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

Edited by: Malik Ghulam Farid

First Published in UK in 2006

© Islam International Publications Limited

Published by:
Islam International Publications Limited
“Islamabad”
Sheep Hatch Lane
Tilford, Surrey GU10 2AQ
United Kingdom

Printed in UK at:

ISBN: 1 85372 821 7
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 Masīh II constituted a board in 1942 comprising the following:

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

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

Having finished this work Ḥaḍrat Malik Ghulam Faridra compiled an Arabic English lexicon of the Holy Quran. He supplemented this lexicon with other words and phrases derived from the roots of the words of the Holy Quran, in order to explain and illustrate different uses and nuances of words and phrases. The whole project was based on standard dictionaries of Arabic language such as Lisan-ul-Arab (لسان العرب), Tāj-ul-‘urus (تاج العروس), Almufradat Ligharibilquran of Imam Rāghib of Isfahan (المفردات لغريب القرآن), Aqrabul Mawarid (اقرب المواد), and Arabic-English Lexicon by E.W.Lane.
Ḥaḍrat Malik Ghulam Farīḍa, 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 lifetime, but for reasons his wish could not be fulfilled.

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

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

10/06/2006

Syed Abdul Hayee
Nazir Isha’at
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<tr>
<td>Aor., for Aorist مَضْارِعُ</td>
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XXIV
This is Arabic tongue, plain and clear.
1
بَابُ الْهَمْزَةَ

[ ]
Aa

Numerical Value = 1
[Alif]: It is of two kinds, (soft) and (moving) or (denoting comparative and superlative degrees) as in
الْأَلْفُ الْأَسْفِفَامُ (Is Zaid Standing?), (94:2),
الْأَلْفُ الْتَفْضِيلِ (Did We not expand thy breast?), (94:2),
الْأَلْفُ الْأَكْبَرُ (The Hereafter shall be greater in degrees) (17:22),
الْأَلْفُ الْمُثْلُ (denoting sameness or equality) as in
أَنْفُذُتُهُمْ أَمْ لَمْ تَنْبَزُوهُمْ (whether thou warn them or warn them not, they will
not believe), (2:7).

[Substantive from الْأَبْ: He prepared himself for journey.]
أَبَّ : He longed to see his home.
أَبَّاتِيَة : Herbage which beasts feed upon; green herbage or plants.
أَبَٰتِيَةٌ وَأَبَٰتَ : And fruits and herbage (80:32).

أَبَدُ : He remained, stayed or dwelt in a place constantly, permanently or without quitting; he
(a beast) became wild or shy.
أَبَدٌ : Time in an absolute sense; a long time; unlimited time; an extended space of time that is
indivisible.
أَبَدَ : The Everlasting i.e. God; or the Ancient without beginning.
أَبْدِيَةٌ وَأَبْدِيَةٌ : The quality of being everlasting or of
unlimited or indivisible duration.
أَبْدِيَةٌ وَأَبْدِيَةٌ: Shall live in it for ever (4:58).

إِبَارِيقٌ : 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.

أَبْقَى : He (a slave) fled from his master; he hid himself and then went
away; أَبْقَى الْعَالَمُ : The slave fled; he hid or concealed himself; he
confined, restrained or withheld himself; he abstained from a
thing as from a crime; أَبْقَى الْشَّيْءُ : He denied the thing;
إِذَ أَبْقَى إِلَى الْفِلَكِ المَسْحُونِ : When he fled to the laden ship (37:141).
The word is said to have no singular. According to some its singular is ایوُلَ which means a separate or distinct portion of a number of birds and of horses and of camels and of such following one another. ایبَل 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. 

جَانَثُ أبَلِكَ أبَلِلْ : Thy camels came in distinct or separate companies.

ڈُیْرُ ایبَل : 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)

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

آبِ : I became a father and mother to him. 

أَبْ : 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. 

جَاءَ أبَوُکَ : Thy father came (nom. case).

رَأَى أبَاكَ : I saw your father (obj. case).

مَرَّتْ بِآبِيْكَ : I passed by thy father (acc. case).

ياً أَبِي : O my father; in the latter expression the (the sign of feminine gender) is substituted for the affix تُ (nom. case) and ابُ (obj. and acc. case): His parents; his father and mother. 

ءَلَٰٰ : His parents were believers (18:81).

[ao. : He refused; or refrained, abstained or held back, of his own free will. 

أَبِ : He refused assent to the affair.
He disapproved of or hated the thing.

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

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

Their hearts refuse to accept (9:8).

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

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

Their hearts refuse to accept (9:8).

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

He came to her; he lay with her. Allah came upon their structure.

He did the thing. Those who exult in what they have done.

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

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

He passed by the man. A magician shall not prosper wher-ever he may be (20:70).

He will come to see or know (12:94). The time destroyed him.

He brought him. He begot a child. She gave birth to him; she brought him.

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

But he who brings to Allah a sound heart. 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. ًيُوَّنُّ ُبِنَتَيْنَ ُيُوَّنُّ ُبِنَتَيْنَ ُيُوَّنُّ ُبِنَتَيْنَ ُيُوَّنُّ ُبِنَتَيْنَ ُيُوَّنُّ ُبِنَتَيْنَ ُيُوَّنُّ ُبِنَتَيْنَ ُيُوَّنُّ ُبِنَتَيْنَ ُيُوَّنُّ ُبِنَتَيْنَ ُيُوَّنُّ ُبِنَتَيْنَ ُيُوَّنُّ ُبِنَتَيْنَ ُيُوَّنُّ ُبِنَتَيْنَ ُيُوَّنُّ ُبِنَتَيْنَ ُيُوَّنُّ ُبِنَتَيْنَ ُيُوَّنُّ ُبِنَتَيْنَ ُيُوَّنُّ ُبِنَتَيْنَ ُيُوَّنُّ ُبِنَتَيْنَ ُيُوَّنُّ ُبِنَتَيْn: The giving of Zakat. being changed into i.e. of ًيُوَّنُّ ُبِنَتَيْn: That which is coming. ًيُوَّنُّ ُبِنَتَيْn: His promise must come to pass or the fulfilment of His promise is coming...


[öç»áø]Ö: 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.

[öç»áø]Ö: They will be better off in their wealth (foods, property etc.). (19:75)

[æø]Ö»vøôm»&ø: He recited or narrated the story or tradition.

[æø]Ö»vø: He made an incision in the foot of the camel.

[æø]Ö»Ôñ»ô: He preferred him. [æø]Ö»Ôñ»: He honoured him. [æø]Ö»Ôñ: He preferred him to myself. [æø]Ö»Ôñ inf. noun: He fell into sin or crime; he sinned or committed a sin or crime; he did what was unlawful.

Æø: A kind of tree; a species of tarmarisk. (34:17)
which keeps back a person from what is good, an unlawful deed; (it differs from ذُنب which signifies both what is intentional or unintentional, whereas إثم is peculiarly intentional. فيهما إثم كبير وشاشه للناس (2:220). مأتم which signifies the requital or recompense of sin or crime; or punishment. فين إثم إثم: Shall find a requital or recompense or punishment of sin (25:69). إثم (act. part.) : One who commits a sin; sinful. إثمة : A she-camel; slow or tardy; weary, fatigued or jaded. إثمر قلبه: His heart is sinful.(2:284) إثم : A great and habitual sinner or liar, intensive form of إثم and also syn. with it. والله لا يحب كل كفار إثم: And Allah does not love any one who is a confirmed disbeliever and a great or habitual sinner (2:277). تأثيم : Sin, crime, fault. syn. with أثيم. لليف فيها ولا تأثيم. إثم : There will be no frivolity (or levity) in it and no sin. (52:24).

أجح [aor. بَلَح inf. noun ﴿بَحَب﴾]: The fire burned or burned fiercely or blazed or flamed fiercely. أجح : 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. أجا : Anything burning to the mouth, whether salt or bitter or hot. ماء أجا: Water that burns by its saltness; salt water; bitter water or very bitter water; very hot water. لو نما جعلناها أجااااااا : Had We so willed, We would have made it bitter (56:71). ماء أجااااا and يجااااااا are also from this root and signify Scythians of the farthest East; particularly those on the north of China as some say, all nations inhabiting the north of Asia and of Europe. (See Enc. Bri. and Jew. Enc. under Gog and Magog and Historian's History of the World vol. 2, p. 582 and Bible Eze. 38: 2 - 6; 39:6). The words may apply also to the Christian nations of the West as they have made much use of burning fire and boiling water and because also all their material progress and their great discoveries and inventions are due to constant use of these things. Or the words may refer to or imply their fiery nature and
restless disposition as they are always on the lookout restlessly to make new conquests.

[ar. aor. and inf. noun: 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.]

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

 Его: He hired the house. On condition that thou hire thyself to me or that thou serve me on hire.

أجرَ: 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.

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

أجرٌ: He hired the house. On condition that thou hire thyself to me or that thou serve me on hire. (28:28)
is originally 1, the first of the numbers; syn. in many cases with 1, with which it is interchangeable in two cases. First, when it is used as an epithet applied to God, for 1 as an epithet is applied to God alone and signifies 'The One'; 'The Sole'; He Who has ever been one and alone; the Indivisible; He Who has no second in His attributes. Say, He is Allah, the One (112:2). Secondly, it is interchangeable with 1 in certain nouns of number as in 1: One and twenty. In most cases, however, differing from these two there is a difference in usage between 1 and 1: And if any one of the idolaters ask protection of thee, grant him protection (9:6). You are not like any other (any one) woman (33:33). I saw in a dream eleven stars (12:5). Feminine of 1 I wish to marry to thee one of these two daughters of mine (28:28). One of the two women. 1: One of them (the men). 1: One of these women. 1: One of you (men).

[1] 1: He took with his hand; he took hold of (inf. noun and 1 act. part): He took; he took with his hand; he took hold of. 1: He received from him traditions and the like; he took or received with approbation; he accepted; 1: accept thou what I say; 1: 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; 1: slumber or sleep does not overpower Him or seize Him; (2:256) he killed or slew; 1: 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. 1: He took a thing to or for himself; took possession; he gained, acquired or earned wealth. 1: I did to him a benefit. 1: He made or manufactured or built; he made or constituted or appointed.
God made Abraham His friend (4:126).

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).

If Allah should take away your hearing and your sight (6:47).

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

And we punished (seized) pharaoh's people with drought (7:131).

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).

Take your precautions (4:72).

Allah does not call you to account (seize) for your oaths that are vain (2:226).

And you build castles (26:130).

Do not make a jest of Allah's Signs (2:232).

Dost thou make a jest of us (2:68).

But He holds it by its forelock (11:57).

You would not take it yourself (2:268).

Nor could I take as helpers those who lead people astray (18:52).
And nor taking secret lovers (4:26).

[inf. noun: plural] : He put it back; he held or kept it back or placed it behind; he postponed or delayed it; contrary of قَدَّمَ (أُخْرِجَ).

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

Wouldst Thou not grant us respite for a while (4:78).

He granted me a delay, respite or postponement.

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

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

Thy shortcomings, past and future (48:3).

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

Another; 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 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). The abode of the Hereafter. The reward of the Hereafter. The recompense of the Hereafter. The promise of the Hereafter. The punishment of the Hereafter. Example of punishment for the Hereafter. syn. : He kept back, remained behind; lagged behind; it was or became postponed or delayed. Those who keep back: And indeed We know who lag behind (15:25).

