We raised or shook the mountain over them (7:172).]

backs. [aor. بمَّعَةَ : The woman gave birth to many children.

backs. [aor. بمَّعَةَ : The beast tired its rider.

backs. [aor. بمَّعَةَ : When the stars are scattered (82:3).]

backs. [aor. بمَّعَةَ : Scattered particles of dust (25:24).]

backs. [aor. بمَّعَةَ : He helped him; he overcame him.

backs. [aor. بمَّعَةَ : Threw 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.

backs. [aor. بمَّعَةَ : When she withdrew from her people (19:17).]
High, hard ground; elevated piece of ground; distinct, elevated road; highway; an able and clever leader.

We pointed to him two highways (90:11).

نجسٰ [aor. inf. noun نجسٰ and نجسٰ aor. inf. noun نجسٰ]: It was or became dirty, contaminated, impure, unclean. 

الشُّرَكُونَ نجسٰ: The idolaters are unclean (9:28).

نجمٰ [aor. inf. noun نجَّمٰ]: The stars rose. 

نجمٰ : Star; constellation; luminary; appointed time for payment of debt; stalkless and stemless herb, plant. 

وَالنْجَمُ إِنَّكُمْ أَحَدُّهُ: By the stemless plant when it falls (53:2). 

نَجَّمٰ النَّافِقٰ: The star of piercing brightness. (نَجَّمٰ is plural). 

فَنُظَرَ نظراً فِي النَّجَّمِ: Then he cast a glance at stars (37:89). 

نَجَّمٰ : Nay, I swear by the shooting of the stars (56:76).

نجاٰ [aor. inf. noun نجأٰ]: He escaped; he fled in haste; he was saved or obtained salvation. 

نَجَّأٰ ثُمَّ نَجَّأٰ مِنَ الْقُوَّمِ الطَّالِبِينَ: Thou hast escaped from the wrong-doing people (28:26). 

نَجَّأٰ ثُمَّ نَجَّأٰ مِنَ الْقُوَّمِ الطَّالِبِينَ: We delivered him from distress (21:89). 

نَجَّأٰ ثُمَّ نَجَّأٰ مِنَ الْقُوَّمِ الطَّالِبِينَ: We saved you and drowned the people of Pharaoh (2:51). 

نَجَّأٰ ثُمَّ نَجَّأٰ مِنَ الْقُوَّمِ الطَّالِبِينَ: The people conferred together in secret. 

نَجَّأٰ ثُمَّ نَجَّأٰ مِنَ الْقُوَّمِ الطَّالِبِينَ: When you confer together in secret, confer not for sin (58:10). 

نَجَّأٰ: Impart secrets to one another; whisper; suggest. 

نَجَّأٰ الرَّجُلُ: He particularized the man for imparting the secret or made him his confident. 

نَجَّأٰ: They retired, conferring together in private (12:81). 

نَجَّأٰ: Secret; secret communication; one to whom a secret is imparted; a person or a person's discoursing secretly or telling secrets to one another. 

نَجَّأٰ ثُمَّ نَجَّأٰ مِنَ الْقُوَّمِ الطَّالِبِينَ: Holding of secret counsels is only of Satan (58:11). 

نَجَّأٰ ثُمَّ نَجَّأٰ مِنَ الْقُوَّمِ الطَّالِبِينَ: Them we shall save all (15:60). 

نَجَّاٰ ثُمَّ نَجَّاٰ: Escape; deliverance; safety. 

نَجَّاٰ ثُمَّ نَجَّاٰ: How strange it is that I call you to salvation (40:42). 

نَجَّاٰ ثُمَّ نَجَّاٰ: One who escapes and gets salvation.

نَجَّتٰ [aor. and نَجَّتٰ and نَجَّتٰ aor. inf. noun نَجَّتٰ]: He cut
out; he hewed out; he formed or fashioned by cutting.

They hewed out houses in the mountains (15:83).

[162x701]out; he hewed out; he formed or fashioned by cutting.

They hewed out houses in the mountains (15:83).

[aor. inf. noun نَحَرَ] : He hewed out a house in the mountain.

They hewed out houses in the mountains (15:83).

[aor. inf. noun نَحَرَ] : He hewed out a house in the mountain.

They hewed out houses in the mountains (15:83).

[aor. inf. noun نَحَرَ] : He hewed out a house in the mountain.

They hewed out houses in the mountains (15:83).
Palm-tree (19:24).

نَذَر [aor. and inf. noun نَذَر and نَذَر]. نَذَرُ اللَّهُ كَذَا: He (a camel) took fright and fled or ran away at random. نَذَرُ الْقُومْ: The people gathered in an assembly; the people dispersed, opposed and hated or separated. نَذَرُ: A like of a person or thing. نَذَرُ الفَلَانِ: He is like of such a one. نَذَرَ: Do not set up equals to Allah (2:23).

نَادَى [aor. inf. noun نَادَى]. نَادَى الْقُومُ: The people assembled and came to a meeting. نَادَى: Assembly. نَادَى الْرَّجُلِ: He called to the man. نَادَى نُوحُ رَبَّهُ: And Noah called his Lord or cried unto his Lord (11:46). نَادَى الْمَسْتَجَلَّ: One who calls. نَادَى الْقُومُ: The day when the crier will cry or the caller will call (50:42). نَادَى: When he came to it, he was called (20:12). نَادَى: One who calls. نَادَى نَادَى: Then let him call his associates. نَادَى نَادَى: means also place of assembly; abode; place of concourse; assembly hall (96:18). نَادَى الْمَكَّةُ: You commit abomination in your meetings (29:30). نَادَى: Calling; cry. نَادَى رَبَّهُ نَادَى خَيْبَةً: When he called upon his Lord a secret calling (19:4). نَادَى الْقُومُ: The people called one another. نَادَى الْقُومُ: The Resurrection Day; the day when people will call one another for help; 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).

نَذَرَ [aor. and inf. noun نَذَر and نَذَر]. نَذَرَ أن يَفْعَلَ كَذَا: He vowed that he would do such a thing. نَذَرْتُ اللَّهُ كَذَا: I vowed to do such a thing for the sake of God. نَذَرْتُ الْوُلْدَ: He vowed that he would dedicate his son (to the service of God). نَذَرْتُ هُمْ نَذَرَتْهُمُ الْعَدُوِّ: Or you vow a vow (2:271). نَذَرْتُ الْقُومَ بَالْعَدُوْ: I informed or warned the people of the enemy. نَذَرْتُ الْقُومَ بَالْعَدُوْ: The people knew of the enemy and prepared themselves to meet them. نَذَرْتُ: Substantives in the sense of نَذَرُ, meaning warning.
To excuse some and warn others (77:7).

How terrible then was My punishment and My warning (54:17).

And surely to the people of Pharoah came the warners (54:42).

Thou art but a warner (13:8) syn. Thou art only warner (11:13).

But it had its warners (26:209).

He plucked, picked out, tore the thing from its place and displaced it.

He drew the bow with great vigour.

He took the cup from him.

He pierced him with hand or arrow.

He incited or excited the people one against another and thus created disorder.

If an evil suggestion from Satan incite thee (7:201; 41:37).

An evil speech or suggestion meant to incite people against one
another.

[ar. نَزَّلَ: نَزَّلَ بَيْنَ دُرُءٍ The well became empty, all the water having been taken out of it. أنَّ نَزَّلَ فَلَانَ The man became excited, the spring of his senses having exhausted; his argument became exhausted in litigation. نَزَّلَ فَلَانُ: Such a one became intoxicated. The root meaning of نَزَّلَ is to become exhausted. وَلَا حَمُّ غَيْبًا نَزَّلَوْنَ: Nor will they be exhausted thereby لَا يَصَدَّعُونَ غَيْبًا وَ لَا بَيْنَفُونَ (37:48). No headache will they get therefrom, nor will they be intoxicated (56:20).

[ar. نَزَّلَ: نَزَّلَ بَيْنَ دُرُءٍ Hi alighted, descended or came down; he lodged or settled in a place. نَزَّلَ بِهِ الْرُّوحَ الْأَمِينِ: The Spirit, Faithful to the Trust has descended with it (26:194). فَذَا نَزَّلَ: When it descends into their courtyard (37:178). فَلَانُ: Such a one forsook the truth. نَزَّلَ: He travelled. نَزَّلَ مَارَى اَِنَّ: I continued to travel; It took or occupied the place, or became in the position or condition. نَزَّلَ وَنَزَّلَ: He caused to descend. نَزَّلَ اَنَّ الْلَّهُ كَلَامَةً: God revealed His word. اَنَّ الْلَّهُ كَلَامَةً: He caused the water to descend from heaven (2:23). نَزَّلَ الْكِتَابَ بَيْنَ اَلْحَقِّ: He revealed the Book (or caused to descend) with truth (2:177). نَزَّلَ الْعُقُبَ: He (God) causes the cloud to descend (31:35) when used about Divine Word, it means: He revealed. نَزَّلَ اَنَّ الْلَّهُ عَلِيْكَ الْكِتَابَ: 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. نَزَّلَ اَنَّ الْلَّهُ عَلِيْكَ الْكِتَابَ: 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. ثُمَّ نَزَّلَ الْلَّهُ وَ آتَيْنَا مَعَهُ الْكِتَابَ (9:26). Then God sent down His peace (9:26). And We sent down or bestowed upon or gave them the Book and the Balance (57:26). O children of Adam, We have indeed sent down to you raiment to cover your nakedness آتَيْنَا مَعَهُ الْكِتَابَ (7:27). Aَهِلَّ الْكِتَابِ: He brought down those of the people of the Book (33:27). نَزَّلَ: It descended. وَمَا نَزَّلَ بِهِ السُّبْاطِينَ: And the Satans have not brought
it down (26:211). The angels and the Spirit descend (97:5). (inf. noun from تَنَزِّلُ (تنزيل). Verily, this is a revelation from the Lord of all the worlds (26:193). We have sent it down piecemeal (17:107). Time or turn of descent. Certainly, he saw Him a second time (53:14). Provision; entertainment; food prepared for guest. This will be their entertainment on the Day of Judgement (56:57). The word also means abode; place where one alights. 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. (منزل is plural). And for the moon We have appointed stages (36:40) and the latter from منزل. I am going to send it down (5:116). Thou art Best of those who bring (people) to land (23:30). Inf. noun from منزل.

[aro. نَسَبَ inf. noun نَسِب [نَسَب] : He urged or drove a camel; he postponed or delayed a thing. نَسِبَ الله أجلته : God postponed the end of his life. The word also means, he sold a thing on credit. منْعُونَ : Of the measure قَبْلَ فِيْلٍ in the sense of the measure. (1) A month which the Arabs, in the time of ignorance (قَبْلَية) postponed. (2) Being an inf. noun, it means the postponement of 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). A staff, or stick, so called because a beast is urged or driven with it; a pastor's great staff. تَأَكَّلَ منْسَبَة : That ate away his staff (34:15).

[aro. N*s*b and نَسَبَ inf. noun N*s*b and نَسِب [N*s*b] : He mentioned his relationship (lineage or genealogy); he traced up his lineage to his greatest ancestor. N*s*b إلى فلان : He asserted that he was related to such a one; he referred his lineage or origin to such a one. N*s*b : Relationship; kindred; kinship; consanguinity; family; race; lineage; parentage; pedigree; origin, genealogy.
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).

[aor. inf. noun نَسْخٌ (nasmık) : He or it annullled, superseded, obliterated, effaced or cancelled a thing by another thing. نَسْخَةٌ (nasmıkha) : (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. نَسْخٌ (nasmık) : He copied or transcribed the writing or book. نَسْخَاتٍ (nasmıkát) and نَسْخَةٌ (nasmıkha) are synonymous words. ما نَسْخَتٌ مِنَ الْبَيْتِ (má nasmıkát min al-báti) : Whatever message or commandment We abrogate (2:107). نَسْخَتْ اللَّهُ الْمَا يَلْقَى الْشَّيَاطِينَ (nasımiktá alláhu l-má yalqá yashátiin) : But Allah removes or effaces what Satan places (22:53). نَسْخُهَا : We caused all that you did to be fully recorded (45:30). نَسْخَةٌ : A copy or transcript; a copy or an original from which a transcript is made; a writing. وَفِي نَسْخَتِهَا هَذِى وَرَحْمَةٌ (wáfi nasmiktáha haddí wa-rhumá) : And in their writing there was guidance and mercy (7:155). نَسْخَةٌ : The transmigiration of the soul from one form to another, from one body to another.

[aor. inf. noun نَسَفَ (nasíf) : He destroyed or uprooted the building from its foundation. نَسَفَ الْجَبَالِ : He broke the mountain into pieces. نَسَفَ الْبَيْتِ : The wind uprooted or eradicated the thing and scattered it away. نَسَفْتُهَا فِي الْيَمِّ نَسَفاً (nasíftáha fi yim nasífa) : We shall certainly destroy it and then we will scatter it away in the sea (20:98). وَإِذَا الْجَبَالُ نُسَفِكَ : And when the mountains are blown away (77:11).

[aor. inf. noun مَنَسَكَ (manasık) : He devoted himself to religious worship; he performed acts of worship of God; he slaughtered animals of sacrifice to win God's pleasure. مَنَاسِبَةٌ (manasibá) : Religious acts or ceremonies and also the place where these ceremonies are performed. وَأَرْأَاهُ مَنَاسِكَانِ : And show us our ways of worship (2:129).
appointed rites of sacrifice (22:35).

[ar. inf. noun نسلُ: He begot a son. 
The progeny of the man multiplied. 
: He hastened in his walk. 
: He destroys crops and progeny 
(2:206). 
: They shall hasten forth from every height (21:97). 
: Progeny; offspring; family.

[ar. inf. noun نسيَّ: He forgot; he gave up doing a thing; he ignored or neglected a thing. 
He forgot what his hands had sent forward on (18:58). 
This is your God and the God of Moses. So they (the religion of Moses) (20:89). 
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). 
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).

[ar. inf. noun نشأَ: He lived; he rose or became elevated or high; it (a cloud) rose; he arose; he grew up and became a youth. 
An opinion occurred to him. 
: God raised the clouds. 
: He set up a beacon or sign of the way (in a desert). 
: God originated, produced or created the creation. 
: Produces gardens trellised. 
Who has created for you ears and eyes. (23:79). 
And We raised up after them another generation. (6:7). 
We have created them a good creation (56:36). 
And He raised the heavy cloud (13:13). 
: He (God) will create the second creation (29:21). 
: It is for Him to bring forth the second creation (53:48). 
: Or are We the Creator or
Producer? (56:73)

The lofty ship reared aloft on the sea like mountains (55:25).

[ causal of

[ aor. inf. noun ] نَشَّرَ : He spread out, expanded a garment or piece of cloth or the like; he scattered or dispersed (people etc.)

[ aor. inf. noun ] نَشَّرَ : God raised the dead to life; God quickened them or revived them.

Then, when He pleases, He raises him to life (80:23).

He (God) spreads out His mercy (42:29).

Then We raised to life a dead town (43:12).

Then, when He pleases, He raises him to life (80:23).

We shall not be raised again (44:129).

As if they were locusts scattered about (54:8).

[ aor. inf. noun ] نَشَّرَ : He rose or raised himself.

When it is said to you to rise up then do rise up (58:12).

The woman was or became disobedient to her husband, resisted him, hated him, deserted him. She was treated unkindly, disliked her, was an evil companion to her. Ill-treatment; dislike; hatred; desertion.

If a woman fears ill-treatment from her husband (4:129).

On whose part you fear disobedience (4:35).

He raised it to its place. A woman disobedient to her husband.

[ aor. inf. noun ] نَشَّطَ : He tied the rope or chord firmly so as to form a knot.

He pulled out the bucket 777
(from the well with much exertion). He travelled from one town to another. Those beings or groups of people who exert themselves vigorously in the discharge of their duties or who tie their knots firmly (79:3).

نصب

[ar. inf. noun: نصب ينصب ] : He set up, erected or raised a thing; he set up a stone as a sign or mark. (ar. تنصب: It (disease) pained him. تنصب السرير: He pursued his journey with energy. تنصب inf. noun: نصب ] : He was fatigued, tired or wearied; he suffered difficulty, trouble, distress; he strove hard; he laboured or toiled. 

أنا مريح: And when thou art free, strive hard (94:8). 

نصب للحرب: He made war upon him. نصب and نصب: A sign or mark set up to show the way or a standard set up. نصب also signify a goal or limit. 

نصب عيني: This is a thing in full view of my eye. إلى نصب يوفقون: They were racing to a target (70:44).

نصب: Evil; trial; affliction; misfortune; disease. 

الشيطان ينصب وعذاب: Satan has afflicted me with toil and torment (32:42).

نصب: Fatigue; weariness; toil; difficulty; trouble; distress; affliction. 

نصب: Fatigue shall not touch them there (15:49). 

نصب: (Plural: نصب) : Statue; idol; flag; standard; illness, calamity. 

وما ذبح على النصب: What has been slaughtered at the altar (5:4).

نصب: 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 إنما الحمر والأبيض. The wine and the game of hazard and idols are only ... (5:91).

نصب: A set portion. لرجال نصب: For men is a share (4:8). 

نصب: Grief or anxiety that fatigues, tires or wearies. (feminine). 

نصب: Toiling, weary (88:4).

نصب [ar. ] and نصب: He was silent to listen or he was silent as on listening or he listened. فاستمعوا الله ونصبوا: Give ear to it and keep silence (7:205). 

نصب لله: He was silent and listened to him.
He advised or counselled him sincerely, honestly, sedulously, earnestly or faithfully; he directed him to that which was good for him; he gave him good advice.

If they are sincere to Allah and His Messenger (9:91).

If I am to you a faithful and sincere counsellor (7:69).

And indeed God helped you at Badr (3:124).

If Allah had so pleased, He could have punished them (Himself) (47:5).

And We helped him against the people (21:78).

He asked, sought or desired aid or assistance; he begged.

Who will help me against Allah (11:31)?

And We may help them to victory over them (9:14).

He asked him to aid him against him.

And if they seek your help in matter of religion (8:73).

If Allah had so pleased, He could have punished them (Himself) (47:5).

Or He asked, sought or desired aid or assistance; he begged.

They aided or assisted or helped one another.

What is the matter with you that you do not help each other (37:26).

And I offered you sincere advice (7:80).

And I am to you a faithful and sincere counsellor (7:69).

And I offered you sincere advice (7:80).

He advised or counselled him sincerely, honestly, sedulously, earnestly or faithfully; he directed him to that which was good for him; he gave him good advice.

If they are sincere to Allah and His Messenger (9:91).

It was or became pure, unadulterated or genuine.

If they are sincere to Allah and His Messenger (9:91).

And my advice will profit you not (11:35).

Sincere, true repentance.

Sincere.

Turn to Allah in sincere repentance (66:9).

And I am to you a faithful and sincere counsellor (7:69).

And I offered you sincere advice (7:80).

If they are sincere to Allah and His Messenger (9:91).

Sincere, honest or faithful advice.
conquest; spoil; booty; rain; a gift.