[inf. noun ] and : He became a brother, or a friend or a companion to him. [inf. nouns and ] : he fraternized with him; acted with him in a brotherly manner. : (The Holy Prophet) united the refugees with the helpers by the brotherhood of Islam. I united the two things as pairs. is derived from which means, a piece of rope of which the two ends are buried in the ground with a small stick or stone and to which the beast is tied signifying, as though, one were tied to another like as the horse is tied to the or it is from meaning because one has the same aim, device or endeavour as the other. : A brother; the son of one's father and mother, or either of them, also applied to a foster brother; a friend, a companion, an associate or a fellow. ( and plural, the former generally applied to brothers and the latter to friends and the like, but not always). also means brothers and sisters. And if he has brothers and sisters (4:12). And if (the heirs) be brethren and sisters (4:177). : A sister. And he has a brother or a sister (4:13). The believers are surely brothers, so make peace between your brothers (49:11). So by His grace you became (as) brothers (3:104).
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. (17:28).

There is many a brother to thee whom thy mother has not brought forth. (19:90).

Verily, you have done a very evil or abominable thing (19:90).

When thy Lord said to the angels (2:31). When إذ is adjoined to nouns signifying time, the Arabs join it with 'then' in writing in certain instances, namely، حيث (at that time or then) and مومن (at that time; then). When it is followed by a verb, or by a noun not having the article prefixed.
to it or by any movement letter, the ذ of إذ is quiescent as in

**And when Abraham was raising the foundations (2:128).** But when it is followed by a noun with the ذ 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

: And remember when you were few (8:27). It is also used as a noun to indicate future and إذ is said to denote past time, each of these occurs in the place of the other

: 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 ما as in

: Whenever thou shall come to me, I will come to thee.

**إذًا**

denotes a thing's happening suddenly or one's experiencing the occurrence of a thing when one is in a particular state like إذ as in

: So he cast it and behold! it was a serpent running (20:21). I went forth, and Zaid presented himself to me suddenly. It also denotes the complement of a condition, like ف as in

: And if an evil befalls them because of what their own hands have sent on, behold! They are in despair (30:37). It is also an adverbial noun denoting future time and implying the meaning of a condition. Then when He shall call you or when He calls you with a single call from the earth, behold! you will go forth (30:26). Sometimes it denotes past time, like as إذ sometimes denotes future time; إذًا: And when they saw merchandise or sport (62:12). Thus it occurs in the place of إذ like as إذ occurs in the place of إذًا. Sometimes it denotes the present time; and this is after an oath as in

: 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 and اذن اذن and اذن لَهُ [اذنًا and اذنًا]: He listened to him or it being pleased. It shall listen to its Lord and obey (84:3); he permitted him. If Allah remove thy cares, why didst thou permit them (9:43). Permit me to stay behind and do not put me in trial (9:49). Permission to fight has been given to those who have been fought against, because they have been transgressed against (22:40).

He knew the thing; became informed or apprised of it. That be you informed or apprised of war that shall come upon you from God and His Messenger (2:280). Permit me to stay behind and do not put me in trial (9:49). Permission to fight has been given to those who have been fought against, because they have been transgressed against (22:40).

He informed him or apprised him of the affair; made it known or notified it to him. He gave him permission or informed or apprised him. Then a proclaimer proclaimed (12:71). Before I gave you permission (7:124). I have apprised you, informed you, warned you all a like (21:110). They will say, we let thee know that there is no witness amongst us (41:48). He informed him of the affair. And when your Lord declared, proclaimed, announced, notified (14:8). I asked permission or leave of him. Those who possess affluence, ask permission of thee (9:86). A party of them asked permission of the Prophet (33:14).
أذن: Permission; leave to do a thing, and sometimes command and also will. بِإِذنِ 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. قَوْلُهُ بِإِذنِي: He did it with my knowledge. ما كَانَ لَنفْسٍ أن تَمَوتَ الَّذِي بِإِذنِ اللَّهِ: 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. رَحْلٌ أذنٌ: A man who listens to every one. ويَقُولُونَ حُوَّ أذنٌ: 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. (أذنٍ is Plurals).

وَقِيَ اذَنَّ وَقِرْ: And in our ears is heaviness (41:6). كَانَ فِيُ: As if in his ears is deafness (31:8).

أَاذِي [aor. inf. noun أذَىَّ and أذِيَّ and أذَىَّ] : He was or became annoyed, harmed or hurt; he suffered slight hurt, annoyance, molestation or hurt. It is less than حُزَرْ: it was unclean, dirty or filthy. أذَا [aor. inf. noun: A state of annoyance or molestation; annoyance, molestation, harm or hurt; a slight evil; anything by which one is annoyed or hurt (مَايُؤَذَّنُكَ): filth; impurity; anything held to be unclean, dirty or filthy. أَذَا أَذَا [aor. inf. noun: He removed from the way what was hurtful. أَذَا: He or it annoyed, molested, harmed or hurt him or he did what was disagreeable or hateful to him (مَايُؤَذَّنُكَ). أَذَا: Why do you vex (malign) me (61:6). أَذَاَّ: And have been persecuted in My cause (3:196). أَذَاَّ: And ignore their annoyance (33:49).

أُربُ [aor. inf. noun أَرَبَّ and أَرَبٍ and أَرَبَّ: He was or became cunning, intelligent excellent in judgement, sagacious; أَرَبُ بِالشَّيْءِ: (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. أَرَبَّ يَوْمَ أَثَنَيْ: :
He wanted it; was or became in want or need of it and sought or desired it. ْاِرْبُتُ and ْاِرْبَتُ and ْاِرْبُتُ 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.

قَطَّعَهُ اِرْبَتُا: I cut him limb by limb.  هوُ دُوّ اِرْبَتُ: He is an intelligent or cunning man.

كَانَ أَمَلَكُهُمُ اِرْبَتُ: He, the Holy Prophet, had the greatest control over his want or desire or sexual passions.  مَا لَيْيُ فِيهِ اِرْبَتُ: I have no need of it.  لَيْيُ فِهِا ْاِرْبَتُ: Persons deficient in intellect; such as have no need of women.

وُلَيْ فِهِا ْاِرْبَتُ (مَارَبُ (ْاِرْبَتُ and ْاِرْبَتُ (ِمَارَبُ (ْاِرْبَتُ: I have other uses, needs, requirements, purposes of it.  (20:19).

أَرْضُ [aor. inf. noun يَأَرُضُ [أَرْضُ [أَرْضُ and أَرْضُ (أَرْضُ and أَرْضُ (أَرْضُ: The land became thriving or productive and abundant in herbage or vegetation, or it became soft to tread upon, pleasant to sit upon.  أَرْضُ أَرْضُ (ْاِرْضُ (ْاِرْضُ (ْاِرْضُ (ْاِرْضُ (ْاِرْضُ: The sore became corrupt on account of puss.  أَرْضُ (ْاِرْضُ (ْاِرْضُ (ْاِرْضُ (ْاِرْضُ (ْاِرْضُ: (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.  أَرْضُ: (1) The earth; (2) the earth as opposed to heaven; (3) the surface of the earth; (4) the floor.

هوُ اِنْبُ الأَرْضُ: He is a stranger whose father or mother is not known.  أَهْلُ الأَرْضُ: Inhabitants of the earth; mankind. ُهُوَلَذْى خَلَقُ لَكُمْ مَا فِي الأَرْضُ: He it is Who created for you all that is in the earth (2:30).

أَرْكُ [aor. inf. noun يَأَرْكُ [أَرْكُ and أَرْكُ and أَرْكُ أَرْكُ: He remained in the house.  أَرْكُ اللَّهُ فِي غَنِّهُ: Allah compelled him to do the thing; He made him cleave to it.  أَرْكُتْ (ْأَرْكُتْ (ْأَرْكُتْ (ْأَرْكُتْ (ْأَرْكُتْ (ْأَرْكُتْ: 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.  مُسْتَكْبِينُ فِيهَا عَلَى الأَرْكَتَكِ: Reclining therein upon raised couches (18:32).
The cooking pot made a sound in boiling; it boiled or boiled vehemently.

He kindled the fire. He put the thing into a state of commotion. 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).

It surrounded or encompassed it. as also: (1) He put on him an i.e. a waist wrapper; (2) he strengthened him or it. He aided, assisted or helped him; he strengthened him. I helped and strengthened the man against such a one. The thing was equal to or matched the thing. Then makes it strong, then it becomes thick (48:30). Strength; (2) weakness; (3) the back; (4) aid, assistance or help.

Strength Thou by him my back; strengthen Thou by him my weakness; or make my strength more strong (20:32). (1) A waist wrapper; (2) chastity; (3) one's wife or one's self or one's wife and family or one's family or self.

Such a one is chaste.

He was or became, or drew near; he hastened or was quick or he drew near. (1) The Resurrection; (2) the near event; (3) death.

He founded it; he marked out the limits of it and raised its foundations; he commenced it; he built it, namely a house.

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

Thick or heavy brocade; silk brocade inter-woven with gold; thick silk. Its linings will be of thick brocade...
[aor. inf. noun: (1) He bound or tied him; (2) he made him a captive or took him prisoner; (3) He (God) created him or formed or fashioned him in the best manner. 

أَسَرُّ (inf. noun): (1) Strength of make or form; (2) strength of natural disposition.  

فَلَانُ شَدِيدُ أَسَرُّ ٱلْخَلْقِ  

Such a one is of strong, firm or compact make or form.  

We have strengthened their make or form or their joints (76:29).  

(1) Shackled; (2) imprisoned; (3) a captive or prisoner;  

ما كَانَ لِي بَيْنَ ٰنِ ۖ يَكُونُ لَهُ أَسَرًا  

It does not behove a Prophet that he should have captives (8:68).  

وَبَعْدَمُونَ الطَّعَامَ عَلَى ۖ خَيْرِ مَسْكِينٍ وَبَيْتَمَآ وَأَسِرًا  

And they feed the poor, the orphan and the captive on account of His love (76:9).  

ٰنِ ۖ يَعْقُبُ ٰوُسُنُّ  

And when Moses returned to his people indignant and grieved (7:151).  

فَلَمَا أَسَفُوْنَا أَنْتَقُمُوْنَ مِنْهُمُّ  

So when they excited Our anger, We exacted retribution from them (43:56).  

ٰنِ ۖ يَعْقُبُ ٰوُسُنُّ  

From water which has not altered for the worse in odour or taste (47:16).  

ٰنِ ۖ يَعْقُبُ ٰوُسُنُّ  

He effected a reconciliation between them. He made him such a one as an object of imitation for him.  

أَسَسَ ۖ أَسَسُواٰ أَسَسُواٰ أَسَسَ ۖ أَسِسَ ۖ أَسِسُواٰ أَسِسُواٰ  

He made him such a one as an object of imitation in respect of my property.  

أَسَسَ ۖ أَسَسُواٰ أَسَسُواٰ  

I have an example or exemplar or pattern or model in such a one.  

(1) An example (2) an examplar; (3) a pattern or model; (4) an object of imitation.  

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ ٱللِّهِ أَسَوَّةٌ  

Indeed
there is an exemplar or model for you in the Prophet of Allah (33:22).

[asr] inf. noun: He exalted or behaved insolently; he behaved with pride and self-conceitedness. (1) Insolent; exulting greatly and behaving insolently; (2) behaving with pride and self-conceitedness; (3) one who is insolent and behaves with pride and exults.

: But he is an insolent liar (54:26).

: He closed the door.

: A covered cooking pot.

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

[asr] inf. noun: He broke the thing. (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.

: 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). 

أصلَ [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. ❂أصلَ علماً (اصل علما) : He knew it completely so that he was acquainted with its foundation or root. 

He uprooted it. أصلَ : (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 شَيْءاً لَأَصِلٌ (أصلٌ مَالٍ) : He knew it completely so that he was acquainted with its foundation or root. 

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

ما : I did not do it at all. أصيلةً : (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. 

أصيلةً : I met him in the evening. أصلَ : plural. أصولُ : Whose root is firm and whose branches reach into heaven (14:25). 

قُلُوهُا لَبِثَ وَفُرَّغَهَا فِي أَصِيلٍ : Standing upon its roots (59:6). 