When will the help of God come? (2:215) (act. part and also (كَفَّرُوْلاَلله) (47:14) They had no helper (الضِّرُّ_removed) (4:46). Sufficient is Allah as Helper (4:46). (الضِّرُّ_removed) (47:14) They had no helper (الضِّرُّ_removed) (22:72). were also those helpers of Medina who helped the cause of Islam in the beginning. From among the refugees and the helpers (9:100)

One who is helped or assisted or aided especially against his enemy. (الضِّرُّ_removed) (17:34) They would certainly be helped (الضِّرُّ_removed) (37:173) : One who defends himself. (الضِّرُّ_removed) (18:44) : Nor could they help themselves (51:46).

He came to the middle of a thing; he took the half of it; he divided it into two equal parts.

Middle half; half a dinar; justice, equity; of medium height; middle-aged.

And for you shall be half of what ...... leave (4:13).

He seized the man by the forelock and drew him towards himself.

Forelock.

They will be seized by the forelock and the feet (55:42).

The fruit became fully ripe or the meat became fully cooked or roasted.

When their skins are fully roasted or burned up (4:57). The she-camel attained the utmost point with her milk.

The water gushed forth; the water boiled up vehemently. 

He sprinkled him or it with
... water. \(\text{عَبْنَانُ} \\text{نَضَاحَةُ} \) : A copious rain. \(\text{عَبْنَانُ} \\text{نَضَاحَةُ} \): A spring that boils forth or gushes forth copiously. \(\text{قَبْحَةُ} \\text{عَبْنَانُ} \\text{نَضَاحَةُ} \): Therein will be two springs gushing forth (with water) (55:67).

\(\text{نَضَاحَةُ} \) [aor. inf. noun] \(\text{عَبْنَانُ} \\text{نَضَاحَةُ} \) : 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. \(\text{نَضَاحَةُ} \) : The teeth were set in proper order. \(\text{نَضَاحَةُ} \) or \(\text{نَضَاحَةُ} \): Piled upon one another; placed or set in proper order or side by side compactly. \(\text{نَضَاحَةُ} \) : Spathes piled upon one another (50:11). \(\text{نَضَاحَةُ} \): Bananas closely set one above another; clustered (56:30).

\(\text{نَضَرُ} \) [aor. and aor. inf. noun] \(\text{نَضَرُ} \) : A (tree or) face was or became bright and beautiful or fresh and beautiful or beautiful and pleasant. \(\text{نَضَرُ} \) : A tree was or became pleasant, plentiful and easy. \(\text{نَضَرُ} \) : A man was or became in a state of enjoyment or in a plentiful pleasant and easy state of life. \(\text{نَضَرُ} \): Beauty and brightness; a plentiful, pleasant and easy life; freshness; richness; sufficiency; life. \(\text{نَضَرُ} \) : The freshness of bliss (83:25). \(\text{وُجَّهُ} \) : Cheerfulness and happiness (76:12). \(\text{وُجَّهُ} \): Faces on that day will be bright (75:23).

\(\text{نَطُفُ} \) [aor. and aor. inf. noun] \(\text{نَطُفُ} \) : He (a ram) smote with his horn. \(\text{نَطُفُ} \): He pushed him away from him and removed him. \(\text{نَطُفُ} \): Smitten with the horn and gored to death. \(\text{نَطُفُ} \) (feminine): Gored to death (5:4). \(\text{نَطُفُ} \): A ram that smites much with his horns.

\(\text{نَطُفَةُ} \) [aor. and aor. inf. noun] \(\text{نَطُفَةُ} \) : The water flowed little by little. He poured down the water. \(\text{نَطُفَةُ} \) : The sperm of a man or a woman; clear water whether much or little (16:5).

\(\text{نَطُقَ} \) [aor. inf. noun] \(\text{نَطُقَ} \) and \(\text{نَطُقَ} \) and \(\text{نَطُقَ} \) and \(\text{نَطُقَ} \) : 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. \(\text{نَطُقَ} \) : 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. علماً متعلق الطير : We have been taught the language of birds (27:17). قالوا انطقنا الله : Allah has made us to speak (41:22).

نظر [aor. and aor. inf. noun نظر and منظر and نظر] : He looked at or towards him or it in order to see him or it. نظر بعضهم إلى بعض : They look towards one another (9:127). نظر : He waited for or he paused and acted with deliberation. : Wait for us that we may borrow from your light (57:14). وما ننظر هؤلاء إلا صحة واحدة : They only wait for a single blast (38:16). The word also means, he granted respite. ولاهم ينظرون : And they will not be granted respite (2:163). The word also means to have regard for or listen to. وقولوا انظرنا : And say, listen to us, look to us and have regard for us (2:105). نظر اليه : Also means, 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. انظرني : Listen thou to me. انظر الباب : 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. فل انظروا ماذا في السموات : Say consider ye what is in the heavens. نظرت في الأمر : I looked into, inspected or examined the affair. نظر الله اليه : God regarded him with mercy or bestowed favours upon him. ولا ننظر إليهم يوم القيامة : And He will not look to them or regard them with mercy (3:78). Whereas نظر إليه means, he saw it and thought upon it and endeavoured to understand it or to know its result. نظر فيه means, he considered it. In view of the different meanings of نظر given above the verse على الأواناك ينظرون (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 binti ramz ilaih : My house faces the house of such a one.  

Fulan : Fortune destroyed the sons of such a one.  

He held a discussion with him respecting an affair (inf. noun ناظر )  

He waited for him.  

There are others who wait (33:24).  

( act. part. ناظر ) : Delighting the beholders (2:70).  

(feminine of ناظر ) : And I will wait to see what answer the envoys bring back (27:36).  

Those granted respite (pass. part. from نظر ) (44:30).  

A look, a quick look or glance.  

Then he cast a glance at the stars (37:89).  

A postponement; a delay.  

Then let there be a postponement or delay until (he is in) an easy state of circumstances (2:281).  

[ aor. نّقح and نّقح ] : The she-camel was quick in her pace.  

: He was heavy in the stomach from eating mutton; he (a man or a camel) became fat.  

( plural نّقح ) : An ewe; the female of the sheep or the she of the wild bull and of the gazelle.  

also metaphorically means a woman (38:24).  

[ aor. نّعّس and نّعّس , the latter being also a simple subst.] : He was or became drowsy, or heavy with sleepiness, or he slumbered or dozed.  

Sleepiness, drowsiness, slumber; languor in the senses arising from the heaviness (which is the preeminent sign) of sleep; the beginning of sleep.  

is نعّس without sleep or is in the head and نعّس in the eye.  

also means, it (a man's judgement and his body) was soft and weak.  

: The market became dull.  

[ aor. نّعق and نّعق ] : The crow cried or cawed or croaked .  

: The Muazzin raised his voice for the call to Prayer.  

: The shepherd shouted to and
drove his sheep.

[He shod the animal.]

His life became happy and pleasant and full of ease, comfort and affluence. 

May God cool thy eye. 

He put on shoes.

How excellent is the reward of good workers (3:137).

Put off your shoes (20:13), meaning shoes.

May God cool thy eye.

Well! well done! go on! courage! how excellent!

How excellent answerer (of prayer) are We (37:76).

Excellent is the man Zaid.

The path of those on whom Thou hast bestowed Thy blessings (1:7).

Favour; benefit; benefaction; boom; blessing; bounty; grace of God; wealth.

And if We let him taste prosperity (11:11).

Plentifulness and pleasantness or ease; easy and plenty; enjoyable life; ease, comfort, delicacy, affluence.

Freshness, loveliness or grace of youth.

Comforts and luxuries wherein they took delight (44:28).

The virtuous will be in bliss (82:14).

In the Gardens of Bliss (10:10).

He (God) has perfected His favours upon you (31:21).

Possessors of ease and plenty (73:12).

A man of pleasant life or condition. 

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).

[ar. n. n. {نَفَضَ} : 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).

[ar. and n. {نَفَضَ} : 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.

[ar. n. {نَفَحَ} : The wind blew or it blew gently. : He gave him a gift. : A blast or a breath of wind; a gift. : A blast of hot wind. : A breath of thy Lord's punishment (21:47).

[ar. and n. {نَفَحَ} : He blew with his breath. : He blew the trumpet or blew into the trumpet. : The wind came suddenly. : He breathed into him of His spirit (32:10). : A single blast (69:14).

[ar. n. {نَفَدَ} : It passed away, came to an end; it became spent or exhausted; it ceased; it failed entirely. : The provision of the people was exhausted. : Wasting away; getting exhausted; ceasing. : Which will never be exhausted (38:55). : That which you have shall pass away (16:97).

[ar. and n. {نَفَدَ} : It passed through. : The arrow pierced through the animal which was shot. : He passed through the people and left them behind. : 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).

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.

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.

(2) Mind.

(3) Person.

(4) Punishment.

(5) A thing's self.

He came to me himself; (6) A person or being; a man;
When various peoples are united (81:8); (7) Brother or relatives belonging to one's own religion. 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); (8) One's self. And none for yourselves (24:62); (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): 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).

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.
spent much his money so that it became exhausted; he gave alms. (2:125).

Those who spend their wealth (2:263).

For fear of spending (17:101).

A hole in the earth which has a way or passage to get out to a specific place. (6:36).

He committed hypocrisy; he changed his creed or opinion; he lied; he blasphemed. (9:97).

Money spent. They spend not any sum (9:121).

That their contributions may be accepted from them (9:54).

The man gave to such a one a gift for which he expected no return. The Amir allotted the spoils to the army. He gave him the spoils of war. Also means, he gave him more than his due. (plurals and feminine of monetary).

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).

[ar. - inf. noun : 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).

[ar. - and - aor. - inf. noun : 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 : They cannot recover it from it (22:74).

[ar. - inf. noun : 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).

[ar. - inf. noun or - : 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. 

نَفْصَنَ: He diminished his due or made him to suffer loss in respect of it or defrauded him of a portion of it. 

وَلَا نَفْصُ: And do not give short measure (11:85). 

نَفْصٌ: Nor anything diminished of his life (35:12). 

نَفْصَاتُ: Loss or scarcity of fruit (7:131). 

نَفْصٌ عِنْدَهُمُ: Decrease; loss; defect; damage. 

نَفْصُ: Loss or scarcity. 

نَفْصُ: Their portion undiminished (11:110). 

نَفْصَ: He undid it, dissolved it, broke it, made it unsound after having made it sound or firm. 

نَفْصَ: Who broke down her yarn (16:93). 

نَفْصَ: Who break the covenant of Allah (2:28). 

نَفْصُ: 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 (94:4). 

نَفْصُ: So because of their breaking their covenant (5:14). 

نَفْصَ: The water quenched the thirst and removed it. 

نَفْصَ: The water gathered in the valley. 

نَفْصَ: Dust. 

نَفْصُ: And raising clouds of dust thereby (100:5). 

نَفْصَ: 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. 

نَفْصُ: He took vengeance on him or inflicted penal retribution on him for what he had done. 

نَفْصُ: We took vengeance upon them (7:137). 

نَفْصُ: We shall wreak vengeance upon them or exact retribution from them (43:42). 

نَفْصُ: Possessor of the Power to take vengeance or to requite (3:5). 

نَفْصَ: He deviated or
turned aside or away from it or from the road.

\[\text{نکب} \text{ (plural of نکب)}\]

Those who deviated from the right path (23:75).

Shoulder;

\[\text{نکب} \text{ (plural)}\]

They shook their shoulder joints i.e. they rejoiced or were joyful or happy; the side of anything; a lateral or an adjacent part or tract thereof.

We journeyed along a side or lateral part of the land.

\[\text{نکب} \text{ (plural)}\]

So walk through its sides or the spacious paths thereof (67:16).

\[\text{نکب} \text{ also means superintendent of people, their aider or helper.}\]

\[\text{نکح} \text{ inf. noun}\]

\[\text{نکح} \text{ (plural of نکح)}\]

Shoulder;

\[\text{نکح} \text{ (plural)}\]

They shook their shoulder joints i.e. they rejoiced or were joyful or happy; the side of anything; a lateral or an adjacent part or tract thereof.

\[\text{نکح} \text{ (plural)}\]

They shook their shoulder joints i.e. they rejoiced or were joyful or happy; the side of anything; a lateral or an adjacent part or tract thereof.

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So walk through its sides or the spacious paths thereof (67:16).

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Shoulder;

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Shoulder;

\[\text{نکح} \text{ (plural)}\]

They shook their shoulder joints i.e. they rejoiced or were joyful or happy; the side of anything; a lateral or an adjacent part or tract thereof.

\[\text{نکح} \text{ (plural)}\]

So walk through its sides or the spacious paths thereof (67:16).

\[\text{نکح} \text{ also means superintendent of people, their aider or helper.}\]
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.

[aor. inf. noun: He did not know or recognize the man, and: 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.

It is also used as syn. with:

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).

Their hearts are strangers (to truth) (16:23).

Party of strangers (15:63).

Cunning, skill, intelligence; an epithet applied to a thing or an affair as also and 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).

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] نَكَسَ or نَكَسَة : He turned it over or upside down; he changed its manner of being or state; he turned it over upon its head. نَكَسَة رَأْسَة : He bent or lowered or hung down his head towards the ground for shame or by reason of abasement. نَكَسَ فِي مَرَضِه : He relapsed into his disease after recovery. نَكَسَ الْجُرْح : The wound broke open again. نَكَسَ واَلَّذِينَ رَوْمُهُم : 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 hang low for shame (21:66).

نَكِف : He turned away from it; he abstained or kept away from it; he disdained it. نَكِفَ عَنْهُ : The man was or became proud and vain, disdaining others. نَكِفَ الْرَّجُل : And whom We grant long life, We revert him to a weak condition of creation; and whom We cause to live long, We cause him to become in a state the reverse of that in which he was in constitution, so that after strength, he becomes reduced to weakness and after youthfulness to extreme old age (36:69).

نَكِلَ : He inflicted on him such a punishment as to make him an example for others. نَكِلَ الْبَلَاء : Exemplary punishment; warning; example. نَكِلَ الْبَلَاءُ : Thus We have made it an example (2:67). نَكِلَ الْبَلَاءَ : Punishment of the Hereafter and the present life (79:26). نَكِلَ الْبَلَاءَ : Inf. noun from نَكَلٌ and means, make one a warning example. نَكِلَ الْبَلَاءَ : Stronger in inflicting punishment (4:85).

نَمَارْقُ [plural of نَمَارْق and نَمَارْق and نَمَارْق and نَمَارْق] : Carpets (88:16).

نَمَّمَ [aor. inf. noun نَمَّمَ and نَمَّمَ and نَمَّمَ and نَمَّمَ] : He uttered calumny,
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.

Goes about slandering (68:12).

A slanderer, calumniator.

The valley of Al-Namal. A Namlite; a member of the Naml tribe (27:19) (used both as masculine and feminine).

Finger-tips (3:120).

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).

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).

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).

Water pouring down (54:12) 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 ليل); broad daylight from sunrise to sunset.

I have called my people night and day (71:6).

Poured out; falling in ruins.
[aor. نهى inf. noun نهَى: He forbade him to do it; prohibited him to do it; he desisted from it; he gave it up. نهَى: Restraints his soul from evil desires (79:41). قَدْ: They had been forbidden it (4:162). نهَى: He refrained, abstained or desisted from it as forbidden; he left, relinquished or forsook it. فَانهَى: And he desists (2:276). كَانُوا لِانهْبِّهُمْ عَنْ مَكَرٍ: The people did not restrain one another from evil. (5:80). نهَى: It ultimately reached him. نهَى إلى موضع: He came at last to a place. نهَى: It attained the utmost possible point or degree; it ended. نهَى: Those who forbid evil. نهَى: is the plural of نهى: One who prohibits or forbids or refrains. It is act. part. from نهى: Reason; intelligence; prudence. مَهْنَى: For those endowed with reason (20:55). فَهِلَّ أَنتَ مَهْنِى؟ (نَهَى): Would you then desist (5:92). مُهْنِى: A place to which a person or thing comes at last; a journey’s end; a goal; a destination; an end; an ultimate object. إلى رَيْبَكَ المُهْنِى: To thy Lord will ultimately go all things (53:43).]

[سَى [aor. جَاهِلُ inf. noun جَاهِلَ: He rose with effort and difficulty. جَاهِلَ: He rose with his burden with difficulty and effort; he rose with his burden oppressed by its weight. جَاهِلَ: It (a burden) oppressed him by its weight and bent him or weighed him down. جَاهِلَ: He was oppressed by weight and fell down. مَا إِنَّ مَقَاتِحَةَ لِنَّتْوَرُ بِالْغَصْيَة: His hoardings would have weighed down a party (28:77).]

[سَابِث [aor. جَاهِلُ inf. noun جَاهِلَ: He came to him time after time. جَاهِلَ: He acted as his substitute. نائب إلى الله: He turned to God time after time; he returned from disobedience to God; he returned to God repenting. مَيِينَ: One who turns to God time after time; one who turns to him or another place; copious rain (11:76). مَيِينَ: (plural) (30:32).]

[سَار [aor. جَاهِلُ inf. noun جَاهِلَ or نَوْرُ or نُوْرُ or نَوْرَ: They lighted the
fire.  آنار - It (a thing) gave light or shone brightly.  آنار: He illumined or lighted the place.  آنار: He elucidated it; he rendered it manifest or conspicuous.  آنار الزمان - God taught him his proof.  نور: Fire (2:18).  نور: Light.  ضياء: or ضياء: ‘ضياء’ is essential but ‘نور’ is accidental light.  جعل الظلامات والنور: He (God) has created darkness and light (6:2).  نور: ‘نور’ is also applied to the Holy Prophet.  نور: There has come to you from Allah a Light and a clear Book (5:16). It is also one of the names of God.  اللہ نور: نور: God is the Light of the heavens and the earth (24:36). For a difference between نور and ضياء see No. 909. It also means that which makes things manifest.  واتبعوا النور الذي انزل: And they follow the light which has been sent down with him (7:158). (act. part. from نور) - Plainly apparent; conspicuous; manifest; illuminating,  الكتاب المبين - The illuminating Book (3:185).

نَاصَ [aor. ناصَ inf. noun ناص - He fled from or kept away from or left his associate. ناص: He missed such a one and went ahead of him. ناص: There is no time or place of refuge (38:4).

نَاق [aor. ناق inf. noun ناق: He broke in or trained a camel. ناق: She-camel. ناق: This she-camel of Allah a Sign for you (7:74).

نَامَ [aor. نام inf. noun نام: نام - He overcame or defeated him in sleeping. نام: He lay; slept or felt sleepy or drowsy; he died. نام: His foot became benumbed. نام: The market became dull. نام: Sleep; slumber; drowsiness. نام: Slumber seizes Him not, nor sleep (2:256). نام: Dream; sleep; time of sleep; bed room. نام: I see in a dream (37:103). نام: One who is asleep. نام: (plural of نام) نام: نام: Night. نام: By night while they are asleep (7:98). For the difference between نام and نوم see under وسم.

النَوَّاء Date-stones (6:96).
[aor. نال inf. noun نَالَ and نالاً]. نال من نَالَ : He harmed, hurt or injured him, namely an enemy. نال من عدوه : He obtained or attained the object of his aim or desire from his enemy. نالله : He reached him. نالَ : What one obtains or acquires of the bounty of another. لَن يَنال الله لحومها : Their flesh reaches not Allah (22:38). ولا يَنالون من عدو نَالاً : Nor do they cause an enemy any injury or nor gain any gain from an enemy (9:120).
26

باب اللهاء

Hā

Numerical Value = 5.
Pronoun. His place or position (12:79). His the book. (2:72). His the book. (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 and . It is used both as masculine and feminine. Behold! you are they who... (4:110) and : These are my daughters (11:79).