ٍ : And glorify Him morning and evening (33:43). 

أَفَ : Therein do glorify Him in the mornings and the evenings (24:37). 

أَفَ : He said أَفَ to يُبَوْثُ by reason of anxiety or disquietude of mind or by reason of
vexation, distress of mind or disgust. ṣabbā 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; ṣabbā: 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).

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

[ar. ṣabbā and ṣabbā aor. ṣabbā and ṣabbā and ṣabbā and ṣabbā]: (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. ṣabbā: He told the people what was false. ṣabbā: He was turned from his judgement or opinion by deceivers' guile. ṣabbā: He was (as though perverted) weak in his intellect and judgement. ṣabbā: The man was turned away or back from good. ṣabbā: Hast thou come to turn us away from our gods (46:23).

[ar. ṣabbā] : He is turned away from it who would be turned away
or who is deceived or deluded (51:10). And lo! it swallowed up all that which they had fabricated (26:46). The town was or became overthrown or subverted with its inhabitants. (plural. المُؤَهَّطَتُهُ: The town or city overturned or subverted. The plural المُؤَهَّطَتُهُ also signifies the winds that turn over the surface of the earth or ground or the winds that blow from different quarters. كاذب (inf. noun): A lie; a falsehood. كاذب (as also كاذب and كاذب): A great or habitual liar. وَالمُؤَهَّطَتُهُ بالخاطئُ: And the over-turned towns wrought evil (69:10). وهذا كاذب قديمٌ: This is an old lie (46:12). وَيَنَلْ لِكُلِّ كَاذِبٍ نَيْمٌ: Woe to every great liar and sinner (45:8).

كَانَ (aor. and inf. noun كَانَ): (1) It was or became absent hidden or concealed; (2) it set. كَانَ خَيْرٌ إلَى الْبُلَدَةِ: Such a one became absent or went away from the town. كَانَ (act. part.): Setting applied to moon or sun. كَانَ الرُّسُولُ الْحَبِيبُ: When it set, he said, I do not like those that set (6:77).

كَانُ (aor. inf. noun كَانَ and كَانُ): He ate it. He eats the flesh of men i.e. he defames men or does so in their absence. كَانَ فِي عَشْرِ الْجَهَنِّ: Would any one of you like to eat the flesh of his dead brother (49:13). كَانَ مَالِيٌّ: He devoured my wealth. كَانَ الْبَخْرُ الْحَبِيبُ: The fire devoured or consumed the firewood. كَانَ عَمُّرًة: He consumed his life. كَانَ أَكْلُ عُمُّرَةٍ: Those who devour interest (2:76). كَانَ الْرِّيْوَانُ: He who takes (eats) interest. كَانَ مِنْ طِيْبَائِهِ: Eat of the good things (2:173). كَانَ الْرَّحْلُ: Eat thou (O woman) and drink (19:27). كَانَ الْحَبِيبُ: You devour the heritage, devouring completely (89:20). كَانُوَانُ (and كَانُوَانُ): (1) Eating; (2) an eater. كَانُوَانُ: You will be eating from a tree (56:53). كَانُوَانُ لِلسَّحْبِ (أَكَلَّ): A man who eats much; great eater; voracious. كَانُوَانُ لِلسَّحْبِ: Great devourers of forbidden things (5:43). كَانُوَانُ (and كَانُوَانُ): (1) What is eaten; (2) any eatable; (3) fruit; كَانُوَانُ: Its fruit is perpetual (13:36); (4) means of subsistence; (5) worldly good fortune;
Such a one is possessed of worldly good fortune and ample means of subsistence. (6) intelligence; judgement; firmness of intellect.

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 كَمَا آَرْسَلْنَا إِلَى فِرْعَوْنَ رَسُولًا فَغَضَبَ فِرْعَوْنُ الرَّسُولُ: 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 إِذَا هُمَا فِي الْغَارِ: When they two were in the cave (9:40): Thirdly by its being applied to a thing present as in جَاءَتْ هِذَا الْرَّجُلُ: 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 عَلَى الْإِلَهَاتِ الْأَكْبَرَاتِ: 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 زَيَدَ الرَّجُلُ عَلَمًا: 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 الْبَيْتُ الْمَيْدَانِيَّةُ: The city, i.e. the city of the Holy Prophet. It may also supply the place of the affixed pronoun as in فَإِنَّ الْجَبَّةَ هِيَ الْمَأْوَى: Verily Paradise, it shall be his place of abode (79:42). It is also a conj. noun in the sense of أَلَّا أُفَطَّلْ: the city, it shall be his place of abode.

(1) Relationship; or nearness with respect to kindred. لَفَاعِلُوا فِيكُمْ إِلاَّ وَلاَ دَعَةُ: 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.

وَقَيْلُ أَلْلَهُ :
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. denotes an interrogation respecting a negative. It also denotes a wish, a reproof, a reproach or the asking for or requiring a thing. It is further used as an inceptive article in the sense of "now" and "why" and also means verily, truly, surely. For some of these uses and meanings, see 24:23; 9:13; 6:32; 2:13, 14; 11:9. 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: Wherefore wilt thou not do such a thing. Wherefore didst not thou such a thing. It also means: The being incorporating into which is written with teshdeed. : That you exalt not yourselves against me (27:32). It has often prefixed to it, forming the compound which signifies "that" or "in order that ...... not", and may frequently be rendered by "lest". That people may have not argument against you or lest people should have an argument against you. (2:151). 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 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 Iblis did not (2:35). (Iblis 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 "other than" or "not". There had been in them gods other than Allah (or not Allah), then the two would have gone to ruin (21:23). (3) Sometimes it is used as a conjunction as syn. with i.e. "And". For this meaning of see vv. 2:151; 27:10, 11,12. (4) Sometimes it is syn. with meaning "but", "except", "only" or "nothing more than". If you do not help him, certainly Allah helped him: There was not one of them but treated their Messengers as liars (38:15). (5) It is also a particle (or rather a compound of two words) denoting the complement of a condition; originally ,signifying "if not" or "unless". If you do not do it, there will be mischief in the land (8:74). If you do not help him, certainly Allah helped him: Do not die unless you are Muslims (2:133).

[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)

[inf. noun] : He kept or clave to it. He provided him with necessary things and prepared him; He made a covenant with him during a journey for the purpose of trade; he traded with him; 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) : (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 involving responsibility for safety, protection.  

ألف (plural: ألف) : One thousand and many thousands.  

ألفين : Two thousands.  

ألف منهم : (inf. noun تأليف الكتاب) : He united them or brought them together after separation and made them love one another; he caused union or companionship to take place between them.  

تأليف الكتاب : The composition of a book.  

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

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

ألك : [aor. and inf. noun يلك and ملكا and الوكة and الكلا] : (1) Love or affection; (2) a state of sticking or cleaving to a person; (3) a state of union, alliance, agreement.  

ألك بهم : (inf. noun تأليف الكتاب) : He united them or brought them together after separation and made them love one another; he caused union or companionship to take place between them.

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مؤلفة القلوب : Those whose hearts are united; those in whose hearts love is created.
one. ُلله : He took himself to him for refuge or protection; he sought or asked aid or succour of him. ُلله : He reckoned him among gods. ُلله : An object of worship or adoration i.e. a god or deity; (ُلله plural): Two gods.

ُلله 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. ُلله 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 ُلله being inseparable from it. Some say it is from ُلله, 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 ُلله which signifies height, others think that it is from ُلله which signifies brightness, yet others are of the view that it is from the Syriac ُلله. But all these are mere speculations and have no foundation in fact. The word ُلله is derived from no other word, nor any other word is derived from it. ُلله is an expression used in prayer meaning ُلله ُلله the ُلله being a substitute for ُلله meaning, O God.

[plural] ُلله : He fell short; he fell short of doing that was requisite or he was remiss. ُلله : He did not do what was expected of him regarding the affair. ُلله : I will not be remiss in giving thee sincere or faithful advice. ُلله : They will not be remiss in corrupting you (3:119). ُلله : And let not those who have bounty or abundance from among you be remiss or fall short (24:23). ُلله : He swore. ُلله : He swore an oath. ُلله also means he swore. ُلله : The Holy Prophet swore that he would not
go into his wives for a month. أَوْلَأَو أَلْوَإَرَأ is a plural which has no singular; أَوْلَأ (fem.) possessors of; possessed of; possessing, having. : We possess great strength and great power of punishment (27:34). And leave Me and the rejectors of truth, those having ease and plenty (73:12). أَوْلَأ أَلْوَأ: Those having or possessed of authority. إِلَى: (1) Is a preposition or particle governing a noun in the gen. case and denotes the end, as opposed to مِن which denotes the beginning of an extent, or of the space between two points; or the end of an extent of a place: من المسجد الحرام إلى المسجد الأقصى: From the Sacred Mosque, to, or as far as the Distant Mosque (17:2); (2) in some respect it agrees with حَتَى: نَظَر إِلَى: He looked towards me; (3) it signifies to, till or until; ثم أتّموا: Then complete the fast till nightfall (2:188); (4) Sometime it signifies towards; نَظَر إِلَى: He looked towards me; (5) sometimes it occurs in the sense of مَع (in addition) when a thing is joined to another thing, مِن أصحابي إلى الله: Who will be my helpers with or in addition to God (61:15): 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; مَا رَبِّ: How hateful is he to me; (7) It is also syn. with لَإِلَيْكَ: O God my Lord, the prison is more pleasing or preferable to me (12:34); (8) It is also syn. with And We decreed against Bani Israel or We revealed to the Children of Israel (17:5); (9) It is also syn. with And We will gather you on the Day of Judgement. And the matter rests with thee (27:34); فِي: In 4:88 we have: صَبِّ إِلَيْكَ: He will gather you on the Day of Judgement. إِلَيْكَ: O God, I complain to Thee. فِي: And We will gather you on the Day of Judgement. إِلَيْكَ: O God, I complain to Thee. Be away from me.

أَوْلَأ: meaning "these" and "those", is a plural having no proper singular, or a noun denoting a plural, and its singular is ذَا ذَى for the masculine and ذَا ذَى for the feminine; for it is both masc. and fem. and is applied to rational beings and irrational things. هُم: أَوْلَأ عَلَى أَلْوَأ: They (these) are closely following me (20:85).
The particle هذا used as an inceptive to give notice of what is about to be said is prefixed to it. هؤلاء means 'these' as هؤلاء means 'this'. These are thy people. The particle of allocation is added to it so that you say أولئك or أولئك and أولئك, all meaning "these" like as ذاك and ذاك means "that". When one says ذاك, the singular is ذاك and when one says أولئك, the singular is ذاك. ذاك is likewise a plural having no proper singular and means "they who", "those which" and simply "who" and "which". Its singular is الذّئ باليرين and is changed from being a noun of indication so as to having the meaning of Zoom: They who have transgressed against us. (singular إلى and إلى إلى الّائي الّائي الّائي الّائي الّائي الّائي)  

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. فاذكرُ الله من الأّلاء: So remember the favours of Allah (7:70).
follows; (10) laws or statutes, ordinances. Their laws or ordinances or statutes are different, or their times are different. لَأَمْ لَكَ: The man's wife and the person who manages the affairs of his house. الرَّأسُ: The brain. LA AM LAK: Mayest thou have no mother, also mayest thou have no father. LAAM LAK: May thy mother be bereft of thee or lose thee. The word LAAM relates to both animate or inanimate things. الْمُحِمَّدَا: The Milky Way. أمم الْمَرْجَعَةِ: The mother of the towns - the metropolis (6:93). الْمَرْجَعَةُ: The main part of the road. الْمَطْرُوقُ: Bread. الْخَيْبَةُ: Wine. الْكِتَابُ: The source of all commandments (13:40); basis of the Book (3:8). الأمَيْ: The unlettered; is a relative noun from أمَّة (nation), of or of (1) belonging to or relating to the nation (امَّة) 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 أمَّة (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. يَبْغِونَ أمَيْ (أميُونَ plural): Who follow the Messenger, the Prophet, the Immaculate one (7:158). لاَسْ اَلَّيْنَ فِي الْأَمَامِ سَبِيلًا: We are not to blame in the matter of the unlearned (3:76). أممُ (أميُونَ plural): (1) A way, course, mode or manner of acting or conduct; (2) a rule of life or conduct; (3) religion; religious persuasion; فَلَوْلَا لَأَمَمُ لَثُ: 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; كان الأَمَامُ وَاحِدَةٌ: 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 رَأَيْتُ مِنْ أَمَمِ اللهِ أَخْسَسَ 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;
(11) one who follows the true religion; (12) one who is known for goodness; (13) a man combining all good qualities; (14) a learned man who is singular in his learning; (15) one who has no equal.

Abraham was indeed a paragon of virtue, obedient to Allah (16:121); (16) stature; Verily, he is beautiful in respect of stature or as regards stature; (17) a time; a period of time; a while. And he remembered after a time (12:46).

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

(1) A person or learned man whose example is followed; (2) any exemplar; a model; a leader of a people whether they may be following the right way or not (مَأْمَةً plural.); (3) the head of a religious community. I will make thee a leader of men (2:125); (4) the leader of any army; (5) the guide; (6) the driver of camels (مَأْمَةً) (7) The scripture of any people; The day when We shall summon every people with their Leader or their Scripture (17:72); (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. Aَمَامَةً: Look before thee; beware thou. ليُفْحِرْ أَمَامَةً: To send wickedness in advance of (or before) him (75:6).

أَمُّ 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 آيُ. They say: Is Zaid in the house or Amr, i.e. which of the two (مَأْمَةً), therefore what follows أَمُّ 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. Whether thou warn them or warn them not
is used to denote an interrogation, in a compound of the interrogative hamzah and the negative ما. It is a mere interrogative as in: امَّا تَسْتَعْبِّى مِنِ اللَّهِ: Art thou not ashamed of thyself with respect to God. امَّا: It is also an inceptive word used in the manner of امَّا اِنْ: It is syn. with لا (meaning "now" or 'now surely" or both of these meaning verily or truly).

امَّا: Verily, or now surely, he is a generous man. امَّا: is a conditional and partitive and corroborative particle. فَإِمَّا أَلَّهُنَّ: As for those who disbelieved, they will know. وَإِمَّا: As for those who disbelieved, they will say. In most cases it is used as a partitive implying the meaning of a condition. امَّا الْعَلَامَ: As for as the boat is concerned. امَّا الْمُلْكُ: And as for the boy. Few have mentioned its use as a corroborative as in the phrase امَّا زَيْنَةُ فَذَاكِبُ: Whatever may be, Zaid is going. It is sometimes used as a compound of امَّا and the interrogative ما as in: امَّا ذَا كَتَمَ تَعْمَلُونَ: Or rather what is it that you did (27:85). امَّا اِنْ: the particle امَّا having been added to ما which means "if". The change effected in the sense of the particle امَّا اِنْ by the addition of the particle ما is that whereas امَّا اِنْ alone expresses a mere contingency or possibility which is not necessarily accompanied by hope, the addition of the particle ما makes the contingency not only more emphatic but also expressive of hope. امَّا اِنْ تَرَاكُ بِضَعَ الْذَّئَبِ نَعْجَمُهُ: And if We show thee some of the things We have promised them, (thou will know it) (10:47). ما أَذْرَى مِنَ قَآمِ امَّا زَيْنَةُ: I know not who stood, whether Zaid or Amr. It also denotes giving option: امَّا أَنْ تَعْدَّبْ وَأَمَّا أَنْ تَنَزَّحَ فِيْهِمْ حَسَنًا: Either thou punish them or treat them with kindness (18:87). It also denotes vagueness of meaning: امَّا أَنْ يَعْدَّلُهُمْ وَأَمَّا يَنْزِلُ 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 امَّا شَاكِرًا وَأَمَّا كَفُورًا: Whether he be grateful or ungrateful (76:4).
أَمَّةُ [aor. inf. noun] يَأَمَّتُ : He measured it; determined its measure, quantity or the like; computed or conjectured its measure; he betook himself to it or sought after it. 

أَمَّةُ الْقُومَ (أَمَّةُ) : He computed the number of the people. (inf. noun) 

أَمَّةُ (أَمَّةُ) : (1) A measure of distance; (2) كَمْ أَمَّتَ مَا بَيْنَكَ وَبَيْنَ الْكُوفَةِ : What is the distance between thee and Kufa (2) doubt; 

ليْسُ فِي الْحَمْرِ أَمَّةُ : 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 عَدْوَا وَلَا أَمَّةً : Wherein you will see no depression and elevation (20:108); 

أَمَّةُ also means a fault, a defect, an imperfection or the like; weakness; feebleness; languor, remissness; a goodway, course, mode or manner of acting or conduct.

أَمَّةُ [aor. inf. noun] يَأَمَّتُ : He was angry with him. 

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

بَلَغَ أَمَّةً : He or it reached his or its utmost limit or extent. 

ضَرَّبَ لَهُ أَمَّةً : 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. 

لَمْ يَأْمَلْ عَلَيْهِ أَمَّةً : The time that they had tarried (18:13). 

لَا يُؤْلَعُ لَهُ زَمَانُ أَمَّةً : Whether my Lord will fix for it a long time (72:26). 

فَتَالَ عَلَيْهِمْ أَمَّةً : So the term had prolonged for them (57:17). 

الْأُمُودُ : The difference between أَمَّةُ and أَمَّةُ يَأَمَّتُ is that whereas the former means time limited in duration, the latter means time everlasting. 

أَمَّةُ وَالآخِرَةُ أَمَّةُ : This life has a limited duration, but the next life is everlasting.
Command (plural: أمر وامر). He commanded him, ordered him, enjoined him.orderBy (أمر or أمراء) : He commanded or ordered him to do it. (act part.) أمر (Pass, part.). أمر and أمر (أمر plural) : Governor, leader, king etc. (aor. أمر): The case or affair became distressful, difficult or severe.

اَمْرَةٌ (إِنَّهُ فِي َأَمْرِهِ) : He commanded or ordered him to do it. (aor. أمر): He held command or became commander or governor. أمر على القوم (أمر): He became an أمير (commander) over the people. (inf. noun أمر, aor. أمر): It (a man's property) multiplied.

أمر (أمر) : O my father, do whatever thou art commanded (37:103). أمر or الأمر : He consulted him respecting his affair. أمر : Consult women respecting themselves. أمر : And consult one another with kindness (65:7). الأمر : The chiefs are consulting together respecting thee (28:21). أمر : And now if he does not do what I bid him (12:33). أمر وأمر : 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.

وَكَانَ أَمَرُ اللَّهِ : The decree of God is coming (16:2). وأمر الله : And the command of Allah is a decree ordained (33:39). قَل الْرُّوحُ مِنْ أَمَرِ رَبِّي : Say, the soul is by the command of my Lord (17:86). فَأَلْقُوا الْأَمْرَ عَلَىٰ أَمَرِ قُدُورِ :) So the waters met for a purpose that was decreed (54:13).

وَمَا أَمَرَ الْمَلَائِكَةُ يَكْفُحُ النَّبْرُ : And the matter of the Hour is but as the twinkling of an eye (16:78).

مَا كُنْتُ قَاطِعًا أَمَرًا : I never decide any matter (or affair of state) (27:33). فأَلْقُوا الْأَمْرَ : Those who possess the command or authority. وَمَا أَمَرَ اللَّهُ : And to Allah do all things return (2:211). فأَلْقُوا الْأَمْرَ : And I did not do it of my own accord (choice, judgement) (18:83). فأَلْقُوا الْأَمْرَ : So mustah, then all your designs and your partners; then let not your course of action be obscure to you (10:72). And excess in our affair or conduct (3:148) : 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).

The soul that enjoins evil.

A severe, distressful or grievous thing; an abominable, foul, very foul or terrible thing; a wonderful thing.

Thou hast done an evil thing (18:72).

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:- أَفْسَسَ with kasra under xác means yesterday, i.e. the day before the present day. But Al-amsu, Al-amsa and Al-amsi means one of the past days.

املأ [aor. inf. noun َأملَ َямَل] : He hoped it, hoped for it or he expected it or had a distant or remote expectation of it. َأملُ : Hope or expectation (syn. َرَجْاهَا) or a remote expectation or vain hope, and object of hope. خَيْبَةُ سَمْعَهُ وَأَملُ : His labour and his hope or expectation were frustrated َوَيَلَهِمْ الْأَملَ : And the vain hope may beguile them (15:4).

And better in respect of hope (18:47).

أَمنَ [aor. inf. noun َأَمينَ َيَأَمنَ] : He was or became or felt in a state of security or safety; originally the meaning was, he was or became easy in mind and free from fear. آَفَامُ فَكَرَاللهُ : He was safe from lion. َأَفَامَ الْأَسانَدَ َوَأَمَنَ مِنِ الْإِسْمَدَ : Are they then secure from the design of Allah? And none feels secure from the design of Allah save the people that perish (7:100).

Who desire to be secure from you (4:92).

(1) He trusted or confided in him; (2) he entrusted him with or confided to him power, authority, control or charge; (3) he gave him charge over a thing or person.

قالَ هُلَ أَمْتَكِمْ عَلَيْيَ أَيَّامَنَ أَمَنُهُ مِنْ قَبْلِ : He said: I cannot trust you...
with him, save as I trusted you with his brother before (12:65).

If thou trust him with a dinar (3:76).

He entrusted it to his confidence, and it was equal to (106:5).

and means: The man or became trustworthily or trustful.

And rendered them safe from fear (106:5).

He rendered him safe or secure; he gave him protection.

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.

It is equal to and means: He was or became trustworthy or trustful.

And rendered them safe from fear i.e. believes what they say to be truthful or he gives credit to them.

We shall not believe you (9:94).

Thou art in a state of security.

It is they who shall have peace (6:83).

When We made the house a resort for mankind and a place (possessed) of security (2:126).

Peace; security; freedom from fear.

Then after the sorrow He sent down peace on you (3:155).

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; We offered the trust (or gave the commandment) to the heavens and the earth (33:73). Also means: A man's family or household;
Who are watchful of their covenants and trusts (23:9). Safe; secure; free from fear (2:127, 3:98, 41:41): And in lofty mansions will they dwell secure (34:38). Peaceful, secure town (16:113). Faithful counsellor (7:69). Messenger faithful to his trust (26:108). Town of peace or town affording peace (95:4). Place of security (44:52). The Spirit faithful to the trust (26:194). Faithful, secure and safe, free from fear etc; trustworthy; trusted; a guardian; an assistant; the strong; one who trusts another. Belief, particularly in God and His words and His Messengers; faith; trust or confidence; Prayer; the law brought by the Holy Prophet. Believes contains and combines three necessary elements: (a) Profession by tongue; (b) conviction of mind; (c) demonstration through actions. Those who have been given knowledge and faith. Believing; a believer in God and His Messengers; faithful; trusting. A believing slave (2:222). Who kills a believer by mistake (4:93). The Bestower of security; an epithet applied to God (59:24). Verily, the punishment of their Lord is not a thing to feel secure from (70:29). Place of safety or refuge. Then convey him to his place of security (9:6).