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).

and 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.

inf. noun : 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 and : 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.

روى : And leave them alone in (their) beds (4:35). 

روى : And part with them in a decent manner (73:11). 

روى : He abstained from sexual intercourse in fasting.

[النون] : He talked nonsense, irrationally or foolishly or deliriously and confusedly.

روى : He mocked or scoffed or ridiculed him and said regarding him what was bad.

روى : Big with pride talking nonsense by night about it (23:68).

روى : He went forth from the desert to the towns.

روى : They left their homes and strove for the cause of Allah (8:76).

روى : One who leaves his land, town etc. for another (act. part.).

روى : I am going or taking refuge with my Lord (29:27).

روى : And who goes forth from his home, emigrating in the cause of Allah (4:101).

روى : Refugees (19:100).

روى : Feminine of مهاجرات (60:11). 

روى : Forsaken or abandoned; talk or language uttered foolishly.

روى : 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).

[النون] : He slept or he slept in the night.

روى : 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.

[النون] : 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).


[ ] inf. noun [ ] (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).

: 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).

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).

( ) (act. part.): 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).

And when he saw it move (28:32).

And shake towards thyself (19:26).

The herbage became tall or became in motion and produced plants or herbage (22:6).

The Throne of God shook on account of the death of Saad bin Maadh (a tradition).

So they routed them by the command of Allah (2:252).

It was or became soft, flabby, fragile, brittle. The tree dropped its leaves.

He beat the leaves with a staff or stick in order that...
they might fall. And I beat down therewith leaves for my sheep (20:19). He was or became cheerful, brisk, lively.

They broke the thing. He broke the thing completely. He milked the she-camel. Dry grass broken into pieces. It became dry, broken grass.

They broke the thing. He transgressed against him, wronged him and was unjust to him. He wronged him or deprived him of or usurped his right. Will fear neither injustice nor loss. Loss. So heavy as to be near breaking.

The man came running in fright, or he advanced with his eyes fixed on something from which he did not raise them. Hurrying on in fright, raising up their heads. The man came hurrying in fright. It also means he looked with humility and humbleness. One who looks at a thing without raising his eyes.

Particle of interrogation. Is there anyone who will take heed? When followed by (except or but) may be translated in the form of a negative statement. You do not find fault with us but because we believe: There has certainly come upon man a period.

He was or became agitated, restless, seized with abject discouragement. 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.
دَمَ [aor. ihram] يَهْمَرُ inf. noun: The fire became extinguished entirely. دَمَ: He died; he perished; دَمَ: The wind became still. دَمَ: The earth became lifeless, without herbage without wood and without rain. وَ تَزَى الأَرْضُ: And thou seest the earth lifeless (22:6).

هَمَرَ [aor. and bhamar] يَهْمُرُ and يَهْمُرُ inf. noun: He poured out or forth the water. هَمَرَ: He demolished the building. هَمَرَ: He talked much. هَمَرَ: The water poured forth; the water flowed. بَمَاهُ مَهْمَرُ: With water pouring down (54:12).

هَمِلَ [aor. ihlim] يَهْمَلُ inf. noun: He pressed, squeezed or pinched it; he impelled or repelled him or it; he goaded or urged him; he
incited him. He suggested evil to his mind. همزة (plural همزات): Madness or insanity; evil suggestion of an evil person which he inspires into the minds of others; incitement. أنود بك من همزة الشيطان: I seek refuge in Thee from the incitement of the evil ones (23:98). همزة: One who blames, upbraids, reproaches or finds faults with others much or habitually or behind their backs. It is syn. with ويل لكل همزة لحمزة: Woe to every backbiter, slanderer (104:2). همزة مثلاً بيمهم: همزة = همزة: Back-biter; one who goes about slandering (68:12).

[ar. بهمس inf. noun همَّس الكلام همَّس الطَّعام: He spoke inaudibly or in a low, faint, gentle or soft manner. همَّس الشيطان في الصمود: The devil suggested vain things in the bosoms. يسمع همَّس الأخافاف والأقدام: I heard the soft-sounding treading of the feet of the camels and of the feet of men. همس: A low, faint, gentle or soft sound. فلا تسمع إلا همَّس: Thou shall not hear but subdued sound of footsteps (20:109).

[ar. بهم inf. noun هم بالشيٍّ أو بالآمر هم الطَّعام: He meditated, proposed to himself or intended to do the thing. هم في نفسه: He determined upon it in his mind. إذ هم قوم أن يغلطوا اليكَم أبديهم: When a people intended to stretch out their hands against you (5:12). هم كل آمة برسوئيهم: Every people strove to seize their Messenger (40:6). هم: It rendered him anxious; it disquieted him and grieved him. قد أهستهم الفسدهم: They were anxious concerning their own selves (3:155). هم: 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 غمَّ 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.

[ar. هَنَّإ inf. noun هَنَّى] and [ar. هَطَن inf. noun هَنَّى الطَّعام: The food was or became pleasant or easy to swallow or agreeable. هنأ: He gave him plentifully; he aided, succoured or defended him. هنأ: What is pleasant; a thing that gives unalloyed enjoyment. فكلو هنأ مرينا: So enjoy it as something
pleasant and wholesome (4:5).

**[aor. inf. noun] هاد :** He returned from evil to good or from good to evil; he repented and returned to the truth. It means the same thing. 

: He came a Jew.

: Those who were Jews and the Christians.

: He made him a Jew.

: His parents make him a Jew or a Christian.

: He went or proceeded gently or in a leisurely manner. It (beverage or wine) intoxicated him and rendered him languish and caused him to sleep.

: He rested; he slept; he was gentle.

**[aor. inf. noun] هار :** He pulled it down; he demolished it.

: He slew the people and threw them down prostrate.

: 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.

: Falling down; cracking without falling; water-worn.

: On the brink of a water-worn bank.

**[aor. inf. noun] هان :** The man was or became low, base, vile, contemptible, despicable, weak and at rest.

: The matter was easy and light to him. It 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.

: And they shall have humiliating punishment.

: They walk on earth in a dignified manner.

: You shall
be awarded the punishment of disgrace (6:94). 

Easy; of light estimation; paltry. 

Thy Lord said, it is easy for Me (19:10). 

Comparative and superlative degree of "easy." 

It is most easy for him (30:28).

He, it. 

He is Allah, The One (112:2).

The thing fell from a high place to a low place; it rose and ascended. 

He ascended or climbed the mountain and rose high. 

He loved him or desired him or it. 

The cities cast or thrown upside down (53:54). 

And he, on whom My wrath descends, shall perish (20:82). 

By the star when it falls (53:2). 

What you yourselves desire not (2:88). 

He or it inclined towards him or it. 

Blew with it; carried it away. 

The people of erroneous opinions. 

The evil inclinations of those who treated our Signs as so many lies (6:151). 

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).

The man was or became of goodly or attractive appearance. He desired or longed to see him. He put it right and prepared it. The affair was or became practicable to him or feasible or attainable for him. And He will provide for you some easy course in your affair (18:17). Form, fashion, appearance or figure; guise or garb; state, condition or case; manner, mode or quality of being goodness of form. I will fashion out for you a creation out of clay after the manner of a bird (3:50).

He cried out or called to him say Give me, O man! is a word of exclamation denoting wonder. It is used in the sense of and and : Come, come forward; hasten, "set forth journeying". Now come; I am ready to receive thee (12:24). Give or bring forth or produce. : Say, produce your proof (2:112).

The thing became raised, excited, stirred up or provoked. His eye became inflamed. The war became excited. (inf. noun ) : It (a plant or herbage) dried up. (inf. noun and and ) : The plants or herbage or leguminous plants of the land dried up. Then it dries up (39:22).

He put or poured the earth over it. The wall fell in ruins and broke or crumbled down. Sand that will not remain steady in its place but falls down; running sand. : A crumbling sand-hill (73:15).

He loved him or it; he passionately desired it. He was or became thirsty. 810
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 (هيمان 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.

He Who affords security and protection to His creatures when they are in a state of fear and danger. According to Lisan the word مهيمن is derived from هنم which is originally هنيم being really هيمي 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 بعيد جدًا: He or it was or became very far off or ما أبعد: i.e. how far he or it was; signifying the intensification of the sense of بعيد. The word هيهات followed by ل heißt فإن or ل البعيد: The word البعيد: (it was far from being believed or from truth or simply remoteness) and without ل after it, it denotes the pronouncing a thing remote. كذا: Far or far from being believed or from truth is such a thing. بيدا: Remoteness or remoteness from being believed or from the truth is to be attributed to such a thing. توعد: Far, very far from truth is that which you are promised (23:37).
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باب الوَاوِ

و

Waāw

Numerical Value = 6.
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.

وَأَدَّ لِبَتْ [يَبَتْ] : 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).

وَأَلَّ [اور. inf. noun] : He sought refuge from it. He hastened towards the place. He took him as a refuge. He turned to God. وَأَلَّ : Refuge (18:59).

وَبَرَ [اور. inf. noun] : A camel had much fur or soft hair. The fur or soft hair of the camel and of the hare or rabbit and the like. The people of the deserts or rather the people of the tents. And from their wool and furs (16:81).

وَقَنَ [اور. inf. noun] : He was ruined; he perished. It ruined or destroyed him; it humiliated or disgraced him; he put him in prison. أوْ وَقَنَ : Or He can destroy them (42:35). وَقَنَ : A barrier; prison; a place of destruction or a dangerous place. وَجَعَلَنَا بِيْتَهُ وَقَنَا : And We shall place a barrier between them (18:53).