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

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

Before that death [ } 38
comes to any one of you (63:11); (2) It is a contraction of 
أَنْ إِذْ أَذْهَبْتُ تَأْتِيَكُمْ مَعِيَّ ۖ فَأَوْحَيْنَا إِلَيْهِ أَنْ اسْتَجِبْ أَنْ أَذْهَبْتُ 
And We revealed to him saying, make thou the ark (23:28); (4) It is redundant as a corroborative and occurs mostly after 
أَنْ أَذْهَبْتُ تَأْتِيَكُمْ مَعِيَّ ۖ فَأَوْحَيْنَا إِلَيْهِ أَنْ اسْتَجِبْ أَنْ أَذْهَبْتُ 
And when the bearer of good news came (12:97) (5) it has a conditional meaning like 
أَنْ أَذْهَبْتُ تَأْتِيَكُمْ مَعِيَّ ۖ فَأَوْحَيْنَا إِلَيْهِ أَنْ اسْتَجِبْ أَنْ أَذْهَبْتُ 
If one of the two forget (2:283); (6) It is a negative like 
أَنْ أَذْهَبْتُ تَأْتِيَكُمْ مَعِيَّ ۖ فَأَوْحَيْنَا إِلَيْهِ أَنْ اسْتَجِبْ أَنْ أَذْهَبْتُ 
They wonder because a Warner has come to them (50:3); (8) syn. with 
أَنْ أَذْهَبْتُ تَأْتِيَكُمْ مَعِيَّ ۖ فَأَوْحَيْنَا إِلَيْهِ أَنْ اسْتَجِبْ أَنْ أَذْهَبْتُ 
God explains to you lest you go astray (4:177); (9) it occurs in the sense of 
أَنْ أَذْهَبْتُ تَأْتِيَكُمْ مَعِيَّ ۖ فَأَوْحَيْنَا إِلَيْهِ أَنْ اسْتَجِبْ أَنْ أَذْهَبْتُ 
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 
أَنْ أَذْهَبْتُ تَأْتِيَكُمْ مَعِيَّ ۖ فَأَوْحَيْنَا إِلَيْهِ أَنْ اسْتَجِبْ أَنْ أَذْهَبْتُ 
Surely, reminding is profitable (87:10); (6) Some say it is syn. with meaning "because" as in 
أَنْ أَذْهَبْتُ تَأْتِيَكُمْ مَعِيَّ ۖ فَأَوْحَيْنَا إِلَيْهِ أَنْ اسْتَجِبْ أَنْ أَذْهَبْتُ 
And fear Allah because you are true believers (5:58).

And fear Allah because you are true believers (5:58). You shall certainly enter the Sacred Mosque in security because Allah has willed it (48:28); (7) It is syn. sometimes with as in 
أَنْ أَذْهَبْتُ تَأْتِيَكُمْ مَعِيَّ ۖ فَأَوْحَيْنَا إِلَيْهِ أَنْ اسْتَجِبْ أَنْ أَذْهَبْتُ 
If or when they prefer disbelief to belief (9:23) and 33:58; (8) it is used for 
أَنْ أَذْهَبْتُ تَأْتِيَكُمْ مَعِيَّ ۖ فَأَوْحَيْنَا إِلَيْهِ أَنْ اسْتَجِبْ أَنْ أَذْهَبْتُ 
So briefly إن آن إذ م means if; not; verily. because; when; إن آن is
originally ٍّ‌ٔٚ ٍّ‌ٔٚ or is a derivative from ٍّ‌ٔٚ. With ٍّ‌ٔٚ prefixed to it is a particle of comparison. Sometimes ٍّ‌ٔٚ denotes denial. ٍّ‌ٔٚ also denotes knowing and also thinking. ٍّ‌ٔٚ is sometimes contracted into ٍّ‌ٔٚ. It is also syn. with ٍّ‌ٔٚ as in ٍّ‌ٔٚ ٍّ‌ٔٚ ٍّ‌ٔٚ: Come to the market, may be thou wilt buy for us something. ٍّ‌ٔٚ ٍّ‌ٔٚ: And what should make thee know, may be when it comes, they will not believe (6:110). ٍّ‌ٔٚ 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. ٍّ‌ٔٚ is sometimes contracted into ٍّ‌ٔٚ: Verily, Allah is Most Forgiving, Merciful. It is also syn. with ٍّ‌ٔٚ i.e. even so; yes; yea, as in the verse ٍّ‌ٔٚ ٍّ‌ٔٚ ٍّ‌ٔٚ ٍّ‌ٔٚ: Verily, (or yes) these two are magicians who seek to drive you out (20:64). ٍّ‌ٔٚ is considered to be a compound of ٍّ‌ٔٚ and ٍّ‌ٔٚ meaning: Surely. It imports restriction of that which it precedes to that which follows it, giving the sense of "only". ٍّ‌ٔٚ ٍّ‌ٔٚ: 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 ٍّ‌ٔٚ ٍّ‌ٔٚ ٍّ‌ٔٚ ٍّ‌ٔٚ: Surely (one form of) usury is in the delay of payment.

أَنْتَ [aor. يَبَاتِثُ] inf. noun ٍّ‌ٔٚ: It was or became female or feminine or it (Iron) was or became soft. أَنْتَ (أَنْتِ) plural, means, female; feminine; of the female sex or feminine gender. It also means inanimate things; small stars. أَنْتَ: A feminine woman - a perfect woman. رَجُلٌ ذَكَرٌ: A man perfect in his masculine attributes. مُؤَسِّسٌ: An effeminate man or a man in the form of a woman; a feminine word. أَنْتَ: They invoke besides Him but lifeless objects (4:118). أَنْتَ: Did We create the angels females (37:151).

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

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

: Go and look if you see any one.

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

(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.

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

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

(P) : A select friend or companion; (P) : Many men; a numerous company of men; a tribe staying; the inhabitants of a house.

(1) He is my select friend; (2) mankind as opposed to (3) as also and , the last i.e. being applied to male and female and singular and plural.

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

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

: Familiarity; sociableness; joy; ease.

: Man; mankind: Applied to the male and female and used as both singular and plural. (plural and ). Respecting the derivation of authors differ. Some say that it is from and ; others say it is from signifying "perfection" or "sight" and "knowledge" and "sensation", because man uses these faculties. It is also said that the form is also used for , as though it were a dual meaning "a double associate", i.e. an associate with the jinn and with his own kind. They say : He associated with the jinn and associated with men. Some other
people derive it from انسان signifying "motion", some others say that it is originally انسان from (forgetfulness). It is said: إنما سمي انسان لأنه غيده إليه قسمى: He was only named انسان because he was commanded and forgot. انسان 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. رد البلاء كله. (33:73): Remember the day when We shall summon every people (17:72). ناس is syn. with آئين آئين; (17:72). آئين is Men; mankind; people; زرب الناس: Lord of men; Lord of mankind.

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

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

آئين [aor. inf. noun] يانى and آئين يانى: (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. آلما يان للهد ظن يمن: Has not the time come for those who believe (57:17): Without waiting for its appointed time; without waiting for it having been cooked (33:54). آئين النما: The water became hot to the utmost degree. آئين (4): The hot water became hot to the utmost degree. آئين (5): The hot water became hot to the utmost degree. آئين also means, it (a thing) was or became behind its time; delayed. (4) (5) آئين: 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. مضى آئين من الليل: A time of the night passed. (4) (5) آئين: Hours of the night (20:131). يقال آئين: آئين plural: أئين أي: Meaning the day and the night. آئين as also
The utmost point or degree. It reached its utmost point; its state of being thoroughly cooked; its state of maturity or its final state or time. (33:54).

A vessel or receptacle of water. (76:16) (act. part. from آن) and آنية (fem.): Boiling; or hot to the utmost degree.

Fierce boiling water (55:45): Boiling spring. (88:6). While meaning hot to the utmost degree, also means a patient, moderate man.

What! now! while thou wast disobedient before (10:92): Whence; or from where; when; how and however. آنة لک هذا: Whence hast thou this (3:38).

أَاْ: He married a woman (also تآهَل). آنة بَه: He married a woman. آنة المَكَان: The house became inhabited.

He said to him i.e. he welcomed him. آنة: (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 آلة 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.


When
thou didst go forth early in the morning "from thy household" (3:122). The family or wives or daughters of the Prophet and his sons-in-law, comprising his grand-children. أهل الّ بني : Those who have a compact or covenant with Muslims. أهل العلم: Having a right or title to such a thing; entitled thereto; worthy or deserving of it. علّى أهل القرى وأهل المغفرة: He (God) is entitled to be regarded with fear and has the right to forgive (74:57). كانوا أحق: They were better entitled to it and more worthy of it (48:27). أهل الدّع: The author or authors of innovation. The opposite of آب : Domestic asses.

أَوْ (1) A conjunction; (2) a particle which, when occurring in an enunciative phrase, generally denotes doubt: قالوا: they said, "We have tarred a day or a part of a day(18:20) and vagueness of meaning: وَأَيُّهَا اِبْنُ إِبْرَاهِيمَ لَعَلَّيْنَى أَوْ فَيْنَ يُضَلِّى مُتَّابِئُونَ: Either we or you are on right guidance or on manifest error. (34:25), and when occurring in an imperative or a prohibitive phrase, generally denotes the giving of option or choice. كُلُّ الشَّمَسُ أَوْ أَرْضُ اللّهِ: Eat thou the fish or drink thou the milk. It denotes unrestricted conjunction. أَوْ جَاهِدَ أَحَدُ مِنْكُمْ مِنْ غَلَبَانِ: Or if any one of you comes from the privy (4:44). It also denotes transition and division, كُرُونَا هَٰذَا أَوْ تَصَارِى: Be ye Jews or Christians (2:136). It is used in the sense of كُلُّهُ وَكُلُّهُ: Or; and; unless or until; nay.

آَبَ [aor. أَيَوْبُ : He returned. آب إلى أهله : He returned to his family at night. آب إليه الناس : The sun set. آب إليه السّمَسُ: The people came to him from every direction. آب إلى الله : He returned to God from his sins; he repented, (inf. nouns آب and أَبّ and مُأَبَّ and إِبَّ and إِبِتَ). إن إليه : To Us is their return (88:26). أَوْبَ : He repeated the praises of God. أَوْبُ : O mountains, repeat the praises of God with him (34:11). أَوْبُ : 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. 

He was always turning to God (38:18). 

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 (3:15).

Unto Him is my return (13:37).

It became bent. 

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 (2:256).

He returned or resorted to him or 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 (12:101).

And we do not know the interpretation of confused dreams (12:45).

This is the explanation of that which thou wast not able to bear with patience (18:83).

Most
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).

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)

So He sheltered you and strengthened you (8:27).

And We gave them refuge (23:51).

And his kinsfolk who sheltered him (70:14).

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.

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

أَي: A particle denoting a reply meaning ñمَّ (yes or yea); importing acknowledgment 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. 

قُلْ إِنَّمَّا أَخْرَجْتُ: Say, yea, by my Lord (10:54). It always occurs before an oath. إِنَّمَّا is a noun used in five different meanings. 

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

أَيُّهُمُ أَخْرَجْتُ: Who or which of them is thy brother. 

فَآيُّ حَدِيثِ بَعْدَ قَوْمِنَ: Then in what announcement after it will they believe (7:186). 

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

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

أَيُّهُمُ يَكُونُنَّ أُكْرَمًا: Whichever of them treats me with honour, I will treat him with honour. 

آيَامَا الْأَجَلِينَ قُضِيَتُ: 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 أَلْدَى and therefore requires a complement. 

أَيُّهُمُ لَنْ نَرْجُعَنَٰ مِنْ كُلِّ شَيْعَةٍ أَيُّهُمُ أَشْدَدُ عَلَى الرَّحْمَةِ عِبَابًا: 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; 

ذِيَةُ رَجُلٌ أَيُّ رَجُلُ: Zaid is a man, what a man; (e) It also has كُرُكُمْ prefixed to it; then it denotes numerosness, being syn. with كُرُكُمْ وَالْأَرْضُ: How many a Sign is there in the heavens and the earth (12:106) (f) It is also a connective of the vocative یَا with the noun signifying the person called when this noun has the article prefixed to it. 