وَبَلَ [اور. inf. non] : He beat such a one continuously. وَبَلَ : Heavy or violent rain. فَأَصَابَهَا وَبَلَّ : Heavy rain falls on it (2:266). وَبَلَ : Damages; vexation; sin; punishment; an evil result. وَبَلَّ أَمَرَهُ : So that he may taste the penalty of his deed (5:96). وَبَلَّ : terrible; violent; dangerous. أَخَذَا وَبَلَّ : terrible seizing (73:17).

وَتَنَ [اور. inf. noun] : the water continued to flow and did not cease. وَتَنَ : He continued to stay in the
æøiôn»àº  : Life-artery; jugular vein (69:47).
æøiøø  : He made it (a number) sole; one and no more; he made it to be an odd number.  
æøiø»º  : He made him to suffer loss in respect of his property.  
æøiøøøåü  : By the Even and the Odd (89:4).  
æøiøøåüÚø^Öøäü  : 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.  
æøÖøà»  : He (God) will not deprive you of the reward of your actions (47:36).
æøiøøåüuøÏ  : He made the tidings to follow one part after another or according to As, with a small space between every two portions thereof.
æøÖøà»  : It was consecutive or was so with intervals.  
æøÖø»çøi»ô  : Consecutive, but with small intervals thus differing from  
æøÖø»çøiøø  : They came following one another, one after another, or interruptedly.  
æø$øÐø  : He trusted or confided in him.  
æø$ôÐø  : He made it firm, stable, fast or strong; he bound or tied him or it firmly or strongly in a bond.  
æô$ø^Ѻ  : Compact; alliance; covenant; captivity.  
æô$ø^Ѻ  : Bind fast the fetters (47:5).  
æ$ôÐø  : Firm and strong handle (2:257).
compact; a contract; a covenant; an agreement; a treaty; an engagement; a bond; an obligation.

Until you give me a solemn promise in the name of Allah (12:67).

And We took from them a firm covenant (4:155).

And We took from them a firm covenant (4:155).

And when they fall down (dead) on their sides (22:37).

He was or became rich. (59:7).

Dwell them according to the best of your means (65:7).

He loved her passionately. (3:38).

We found him steadfast (38:45) (found in the sense of knew by experience).

Have you too found what your Lord promised you to be true (7:45).

He found with her provisions (3:38). We found him steadfast (38:45) (found in the sense of knew by experience).

He loved her passionately. (3:38).

He found with her provisions (3:38). We found him steadfast (38:45) (found in the sense of knew by experience).

Have you too found what your Lord promised you to be true (7:45).

[ةَرَيْشَةٌ] : He beat his face; he repelled such a one. [وَجْه] (aor. inf. noun [وَجْه].) [وَجْهَانُ] : The prince honoured him. [وَجْهَةٌ] : Honourable or respected (3:46). He sent him towards him. [أَيْنَما] : Wherever he sends him, he brings no good (16:77). [فَأَنْتَ] : He faced or turned the face of the dead body toward the Ka'bah. [فَأَنْتَ] : He turned his face or went towards it or him. When he turned his face toward Midian (28:23). [فَأَنْتَ] : I have turned my face or attention towards Him (6:80). [وَجْه] : 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. 

We have seen the turning of thy face or attention (2:145). [كُلُّ سَيْدٍ] : Every thing will perish except that to which God turns His attention or which is under His protection or care (28:89). [وَجْهَةً] : The Person of thy Lord (55:28). [فَأَنْتَ] : He did it to win the pleasure, favour or countenance of God. [أَنْتَ] : We feed you to seek the pleasure of God (76:10). The plural of [وَجْه] (chief) is [وَجْهَاتٍ] . [فَأَنْتَ] : Their leaders shall be thrown in Hell or will be thrown down on their faces (27:91). And submits himself wholly or directs his whole attention to Allah (31:23). [وَجْهَةً] : Faces on that day will be bright (75:23) also means before or in the face of a person. [أَلْقَا] : 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). The leader of the people.
Cover your faces with grief or disgrace your leaders (17:8). First part of the time.
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.
He [aor. inf. noun] and [inf. noun] and [inf. noun]: He or it was or became or remained alone, by himself, itself, apart from others.
He declared God to be one or declared his belief in the unity of God.
I saw him alone.
There is no deity but God alone.
When Allah alone is mentioned (39:46).
One; the first of the number, in several cases syn. with (alone; single). See article (alone; single).
Surely, your God is One (37:5). From a single soul (4:2).
Would have made you one people (5:49).
Then crushed in a single crash (69:15).
A man by himself; solitary; alone; lonely.
A man who has no one to cheer him by his society.
Whom I created alone (74:12).

It [a place] abounded in wild animals. It (a place) was or became desolate, deserted or destitute of human beings.
He (a beast) became wild or shy; he (a man) became unsocial or shy.
Loneliness; solitude; lonesomeness.
All these words are used in a collective sense meaning wild animals or such animals as are not tamed. إِذَا الْوَحْشَى خَسَّرُتُ : When the beasts are gathered together (81:6).

وَحْشَى [inf. noun وَحْشَى] : 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. أُوْحِيَ اللَّهُ إِلَيْهِ وَحْشَى : God sent revelation to him. The real sense of وَحْشَى is to convey one's intention or wish by means of quick signs which may be done by gestures, writing etc. أُوْحِيَ الْعَمَلَ : He did the thing quickly. Medicine precipitated his death. أُوْحِيَ إِلَى عَبْدِهِ مَا أُوْحِيَ : He revealed to His servant that which He revealed (53:11). تَورَى مُحْلَولًا إِلَى النَّحلِ : Thy Lord has inspired the bee (16:69). يَوْحِي بَعْضُهُمْ إِلَى بَعْضٍ : They suggest one to another (6:113). وَحْشَى : Revelation; inspiration; suggestion (42:52;53;11).

وَدَّ [aor. inf. noun وَدَّ and وَدَّ and وَدَّ and وَدَّ which mean love and affection] : He loved him. وَدَّ لَوْلَكَ كَذَا وَدَّ : I wished that it had been so. وَدَّ وَدَّ and وَدَّ and وَدَّ and وَدَّ and which mean, a man loving very much. أَلْوَدُوْدَ : is an attribute of God, meaning, Most Loving toward His servants, Very Loving, Most Loving; also One Who is loved, in the hearts of His servants. سَيَبْعِطُ لِئِمَ الرَّحْمَةِ وَدَّ : The Gracious (God) will create love in their hearts (19:97). ُوَدَّ : Verily, my Lord is Merciful, Most Loving. إِنْ رَأَيْتَ رَحْمَتَهُ وَدَّ : He (God) has put love and tenderness between you (30:22). وَدَّ كَبِيرٌ مِّن أَهْلِ الْكِتَابِ : Many of the people of the Book wish out of sheer envy (2:110) : Every one of them wishes (2:97).

وَدَعَ [aor. inf. noun وَدَعَ and وَدَعَ and وَدَعَ and which mean love and affection] : He left the thing behind. وَدَعَ الشَّيَاء : He put down the thing, deposited it, abandoned it, forsook it, let it alone. وَدَعَ : He forsook or deserted (him).
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).

The rain fell. The sky began to rain.

The thing flowed. Valley.

Wilt thou leave Moses and his people? You leave behind or neglect the Hereafter (7:128). You were ruined (هلكوا).

He left, left behind, let go, let alone the thing. Wilt thou leave Moses and his people? You leave behind or neglect the Hereafter (7:128). And He (God) will leave them a barren, level plain (20:107).

He inherited the property of his father or he inherited part of the property of 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)

Same is incumbent upon the heir (2:234). One of the inheritors of the Garden of Bliss (26:86). You devour the heritage (89:20). For Allah is the heritage of the heavens (57:11). An heir:

One of the attributes of God.
æøøøæöøæ»º
He or a camel came to it or arrived at it, namely water; also æøÖøÛ 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. Òø^áøâF©öÖ^ðô]
When he arrived at the water of Madian (28:24). Òø^æøøø^: When he arrived at the water of Madian (28:24).
æøÖøÛ$: When these had been gods, they would not have come to it (21:100). ÆøÖøÛ$: He brought him to the water-place or simply he brought him.
æøÖøÛ$: And will lead down into the Fire (even as cattle are brought to a water-place) (11:99).
æøp: 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. æøp is passive participle from æøp and means a place or person arrived at or visited, æøp is active participle and means a man or a camel who comes or arrives at a place.
æøp: Evil is the watering place arrived at (11:99). Æøp: We shall drive the guilty to Hell like a herd of camels (19:87).
æøp: There is not one of you but will come to it (19:72). Æøp is plural (21:99). Æøp: They sent their water-drawer (12:20).
æøp: A night of which the beginning and end are red. æøp: Red like red-hide (55:38).
æøp: External jugular vein = æøp (50:17).
æøp: A man of bad disposition or temper, prone to anger.
æøp: The tree put forth its leaves. æøp: The man became rich.
æøp: Leaves; foliage; parchment; sheet of paper; minted silver coins; the prime and freshness of a thing; the youth of a community.
æøp: With the leaves of the Garden (7:23).
æøp: He concealed the thing. æøp: He produced fire from the piece of wood called æøp.
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 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).

He bore or carried the thing.

The man carried a weight which burdened his back.

He overcame or overwhelmed the man.

Grant me a helper.

God inspired such a one.

My God, grant me that I may be grateful for Thy favour (27:20).

They were formed into companies or groups; they were hindered

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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).

وَزَنٌ [aor. f. noun وزن the thing] : He weighed the thing or he determined or estimated the weight of the thing. وزن الشيء : The thing became heavy and weighty. وزن : The act of weighing or the weight of a thing or weightiness. وزن الرحيل : The man was of weighty opinion. إذا كاذبوه أو وزنوهم : When they give by measure to others or weigh to them (83:4).