یَلَآَيَتْهَا الْدُّنِيَّةَ نُولُ عَلَيْه. (43:50). 

O sorcerer. O thou to whom this exhortation has been sent down 


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

When; at what time. 

عَلَى أَيَّانِ یُعْلُنَّ: 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; خَرجَ الْقُومُ: 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 (سُورَةٌ); a sign as meaning a miracle; a sign as meaning an indication; an evidence or a proof; an example or a warning; آیَاتُ (plural). Two signs آیَاتُ اللّهِ: Signs of Allah; wonders of Allah; Divine miracles; warnings from Allah; commandments of Allah. يَلَكَ آیَاتُ الکِتَابِ الْحَكِيمِ: These are the verses of the Book that is full of wisdom (10:2). فَنَبِلَ آیَاتِكُمُ: So that we might have followed thy commandments (20:135). بَلْ نَبِلُ علیمِ آیَاتِكُمُ: Recite to them Thy Signs (2:130). اَفَآیِهِمْ مَكْرُ فِی آیَاتِنَا: They begin to plan against Our Signs (10:22). فِیَاىْ حَدِيثَ بَعْدِ الْلّهِ وَآیَاتِهِ بَیِمَانُونَ: In what word then, after rejecting that of Allah and His Signs, will they believe (45:7). لَقَدْ كَانَ فِی بُعْسَفِ آیَاتٍ: Do you build monuments on every high place, seeking vain glory (26:129). اَنْبِنِنْ بِکَلِّ رُبُعِ الْآیَةِ تَعِفُونَ: Surely, in Joseph and his brethren there are Signs for the inquirers (12:8). مَا نَسِبْ مِنْ آیَةِ: Whatever Sign We abrogate (2:107). The words آیَاتُ and آیَةُ have been used in the Holy Qur'an in hundreds of places in different senses which have been given above. Generally, the word آیَةُ 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: آیَةُ (thee), آیَةُ (him), آیَةُ (me) and آیَةُ (us). بَلِ اِیَّاهُ نَذِخَوْنَ: But on Him alone will you call (6:42). اِیَّاهُ تَعِبَدُ: Thee alone do we worship (1:5). نَحْنُ نُرْزَقُهُمُ وَاتِیَاکُمُ: We provide for them and for you (17:32). ماَکُنُّوا: Me alone should you fear (2:41). اِیَّاهُ بَعْدَوْنِ: It was not us that they worshipped (28:64). This word is also used for the purpose of cautioning or putting one on his guard. اِیَّاهُ وَالآَمَدْ: Beware thou of the lion.
is a vocative particle used in calling him who is near and him who is distant. 

أَيَّاهَا زَيْدٌ أَقِيلُْلَ: O Zaid come.

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

تَأْيِدَةُ عَلَى الْأَمْرِ (inf noun): Strength; help, aid. 

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

وَاللَّهُ يُؤْدَئُ: Allah strengthens with His aid whomsoever He pleases (3:14).

أَيَّكُ inf. noun: The trees called أَيَّكُ أَلْزَرْكُ (إِيَّكَ) (الجَبَرُ) : The trees grew thick and formed a wood. 

أَيَّكَةُ (الجَبَرُ) : A collection of numerous tangled or dense trees particularly of the kind called أَلْزَرْكُ or سَدْرُ.

أَيْلٌ A name of God, a Hebrew or Syriac word: It is a dial. var. of إِلْ (جَبِيرُ) or the latter may be an arabicised form of the former. 

إِلْ (جَبِيرُ) is a compound word made up of جَبَرُ which in Hebrew means a man or a mighty man or a hero, and إِلْ means God. The word إِلْ occurs in several combinations as in مِكَانْلُ جَبِيرُ and إِلْ (جَبِيرُ) and إِلْ (جَبِيرُ) . In Arabic the word جَبِيرُ means: Mending a broken thing; giving a poor man so liberally as to make him well off; a brave man. إِلْ also signifies "a servant". 

إِلْ (جَبِيرُ) in addition to the above mentioned derivation, may have been derived from the word الله (God) or from the root آل إِلْ (جَبِيرُ) , the active participle from which is إِلْ (جَبِيرُ) meaning controller or Ruler. So إِلْ (جَبِيرُ) 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.

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

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

أَمَّ (أَيْمَيْنُ 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. أَمْلَى 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). أَمْلَى: By God. 
اللَّهُ: By God.
2

بَابُ الْبَاءِ

ب

Bā

Numerical Value = 2
The second letter of the alphabet. (1) It denotes adhesion in the proper sense.
: Keep thou to Zaid. (2) It is also used to make a verb transitive.
: God took away light (2:21). (3) It also denotes the employing of a thing as an instrument.
: He wrote with the pen. (4) It also denotes a cause.
: We punished every one of them because of his sin (29:41). (5) it is also used in the sense of "with".
: While they enter with disbelief (5:62). O Noah, descend then with peace from Us (11:49). (6) It is also syn. with i.e. "in"
: 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".
: These are they who have taken error instead of guidance (2:17). (8) It also denotes requital.
: Enter Paradise in return for that which you did (16:33). (9) It is also syn. with as in
: Demand with the place. Ask thou then concerning Him one who knows (25:60). (10) It is syn. with in
: What has bequelled thee from thy Gracious Lord (82:7). (11) It also denotes part of a whole.
: And wipe you a part of your head (5:7). (12) It is also used to denote swearing.
: I swear by God. (13) It is also syn. with as in
: And He did a favour to me (12:101). (14) It is also redundantly prefixed to the objective complement of a verb as in
: And cast not yourselves into ruin with your own hands (2:196).

[аор. инф. н.р.] Бар: He dug or sank a well.
: He concealed the news.
: He stored the thing for a time of need.
: He did good beforehand.
: A well.
: He who digs a well for his brother, himself falls into it.

[аор. инф. н.р.] Бас: He dug.
: He who was or became
strong and valiant in war or fight; (2) he was or became in a state of distress or great want or poverty.

And "الْبَاسُ" is the inf. noun from "الْبَاسُ" and "يوُسُ" is the inf. noun from "يوُسُ".

(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.

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

He was distressed by it or at it; he was grieved at it; he was grieved because of it; he was distressed by it.

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

A vehement or severe punishment (7:166).

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.

A vehement or severe punishment (7:166).

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

Evil; bad; wicked.

Evil is the likeness of the people.

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

There is no fear for thee.

There is no harm in such a thing.

The fear became vehement.

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

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

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

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

We seized their people with adversity and suffering (7:95).

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

He cut or cut off; he cut off utterly or entirely. He cut off his tail. He cut the ties of his relationship.

(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
no male issue. It is thy enemy who shall be without issue (108:4).

and inf. noun: He cut it or cut it entirely or from its root; he plucked it out. And they will cut the ears of cattle (4:120).

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

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

[inf. noun: He opened a way or passage for the water to flow; he made the water to flow. Syn. with or or or : The water flowed, it
had a way or opened for it a way to flow; it poured forth. So from it there gushed forth (7:161).

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

[plural inf. noun بَحْرٌ : (1) He slit or cut lengthwise; he split or clave and enlarged; (2) it was or became wide or spacious. بَحْرُ الْكَوْنَ : He slit the (goat's) ear lengthwise, widely. بَحْرُ الْكَوْنَ : He embarked upon the sea; it (the water) was or became salt. بَحْرُ في الْعَلْمِ : He went deep into knowledge and enlarged himself wide as the sea. بَحْرُ (inf. noun): A sea; a great river; a spacious place comprising a large quantity of water; a large quantity of water; Cont. of بَرْ ; 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 (بَحْرُ and بَحْرُ and and plural). بَحْرُ : Relating to the sea; a sailor. بَحْرُ : The crisis of a disease. بَحْرُ الْفَسَادُ فِي الْبَيْتِ وَالْبَحْرِ : 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). بَحْرُ : 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.

[plural inf. noun بَخْسُ : He diminished it; he lessened it; he made it deficient or defective; he wronged him; acted wrongfully or unjustly towards him. بَخْسُ : He diminished to him his rights; he defrauded or deprived him of his right. بَخْسُ : Deficient; defective; paltry or small; unjust. وَلَا بَخْسُوا النَّاسَ
And diminish not unto people their things (7:86).

And they shall not be wronged therein (11:16).

They say: There is no deficiency in it, nor excess.

And they sold (or bought) him for a paltry or unjust price (12:21).

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

He slaughtered the beast with extraordinary effectiveness so that he reached the back of the neck.

He killed himself with grief.

He acted sincerely towards him.

He was or became niggardly, stingy or avaricious.

He was niggardly of such a thing.

He withheld with niggardliness from him.

He was niggardly.

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.

i.e. he fell sick.

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).
بدع

بدع [aor. بدَعُ inf. noun بدَعَ : بدَعُ [بدع] : (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. بدَعُ فِي مَعْلَ مَالِ الْبَيْتِ : He hastened or made haste to be first or beforehand in doing it. بدَعُ كِبْرُ الْبَيْتِ : He hastened to be before the orphans attaining to full age in expending his money. فَلَانَ بَدَعَ فِي أَكْلِ مَالِ الْبَيْتِ : Such a one hastens in consuming the property of the orphan before the latter is of full age. بدَعُ : They vied with one another to be first or beforehand. بدَعُ أنْ يَكْبُرُوا : Hastening before their attaining to full age in expending their property (4:7).

بدَع : (1) Full moon; the moon in its fourteenth night. بدَعُ 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.

تَصَرَّفُ كَمِّ اللَّهِ بِبدْعٍ : Allah did help you at Badr (3:124).

بدع [aor. بدَعَ inf. noun بدَعَ الْبَيْتِ or بدَعَ الْبَيْتِ [بدع] : 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. بدَعُ الرَّجُلِ : The man introduced an innovation. بدَعُ and بدَعَ are syn. بدَعُ الْبَشَارُ : The poet produced a new poetry. بدَعَها : And monasticism which they innovated (57:28).

أَبْدَعْ : I am not the first of the Messengers (46:10).

أَبْدَعْ : (1) First; (2) superlative in his kind in anything; (3) a man liberal in disposition; (4) a full body. بدَع and بدَعَ are syn.: (1) New; wonderful; unknown before. جَعَتْ بَشَارٌ بدَعَ : I did a new or wonderful thing, a thing unknown before; (2) fat. بدَعُ : One of the names of God. بدَعُ السَّنَوَاتُ وَالأَرْضُ : He (Allah) is the Creator of the heavens and the earth not after the similitude of anything pre-existing; Allah is the Originator of the heavens and the
[aor. inf. noun بدل] : An innovation; a novelty or innovation in religion; an opinion deviating from the right way.

بدل [aor. inf. noun 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 إيدال which signifies the changing of a thing by substitution; exchanging it; replacing it with another thing. (بديل) (Act. par.).

بدل : He gave him in exchange for it such a thing. 
إيدال : He took a thing in exchange for the thing. 
بدل : He took the thing in place of another. 
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. 
بدل (آيدال plural) also means a noble and generous man. 
بدل عن الشيء or بدل الشيء : The substitute for a thing. 
ثم بدل حسنة بعد سوء : Afterward has changed evil for good (27:12). 
من الذي بدلوا بعمة الله كفر : Who changed Allah's favour into ingratitude (14:29). 
ومن الذي بدلوا تبديلا : And they have not altered in the least (33:24). 
فأردنا أن نتبادلهما ونهما : So we desired that their Lord should give them in exchange (18:82). 
أنت تتبدلون اللذى هو أذى : Would you take in exchange that which is inferior for that which is superior (2:62)? 
فليس للطالبين بدلًا : Evil is the exchange for the wrongdoers (18:51). 
لا تبدل لكلمة الله : There is no changing the words of Allah (10:65). 
لا مبدل لكلمة الله : None can change the words of Allah (6:35). 
إرتمي أنت أيدال زوج مكان زوج : If you desire to take one wife in place of another wife (4:21).