فَلَاءِثِيْمُ لَهُمْ يَوْمَ وَزَنُّهمْ : This man is of perfect judgement and opinion. And the weighing on that day will be true (7:9).

وَلَيْفَ عَنْ يَوْمِ الْقِيَامَةِ وزَنًا : On the Day of Resurrection We shall give them no weight (18:106).

مِيزَانٌ : Measure; balance. وأُنْطِفُوا فِي الْمِيزَانِ : That you may not transgress the measure (55:9).

مِيزَانٌ : And We sent down with them the Book and the Balance (57:26). موزون : Whose scales are heavy (7:9).

مَمْلَكَةٌ مُّوَازِيَةٌ : In proper measure. من أَكْلٍ : Every thing in proper measure (15:20).

وَسْطٌ فِيٌ [aor. m. f. noun وسط in the middle] : He stood between two things. وسط : He was or became good or noble or of noble descent. الوسط : Moderate; middling, occupying the middle position or taking the middle course; good and exalted in rank. كُلْمَاكَ جُعْلَانَكُمْ أَمَّةً وَوَسْطًا : And thus We have made you an exalted nation (2:144).

مَوْزَنِ يَوْمَ الْيَوْمِ : Penetrating thereby into the centre of the (enemy) forces (100:6).

أَوْسُطَ : Average; best. مَنْ أَوْسُطٌ مَّا تُطِمَّونَ أَهْلِيكُمْ : Such average food as you feed your families (5:90).

أَوْسُطُ : The best among them said (68:29). أَوْسُطُ الْمُتَّقَانُ : The middle Prayer or the most important Prayer (2:239). أوَّلُ أوَّلَ الشَّيْءِ : What is equidistant between two things or the two sides of a thing.

وَسْعٌ [aor. and inf. noun وسع the thing] : The house was sufficiently spacious. وسع : Also means be possible, be in one's power to comprehend, to encompass. وسع الشيء : The thing was
ample or abundant. My mercy encompasses all things (7:157). Our Lord, comprehend all things in Thy mercy (40:8). Power; capacity; authority; wealth; opportunity.

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. He found that place spacious. God made him rich. He made the thing spacious. The rich man according to his means (2:237). We have vast powers (51:48).

We 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.

[...] [aor. inf. noun 

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 ]

وصَلَ : He joined or connected this thing with that; he brought the two things together.

وصَلَ الْشيَّةَ : He had close and friendly relations with him.

وصَلَ لِهِ : He or it arrived at or came to or reached him or it.

وَالَّذِينَ يُصَلِّونَ مَا أَمَّرَ اللَّهُ بِهِ : Those who join what Allah has commanded to be joined (13:22).

ٍفَلَآ أَذْهَبَّ رَأَيْنِهِمْ لِتَنْصُلُ الْلَّهُ : When he saw their hands not reaching it (11:71).

Except those who are connected with a people (4:91).

He united or joined one thing with another; وَصَلَ لِهِ : He conveyed it to him.

ٍفَلْتَ وَقَدْ وَصَلْنَا لَهِمْ الْقُرْآنَ : We conveyed to them the Word; We sent the revelation or the Word to them continuously (28:52).

(5:104): Name given to a she-camel which was let loose after she had given birth to seven female young ones consecutively.

[ aor. inf. noun ]

وعَصَيٌّ : He enjoined upon him with such a thing; he charged him with such a thing; he exhorted him to do such a thing.

وعَصَيٌّ بِهَا إِبْرَاهِيمَ : Abraham enjoined this (upon his sons) (2:133).

وعَصَيٌّ بِالضَّلَاءِ : He enjoined upon me Prayer (19:32).

وعَصَيٌّ بِالصَّدَقَةِ : They exhort one another to accept the truth and exhort one another to be steadfast (103:4).

وعَصَيٌّ لَهُ بِمَالِهِ : They exhort one another to accept the truth (103:4).

وعَصَيٌّ لِهِ : He made a will in his favour, making him heir to his property (after his death).

وعَصَيٌّ : If he leave much wealth that he make a will to parents (2:181).

وعَصَيٌّ مِنَ اللَّهِ : After the payment of any bequests which they have been bequeathed. This is an injunction from Allah (4:13).

إنَّ تَرَكَ تِخَوَّرُ الوَصَيَّةَ لِلْوَلِيدَينَ : If he leave much wealth that he make a will to parents (2:181).
وضع

They will not be able to make a will (36:51). (act. part. from أنصى) : One who makes a will, a testator. (pass. part. from أصى) : He who apprehends from a testator, a partiality (2:183).

وضع [aor. inf. noun وضع and وضع] : He put down, set up or set.
وضعُ المشاعر : He humbled him; وضع الكتاب : He edited or wrote the book. وضع المرأة : The woman gave birth to a child. وضع الحرب : They relinquished war; they made peace. وضع عنه إضطرة : He remitted or took a burden or anything unpleasant from him. وضع الميزان : He (God) set up the measure (55:8).
وضع وأرض وضعها للأنام : He (God) set the earth for (His) creatures (55:11).
وضع لمن وضعها : When she was delivered of it (3:37).
وضع عنك وزرك : We removed (or took off) from thee thy burden (94:3).
وضع منهم أضتتهم : Removes from them their burden (7:158).
حتى وضع الحرب أوزارها : Until the war lays down its burdens (47:5).
وضع في نابكم : You take off or put aside or lay down your clothes (24:59).
أول بني وضع : First House set up or built (3:97).
أوضع البعر في سره : The camel went quickly in its pace.
أوضع على عضللكم : Would have hurried to and fro in your midst (9:47).
وضع (plural) : Place.
وضع على الكلم عن موضوعه : They pervert the words from their places (5:14).
أكواب موضوعة : Goblets properly placed (88:15).

وضع [aor. inf. noun وضعو and وضعو] : He performed his ablution or washed himself with water for Prayer.وضع : The water with which is washed for Prayer.
وضع ضوًتى : He set jewels upon the thing; he folded the thing, entwined it.
وضع عليه عضلتكم : Inwrought with gold and jewels (56:16).
وضع على البيتى : He trod underfoot the thing.
وضع على الأرض العذو : He mounted the horse.
وضع على الأرض المئوم : He entered the enemy’s land.
وضع على الأرض المئوم : The place trod underfoot; a track.
وضع على القوى على على : Nor do they tread a track (9:120).
أوافق موضوعة على الأمر : He agreed with him respecting the matter.
The people agreed with one another respecting the affair.

A want; a need; an object of want or need; that which one proposes to accomplish or of which one is desirous.

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.

He promised (generally a good thing).

He threatened with something evil.

God has promised the believers.

He was strict in keeping his promise.

Warning.

And fears My warning.

Promise; pointed or fixed time; promised place; appointment;

You broke your promise to me.

They have an appointed time for them.

Your appointment shall be for the day of the festival.

(A promise) (female of promise).

An appointment;

A warning, an admonition from his Lord.

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.

Allah admonishes you that you never return to the like thereof.

Exhortation; warning, admonition.

A warning, an admonition from his Lord.
receptacle; he preserved it in the memory, retained in the memory.

He accepted, thought over and retained the tradition; he learned it by heart.

He gathered and held or preserved (it).

And Allah knows best what they keep secret (in their heart) (84:24).

Receptacle; (plural).

Then he began the search with their sacks before the sack of his brother (12:77).

He came to the king as an ambassador, envoy, messenger, to convey gifts and ask aid.

Before the Gracious God as guests (19:86).

is the plural of which means an ambassador or envoy or messenger to convey gifts and ask aid.

Complete, perfect. (It is pass. part. from).

Ample or full recompense (17:64).

As if they were racing to a target (70:44).

His affair or case was right, agreeable with what he wished or desired.

God inspired him to do a good action.

God made him to follow right course.

He effected or brought about harmony, reconciliation between the people, made peace between them.

Allah will effect reconciliation between them (4:36).

Reconciliation, agreement, to make fit; accommodation; adaptation; adjustment.

The doing of good and reconciliation (4:63).

I have no power but through Allah (11:89).

He fulfilled the
promise, covenant, compact. 

They fulfil their vows (76:8). Fulfil the compacts (5:2). They fulfil their vows (76:8). : Fuller or fullest. Fullest rewards (53:42). Fuller or fullest. : God caused his death. Those whom the angels cause to die (4:98). When Thou didst cause me to die (5:118).

[ aor. inf. noun  : The darkness overspread. : The sun set. : The moon was eclipsed; : The eyes of the man sank. From the evil of darkness when it overspreads (113:4).] |  
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[ aor. inf. noun ] and : He appointed a time in which the affair should be done; he assigned or appointed for the affair a particular time, or he assigned or appointed a time for doing a thing. When the Messengers are made to appear at the appointed time (77:12). : A time; space or measure of time for any affair; a season; a period fixed; a space or measure of local extension. None can manifest it at its time (7:188). is synonymous with . According to some having an absolute signification and signifying a time appointed for the performance of some action. : Thus the period appointed by his Lord was completed (7:143). : When Moses came at Our appointed time (7:144). : Say they are means for measuring time for the people (2:190). also means a place in which a certain action is appointed to be performed. : The crescent is that which determines the commencement of the month. : The place where the pilgrims enter upon the state of or
Determined, defined or limited as to time or as to its extreme limit, extent or amount.

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).

The fire burned, burned brightly or fiercely; the fire blazed or flamed. His heart became excited with ardour. Whenever they kindled the fire of war (5:65). Like the case of one who kindled a fire (2:18). Fire-wood but so called when kindled; any fuel; anything with which fire is kindled. It is Allah's kindled fire (104:7).

He beat him violently; he beat him until he became at the point of death; he prostrated him. He beat the ewe to death with pieces of wood. An ewe or she-goat beaten to death, or killed with pieces of wood or staff or stick or with blunt stones (5:4).