بدل [aor. inf. noun بدل] : He or she became big bodied or corpulent. 
بدل : Body without head and arms and legs; body without soul; the whole of the جسد (آيدال plural); limb or limbs of a slaughtered camel; an old man; an old mountain goat. 
بدل (بدل plural): A she-camel brought to Mecca for sacrifice. It is also applied to a cow or a
bull. **بَذَّرُ**: 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).

**بَذَّرُ** or **بَذَّرَ** [aor. inf. noun **بَذَّرَ**‑٨] (10:93). It appeared; it became apparent, plain or manifest. It occurred to him respecting the affair. The people went to the desert; or a land in which there are no towns or villages or cultivated soil. He made it apparent, manifest or plain; he showed, evinced or revealed it. A desert. It is the contrary of **حَضْرَةَ** which means life in towns.

(1) Apparent, open, plain or evident; (2) a man going forth to the desert, living in the desert (بَذَّرٍ plural). People of the desert or dwellers of the desert. Which is made up of **بَذَّرٍ** and **الْرَأْيُ**. The word **بَذَّرٍ** has two possible derivations. It may be derived from **بَاذِمُ** which means, he began, or it may be derived from **بَاذِمُ** [aor. inf. noun **بَاذِمُ**‑٨] which means, it appeared. According to these two roots, the word **بَذَّرٍ** would mean: (1) That which begins or who is first; (2) that who appears. So the expression **بَذَّرٍ** would mean: (1) At first thought; (2) according to the appearance of opinion which may mean either insincerely or inconsiderately. Relative noun from **بَاذِمٌ** 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.).

**بَذَّرُ** [aor. inf. noun **بَذَّرَ**‑٨] (10:93). He sowed seed; (2) he scattered seed upon the ground; (3) he scattered or dispersed a thing.
Inf. noun (払디터) is the intensive form. Allah scattered mankind. The land put forth its herbage.

展演 (払디터) : 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. 摧 (act. part.): One who dissipates his wealth; 摧 (plural): And squander not thy wealth extravagantly, verily, the extravagant are brothers of satans (17:27,28).

[ао. inf. noun.] : He was pious; he was good, just, righteous or honest; he was extensively good or beneficent; he was true in his saying. 摧 : His work was good. 摧 : His pilgrimage was sincerely performed. 摧 : God accepted his pilgrimage. 摧 : Pilgrimage performed sincerely or accepted by God. 摧 : He obeyed God. 摧 : He spoke truthfully. 摧 : He is true in his oath. 摧 : He obeyed his mother, or was kind or loving towards her. 摧 : (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. 摧 : His heart is at rest.

催 : Pious; (2) good; (3) just; (4) righteous or honest; (5) highly righteous person (払디터 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. 摧 : That you be kind to them and behave justly towards them (60:9).

催 : 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 بَرَّةٌ and بَرْرٍ) 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:

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.

[аor. інf. noun. بِرَاءَة] He was or became clear or free from a thing or became rid of it; he was or became immune, exempt, secure or free.

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

برُوُّ بَرَّى مِن الْآثِرِ: The wound healed.

[aor. інf. noun. بِرَاءَةٌ] He was free from the thing or quit or rid thereof; he was guiltless of it and was not responsible for it.

برُوُّ مِن الْقَتَّانِ: He became clear of debt or exempt from it; he was not responsible for its payment. Also means: He asserted or declared himself to be clear or quit or was not responsible; he kept aloof or shunned or avoided.

برَأْ اللَّهُ الْحَقَّ [аor. інf. noun. بِرَاءَةٌ] God created mankind after no model or similitude. The primary meaning of the root بَرَّةٌ is to denote a thing becoming clear or free of or from another thing; either by being released therefrom or by production.

برَأْ اللَّهُ النَّسَمَةٍ: God created or produced man.

بِكَلِّ أَن تَباَرَأْهُ: Before We create it or bring it into being (57:23). Being inf. noun. from بَرَأَةٌ 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.

برَأَةٌ مِن اللَّهِ وَرَسُولِهِ: This is a declaration of absolution on the part of God and His Messenger from all obligation.

برَأَةٌ مِن الْغَيْبَ or بِرَاءَةٌ مِن الْغَيْبِ (9:1): He made him, pronounced or held him to be free from fault or defect.

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

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

He disowned him; he declared to have no connection with him; he dissociated himself from him.

When those who were followed shall disown (2:167).

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

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

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

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

is syn. with .

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

is the plural of .

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

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

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

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

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

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

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

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

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

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

[ar. inf. noun. برَّجَ: Syn. with زَال. They say ما برّج مكانة ومن: He did not quit his place. لا أعْرِجُ أفعّل ذلك: I will not cease or I will continue to do that. لَنْ برّج عليه عاَكِفْنِينَ: We shall not cease to worship it or we shall continue to worship it (20:92). Raَبِّتَهُ الْبَارَاحَةُ: Preceding or last night; yesterday night. آَبَارِحَةٌ: I saw him last night.

[ar. inf. noun. برَّدَ: It was or became cold, chill or cool; its heat became allayed. برّد and برّد: Cold; chill; cool; coldness; chilliness; coolness; pleasantness; enjoyment; ease; comfort; sleep. برّد: The hail prevented sleep. Hail; frozen rain. برّد: A kind of garment (كَسَاءة) wrapped round the body. برّد: Cold; chill; cool; anything loved or liked. غَيْشُ برّد: A pleasant life. برّد: A hot wind that is continuous. يَا نَارُ كُونِيُّ برّدًا وسَلَاماً: O fire, be thou a means of coolness and safety. من السَّمَاءِ مِن جَبَالٍ فيّها مِن برّدٍ: Clouds like mountains wherein is hail (24:44). لا بَارَدَ وَلَا كُرُومُ: Neither cool nor of any good (56:45).

[ar. inf. noun. بَارَزَ: 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. بَارْزَة: He made it manifest; he showed or manifested it. بَارَزُ في الْعُلمِ: He surpassed his fellows in knowledge. بَارَزَة في الحَرَبِ (inf. noun مَبَارَزةُ): He went out to fight him. خَرَجَ إلى البَارَزَة: He went out to satisfy a want of nature. بَارْزُونُ (act. par) and بَارَزَة (feminine) and بَارْزُونُ (plural): They shall all appear before Allah (14:22).
<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
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</thead>
<tbody>
<tr>
<td>برًّر</td>
<td>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.</td>
</tr>
</tbody>
</table>
| بُرْضُ | [aor. inf. noun.] : He was or became affected with leprosy.  
| برَضُ | 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. |
| أَرْضِ بَرْضٍ | Leprous, or having the disease called برَضُ. |
| أَرْضٌ بَرْضًا | Land bare of herbage. |
| بَرْضٌ | [aor. inf. noun.] : It (a sword) shone, gleamed or glistened; it (a cloud) gleamed or shone with lightning.  
| بَرْقٍ | The lightning appeared.  
| بَرْقٌ وَ بَرْقٍ | He threatened and frightened.  
| بَرْقٌ | [aor. inf. noun.] : He feared so that he was astonished at seeing the gleam of lightning.  
| بَرْقُ البَصْرُ | The eye or eyes became dazzled so as not to close or move the lids.  
| بَرْقُ البَصْرَةَ | His eyes became weak.  
| بَرْقُ البَصْرٍ | The eyes became raised or fixedly open. |
| بَرْقٌ | Also means, he was afraid or he became confounded or perplexed and was unable to see his right course. |
| بَرْقٍ | Lightning (بَرْقُ plural).  
| بَرْقٌ | Confusion; fear; lamb.  
| بَرْقٍ | A cowardly man.  
| بَرْقٍ | Wherein are thick darkness and thunder and lightning. |
| فَأَذَا بَرْقٍ (2:20) | When the eye is dazzled (75:8)  
| بَرْقٍ | 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. noun برنک برنک: (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. (اللهُ بارکُ علیه) : He applied himself constantly to it. (بارک للہ) : He prayed for the man that he may be blessed. (بارک الله فيک وليك وعليک) : May God bless thee in everything around and about you. (بارک الله علی الابیاء) : God perpetuated for the Prophets the eminence, honour and dignity which he bestowed upon them. (اللهُ بارکُ علی محمد) : O God, perpetuate for Muhammad the eminence, honour, dignity etc. which Thou has bestowed upon him. (بَرَکَتُ) (بَرَکَتُ 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. (برکة) : A camel's kneeling and lying down upon the breast; a pond; a place where water collects; a tank. (مَباَرَکَتُ مَبَارَکَتُ feminine) : blessed or made to possess (بارکا فيها). (بارکا علیه وعلي اسحاق) : We blessed him and Isaak (37:114). (بَرَکَتُ مَنْ فِی الْبَارِ) : Blessed is he who is in the fire (27:9). (بارک الله رَزٌ الْعالِمِينَ) : Blessed or hallowed is Allah, the Lord of all the worlds (7:55). (بَرَکَاتُ علیک) : Blessings on thee (11:49). (هَذَا ذَکُورُ مَباَرَکَ) : This is a blessed Reminder (21:51).
[aor. inf. noun: بَرَمُ البَحْلِيلٍ [بَرَمُ inf. noun.]: (1) He made the rope of two distinct yarns and then twisted it. (2) 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: مُبَرَمُونَ): Active participle from بَرَمُ meaning one who is firm or determined to do a thing; one who arranges or settles an affair soundly or thoroughly. : Are they determined upon a course, then We too are determined (43:70).

[plural: بَرَمُونَ]: An inevitable decree; an unalterable decision.

[aor. inf. noun: بَرَمَنَ البَحْلِيلٍ عليهَ وَلَهُ [بَرَمَنَ plural): An evidence, an argument, a proof; manifestation of an evidence or proof; a decisive and manifest evidence or proof; a proof or evidence which necessarily implies truth. بَرَمَنَ: He adduced an argument or evidence.

[aor. inf. noun: بَرَعَ. بَرَعَ الْشَّمَسِ [بَرَعَ بَرَعَ and بَرَعَ]: The sun began to rise as though it clove the darkness with its light; it rose with spreading light. The primary meaning of بَرَعَ is the beginning to come forth, said of a tusk or tooth, because it cleaves the flesh and comes forth. قُمَّرَ بَرَعَ: He made his blood flow. بَرَعَ الْيَدَةَ: The rising moon or the rising sun. بَرَعَ: And when he saw the sun with spreading light (6:79).

[aor. inf. noun: بَسَ. بَسَ الْأَلْبُ: He broke it, crumbled it. بَسَ الْأَلْبُ في الْبَلَدُ: He sent the money in the towns and distributed and divided it. بَسَ أَلْجَالَ بَسَ: 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)

[aor. inf. noun. and بَسْوَرا: بَسَرُ: He frowned; he contracted his face; he grinned. بَسَرُ وَوَجَهَة: He frowned or he contracted his
face excessively, or he looked with intense dislike or hatred.  

[ memorandum ]

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)

[ memorandum ]

He spread it, expanded or extended it.

He stretched forth or extended his hand towards me.

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

He expanded his hands in supplication.

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

He accepted the excuse.

His face became cheerful.

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

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

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

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

He overcame them, excelled them or was
superior to them: He became exalted above them in fame or renown. 

He excelled in his knowledge or learned the whole of it. The sun rose. (act. par.) and बासूका (fem.): An exceedingly tall palm-tree; a palmtree bearing fruit. भासियत (plural): And tall palmtrees (50 : 11): A cloud of a clear white colour; a calamity. भासियत (inf. noun): A person endowed with noble moral or mental qualities.