God made his ear heavy or dull of hearing, or deaf. My ear was dull of hearing or deaf to him. He or it was or became still, motionless; he rested; he was or became grave, steady, sedate; he sat with i.e. gravity. And be ye grave ...... in your houses or sit or stay ye with gravity or dignity in your houses (33:34). In their ears is heaviness or deafness (6:26). He held or reckoned him with honour, reverence, veneration; he did not hold him in light estimation. That you may honour him (the Prophet) and glorify Him (God) (48:10).
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 sentence became due against them.

The truth was established.

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).

The punishment of thy Lord is come to pass or sure to fall (52:8).

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.

I swear by the time of the shooting of the stars (56:76).

They are going to fall therein (18:54).

He protected him or shielded against evil and hid him from trouble, guarded, preserved such a one.

He reformed or connected the affair, or set it
He was on his guard. He took it or him as a shield for himself. They are truly righteous (2:178). Enjoins righteousness (96:13). Guidance for the righteous (2:2). Most honourable in the sight of Allah is the most righteous among you (49:14).
[aor. inf. noun وَقَفَتِ : He stood; he stood still; he continued standing.\\ ولَوْ نُرِى إِذّ وَقَفَتْ (pass. part. from مَوْقُوفَةُ)\\ : And couldst thou see when they are made to stand (6:28).\\ (plural)\\ ولَوْ نُرِى إِذّ الْقَلَيْمُونَ مَوْقُوفُونَ (مَوْقُوفَةُ)\\ : He stood; he stood still; he continued standing.\\ إنْكَانُ عَنْدَ فَلَانَ : We ate a repast with such a one.\\ مَكِينٌ (pass. part. from وَقَفَتْ)\\ : 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.\\ مَكِينٌ مَكِينَاتٌ وَفُجُودٌ (plural)\\ : She prepared for them a repast (12:32).\\ على الْأَرْأَبِكَ (20:19)\\ : This is my staff or rod on which I lean (20:19).\\ (plural act. part.)\\ مَكِينَاتٌ مَكِينُونَاتٌ (pass. part.)\\ : Reclining on raised couches (36:57).\\ (act. part.)\\ نَكَّيَتْ (16:92)\\ : After making them firm (16:92).\\ (inf. noun)\\ نَكَّيَتْ (being firm).\\ [aor. inf. noun وَكَدَ : He stayed in the house or lodged in it or dwelt or continued to be in it.\\ وَكَدَ أَمَرَ (inf. noun)\\ : He laboured at and endeavoured after an affair.\\ وَكَدَ الْعَهْدُ (ذُوُكْيَةُ)\\ : He confirmed, ratified or corroborated a compact, a covenant or an engagement.\\ وَكَدَ السَّرْوَاجَ (17:92)\\ : He tied the saddle firmly or strongly.\\ بَعْدَ نُكْيَبِهَا\\ : After making them firm (16:92).\\ (inf. noun)\\ بَعْدَ نُكْيَبِهَا\\ : Being firm.\\ [aor. inf. noun وَكَرَ : He struck or beat him with anything, with his fist, with his fist upon his chin; he pierced him with a spear; he goaded him; he broke his nose.\\ فُكَرَةً مُوسِىٰ\\ : So Moses struck him with his fist (28:16).\\ [aor. inf. noun وَكَلَّ : He relied upon God; he put complete trust in Him; he
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).

أوْلَحُ [aor. ابْتَلَّ inf. noun وَلَا حَقَّهُ ]: He diminished unto him his due or right or defrauded him of a part thereof. Verily, Allah loves those who put their trust in Him (3:160). Who has been put in charge of you (32:12).

أوْلَحُ [aor. ابْتَلَّ inf. noun وَلَا حَقَّهُ ]: He entered the house. He caused it or him to enter; he inserted it. He (God) knows whatever goes into the earth (34:3). Until a camel goes through the eye of a needle (7:41). 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).

أوْلَدُ [aor. أَبْتَلَّ inf. noun وَلَا ذَلَّ وَلَدَ ]: He or she begot a child. He reared him; he educated him; he brought him up. The people became large in number by birth. He begets not, nor He is begotten (112:4). In wealth and children (17:65). 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. (plural).الآدمان (17:65). A new-born child; a young infant; a boy; a youth; a youthful servant; a slave, born in servitude. يَطْفَرْ عَلَيْهِمَ.
There will wait upon them youths or sons (56:18).

Did we not bring thee up as a child? (26:19).

From men, women and children (4:76).

Father; to whom the child belongs (2:234).

The father and what he begot (90:4).

From men, women and children (4:76).

What the parents and near relatives leave (4:8).

Mothers should give suck (2:234).

Profile; that breeds plentifully.

He became near to such a one.

Fight such of the disbelievers who are near you (9:123).

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;

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.

What made them turn away from their Qibla (2:143).

He made him ruler or master or guardian; he made it change direction or he made it turn towards a thing or away from it as the case may be.

He set him over the thing, appointed him superintendent over the thing.
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).

Plural of وُلُدُ (5:52). وَلَّدُ or وَلَّى : Friend; guardian (13:12).

He frowned and turned aside (80:2).

When he becomes ruler or is in authority (2:206).

One who turns his face (act. part. from وُلُدُ) (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.

God is more regardful of them both (4:136).

Most deserving to be burned therein (19:71).

The Prophet is nearer to the believers than their own selves (33:7).

Some of them are nearer to one another (8:76).

Woe, curse.

Woe unto thee (75:35).

Two who were in a better position (5:108).

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).

He was or became languid, remiss, weak, feeble or faint.

He entered upon a thing languidly or weakly.

He flagged or was remiss in the affair.

And slacken not in remembering Me (20:43).

He gave such a one property with or without return or without expectation of
We bestowed upon him Isaac (19:50).

We besought upon me a son of the righteous (37:101).

Thou art indeed the Great Giver, Bestower (3:9).

Very hot; very shining; burning very brightly.

A fiercely burning or glowing lamp or star (78:14).

More or most weak or frailest.

The frailest of houses (29:42).

Oh; ah. Also means, brave or well done Zaid (47:30).

So woe to those who pray (107:5).

Woe to you, do not forge a
بَابُ الْيَاءِ

Yā

Numerical Value = 10.
He despaired of the thing; his hope of the thing became cut off; he knew the thing. They have despaired of My mercy (29:24). I have known that thou art a truthful man. Have not the believers yet come to know (13:32). When the Messengers despaired (of the disbelievers) (12:111).

The woman became barren, despaired of bearing children. Such women as despair of monthly courses (65:5).

It was or became dry, or it was or became still, rigid, hard. The herbage became dry. The land lost its water and moisture. He became costive. Nor anything green or dry (6:60).

And (seven) others withered (12:47).

The boy became fatherless, an orphan, was orphaned. It was unique, incomparable. Did He not find thee an orphan and give thee shelter (93:7). Unique; incomparable. Orphan girls (4:128).

Such a one received a favour, benefit or bounty from such a one. The man became weak. Hand i.e. the arm from the shoulder joint to the extremities of the fingers; foreleg of a horse; power; influence; superiority; honour; dignity; assistance; help; protection; host; authority; army; troop; promise; submission; favour; generosity; bounty; benefit; possessions; wealth; length; duration. The hand of God is over their hands (48:11). In Whose hand is the dominion of all things (23:89). I owe such a one a benefit. Under his
authority. I contracted a sale with him for ready money. I will never come to him or do it ever.

Before, in front of, in his presence. Before His mercy (7:58).

Be not forward in the presence of Allah and His Messenger (49:2).

Before your consultation (58:13).

Fulfil that which is before it or precedes it (2:98).

Two hands. Perish the two hands of Abu Lahb (111:2). It is dual form of يذٓ (plural).

They have destroyed their houses with their own hands (59:3).

Men of strong hands and powerful vision (38:46).

And when they were smitten with remorse (7:150).

They turned their hands to their mouths (14:10).

The man became well-off. The woman was delivered of the child easily.

We have made easy the Qur'an to understand and remember (54:18).

We shall facilitate for thee every facility (87:9).

Facility; easiness. Easy; little in quantity; petty; paltry; of no weight or worth.

Measure easy to obtain (12:66).

Thou make easy for me my task (20:27).

A thing was or became facilitated or easy or was easily available.

Take what is easy to obtain or attain.

Recite what or as much as is easy of the Qur'an (73:21).

Whatever offering is obtainable (2:197).

Game of chance or of hazard; gambling (2:218).

Easy; facile; not difficult; gentle.
Yaqût: A precious stone; sapphire of whatever variety; ruby; a well known gem which has many varieties (55:59).

Yaqût: Left side.

Yaqût: Grant (him) respite till a time of ease (2:281).

Yaqût: 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).

Yaqût: Verily, such a one is vigilant.

Yaqût: 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).

Yaqût: State of waking.

Yaqût: The affair became manifest and established.

Yaqût: Certain knowledge.

Yaqût: Eye of certainty (102:8).

Yaqût: Their souls were convinced of it (27:15).

Yaqût: We are convinced.

Yaqût: Certain knowledge.


Yaqût: Certain knowledge. (102:8).

Yaqût: Their souls were convinced of it (27:15).

Yaqût: We are convinced.

Yaqût: And we are not convinced (45:33).

Yaqût: He was thrown into the sea or river.

Yaqût: He sought and singled him out.

Yaqût: 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).

So We cast them into the sea (28:41).

And you throw it into the river (20:40).

The man came from the right side. (34:16).

Two gardens, one on the right and other on the left (33:51).

And cast what is in thy right hand (20:70).

He struck them with the right hand (with great force) (37:94).

I call to witness the Day of Resurrection (75:2).

The Day of Judgement (1:4).

He did it in days. (6:100).

When it bears fruit and the ripening thereof (6:100).
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).

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.