बसल [aor. बसल inf. noun. बसल दरब: The man frowned on account of anger or because he was courageous. बसल दरब: He prevented me from accomplishing my want. बसल [aor. बसल: 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. बसल भासियत: He subjected himself to death and felt sure of it. बसल भासियत: (1) Courage, bravery; (2) dislike. बसल वासल: Brave; courageous; frowning. वासल वासल: vehemently frowning. वासल वासल: Lest a soul be consigned to perdition (6:71). वासल अभिन अभिन अभिन: They are those who have been delivered over to destruction for their actions (6:71).

बसम [aor. बसम inf. noun. बसम भासियत and भासियत and भासियत: He smiled. These verbs signify less than भासक कर (he laughed). भासक कर is the beginning of भासक (laughter). भासक कर: Thereupon he smiled, laughing at her words (27:20).

बसर [aor. बसर inf. noun. बसर दरब: He pared the skin removing its दरब i.e. face or surface or the skin upon which the hair grew. दरब: I removed from the hide its दरब i.e. outer part of the skin. दरब अदरब: The swarm of locusts ate altogether what was upon the surface of the earth and thus laid it bare. दरब जिबाब: He met me with a cheerful countenance. दरब जिबाब and दरब जिबाब and दरब जिबाब and दरब जिबाब (complexion) by the announcement of an event; he rejoiced or became glad. दरब जिबाब ब्रह्म: He rejoiced at the news of a new-born child. दरब (inf. noun ब्रह्म and दरब and दरब and दरब: He announced
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 and and and and and are all used. : The father of mankind, i.e. Adam. (Syn. ) : 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 and are subs. from (plural). : Beauty and comeliness of the face; elegance of form or features. i.e. (plural and and ) : One who announces good or bad news, but mostly good news. The plural of (fem. of ) is . also means, goodly; beautiful; elegant in form or features. (plural ) : 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 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 tiding (30:47).

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

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

They will be brought within sight of one another; they will be made to see one another (70:12). As also: He made him see; he saw or became seeing.

O our Lord, we have seen and we have heard. 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. A lesson for those who have eyes.
Eyes cannot reach Him but He reaches the eyes (6:104). Seeing; one who sees. مَبْصُورٌ i.q. مَبْصِرٌ. Seeing; one who sees. مَبْصُورٌ is one of the attributes of God, meaning (1) Who sees every thing and from Whom nothing is hidden; (2) one endowed with mental perception; discerning; intelligent; skilful; possessing knowledge. رَجُلٌ مَبْصِرٌ بِالْعِلْمِ: A man well versed in knowledge. أبوٍ بِصَبِرٌ 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 (3:16). فَارَّضُنَّ: God sees what you do (2:238).

He became enlightened. يَاتَ بِصَبِرَ: He will come to know (12:94/97). أَنْكَ كُنْتَ بِصَبِرَ: Thou possessed full knowledge of us (20:36).

Understanding; intelligence; knowledge; skill; mental perception; belief or firm belief; constancy; firmness; a witness; an observer and a witness; an example by which one is admonished; a shield; a coat of mail; an oblong piece of cloth. بِصَبِرٍ (plural). I call unto Allah on sure knowledge. I and those who follow me (12:109). أَدْعُوا إِلَى اللَّهِ عَلَى بِصَبِرٍ أَنْ وَمِن أَنْعَمٍ. Nay, man is witness against himself (75:15). فَذَاجَاءَ كُنْ بِصَبِرٍ: Without certainty. عَلَى غَيْرِ بِصَبِرٍ: Proofs have indeed come to you from your Lord. (6:105).

Blindness of the eyes is lighter than blindness of the mind. أنَعَمَ الْبَصَارَ أُهُوَّنَ مِنْ عَمَّى الْبَصَارِ. As a means of enlightenment and as a Reminder (50:9). مَبْصُورُ, مَبْصِرُ: A watcher or guard; giving light; shining; illuminating; conspicuous; manifest; evident; causing to have mental perception or knowledge. وَالْيَوْمُ فَصْرٌ: And the day full of light, or giving light (10:68). وَجَعَلَنَا أَيَةَ الْبَهْرِ مَبْصِرَةً. And the sign of day We have made sightgiving (17:13).

Onion; a helmet of iron pointed in the middle. وَغَدِسَهَا وَبَصَلَها: And its lentils and its onions (2:62).
marriage. The Holy Prophet is reported to have said: 

Women shall be consulted respecting their being given in marriage. 

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. 

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

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

From three to nine men. 

From three to nine women. 

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

Also signifies a part or portion. 

Fatimah is a part of me. 

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

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). 

He became slow or backward, tardy or dilatory. 

He made his pace slow. 

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

He whose deeds held him back, his lineage will not advance him. 

What kept you back. 

Who will tarry behind (4:73). 

(1) He exulted or exulted much or excessively; he behaved insolently or un-gratefully; he behaved proudly and boastfully on account of wealth; (2) he was or became stupefied or confounded and knew not what to do; (3) he was stupefied or confounded on account of fright. 

He was disdainful of truth and did not accept it. 

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

بطاش [aor. بطاش inf. noun بطاشه و بطاشه and بطاش 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). بطاش ما كانوا بطل دمها. Their works proved vain (7:119). بطل دمها: His blood went vain i.e. it was not avenged or retaliated. بطل في خدشه: He joked or was not serious or earnest in his discourse or talk.

بطل [aor. بطل inf. noun بنطل and بطل is act. part.]: (1) He said or spoke what was not true; he made a false claim. بطل أن بطل أن بطل: He rendered or proved it to be false, vain, null, useless, futile, ineffective, worthless; (2) he nullified it, cancelled it, whether it was true or false; he made it to go for
nothing as a thing of no account. 

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

And He brings to naught that which is false (plural) : 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 (3:192).

Falsehood has vanished away (17:82). also means a magician; the devil.

And then there perish those who uttered falsehoods (40:79).

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.

also means, he exulted greatly and behaved insolently.

He became one of his intimate friends.

also means, it was or became hidden.

Whether open or secret (6:152).

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.
بطن

مَاتَتْ فِي بَطْنٍ: She died in child-birth. (2) The inside of anything.

بَطْنُ مَكَّة: In the valley (interior) of Mecca (48:25).

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

أَخْرَجَكُمْ مِنْ بَطْنِ أُمَاهُمَا: He (God) brought you forth from the inside (i.e. wombs) of your mothers (16:79).

بَطْنُ السَّمَاءِ: also means a low tract or portion of land.

بَطْنُ الْأَمْرُ: The visible part of the sky. It also means the state of enlargement of the belly arising from satiety.

مَاتَ بَاطِنًا: He died of the disease of the belly.

بَاطِنٌ: Hidden, concealed; internal or inward part of a thing.

بَاطِنٌ الْأَمْرُ: The inward part of the affair; the secret thoughts; the inward recess of the mind. بَاطِنٌ 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.

هُوَ الْطَّاهِرُ وَبَاطِنُ: He is the Manifest and the Hidden (57:4).

وَقَذَرُوا ظَاهِرٌ الْأَلْلَهِ وَبَاطِنَةُ: Eschew sins, open as well as secret (6:121).

بَطَانَةً: Both external and internal (31:21).

بَطَانَة: Lining or inner covering of a garment; a secret that a man conceals; a special or intimate friend or associate.

بَطَانَةُ: He is my close, intimate or special friend.

لا تَحْذِلُوا بَطَانَةً: Take not as intimate friends (3:119).

بَطَانَةُ الرَّجُلِ: The family of a man and his intimate associates; an inner vest.

بَطَانَةُهَا مِنْ إِسْتِبْرَقٍ: Linings of which will be of thick brocade (55:55).

مِبْطَلُونَ: Having a disease of the belly; one who dies of a disease of the belly.

يَعْتُ: inf. noun يَعْتُ and يَعْتُ: He sent him as a messenger.

يَعْتَ: We sent (or raised) among every people a Messenger (16:37).

يَعْتُ اللَّهُ غَرَابًا: Allah sent a raven (5:32).

(1) He roused him or urged him or appointed him to do a thing. (2) he instigated him to do the thing. يَعْتَ: God sent upon them afflictions.

(1) يَعْتُ اللَّهُ عَلَيْهِمْ الْبَلاَءَهُ: We sent against you or appointed for you our servants (17:6).

(3) It also means, to rouse someone from sleep, as they say يَعْتَ: 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).

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

Then We raised him from the dead (6:37).

God quickened or raised to life the dead. (1) Primarily signifies the removing of that which restrains one from free action; (2) the quickening, vivifying and the raising of the dead to life; (3) sleepless man whom his anxieties keep awake; (4) a detachment of army; (5) a person sent; a Messenger; (6) a people sent from one place to another; (7) the people sent to the fire. (inf. noun): 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. (passive participle and plural): One who is raised; one who is sent; the people to 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 remoteness; (2) judgement and prudence. (inf. noun): He is an intelligent man; a curse;
malediction: May God curse him.

Behold, cursed be Midian, even, as Thamud had been cursed (11:96).

The hardness of the journey (or the hard journey) became too long for them (9:42).

Distant; remote; far; far-off; as signifying distance with respect to place, it is used alike as masculine and feminine, singular, dual and plural. It signifies distance in time also.

A far-fetched or extraordinary saying.

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)

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).

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).

He voided dung.

(1) A camel, male or female, whereas جُمَل is applied to a male camel and and a she-camel; (2) an ass; anything that carries.

We shall have in addition the measure of a camel-load (12:66).
The gnats or mosquitoes bit him or annoyed him.

Mosquitoes increased in the house.

(1) Some or somewhat or someone; (2) a part or portion of a thing or things; (3) all.

Some of the travellers will pick him up (12:11). I have remained a day or part of a day (2:260). Gnats or mosquitoes.

A gnat.

To give an illustration as small as that of a gnat (2:27).

A place or land abounding in mosquitoes.

The man married the woman or he took a wife; he became a husband. She became a wife. He resisted him.

He became confused or confounded and did not know what to do. Like زوج means both a husband and wife (spouse), more generally husband. (plural) 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 (فان بُلًا على أهله); such a one became a weight or burden upon his family; an elevated land; the tax that is given for the watering of palm-trees. (plural): This my husband is an old man (11:73). Do you call on Ba'l (37:126)? Ba'l was the name of a god belonging to the people of Ilyas.

Their husbands, have the greater right to take them back (2:229). Like جَعَلْ is the plural of بَلَ.

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 (6:32).

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 حَبِّ).
Vehement hatred. Hateful; odious; an object of hatred; hated. Extreme hatred has shown itself from what they say by their mouths (3:119).

[base: base noun] [aor. inf. noun] [inc. noun] : (1) He affected stupidity, dullness or lack or intelligence; (2) he became submissive and humble. (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.

And the horses and the mules and the asses (16:9).

She is more barren than a mule.

[base: base noun] [aor. inf. noun] [inc. noun] : 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.

He sought for or after the thing.

The man exceeded the proper limits; he disobeyed. So fight that party which exceeds the proper limits (49:10).

Between them is a barrier which they exceed not to encroach upon one another (55:21).

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

Do they then seek the judgement of the days of ignorance (5:51)

The sky rained vehemently.

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

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

He looked at a thing and waited for it.

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

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

He exalted himself against men; he oppressed them; he acted

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

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

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

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

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

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

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

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

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

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

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

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

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Verily, cows appear to us alike (2:71).

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

It was black and white.

Calamity befell them.

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

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.

In the blessed spot (28:31).

The mirage.

It came forth; it appeared; it put forth its beard.

He collected which means, tender plants which are neither shrubs nor trees; herbs; vegetables.

Of its herbs (2:62).

The place grew its (herbs).

A land which grows

one who sells (vegetables).

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

He lived for a long time.

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

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

May God preserve him, or God preserved him.

He pardoned him; he took pity on him.

More enduring.

is one of the attributes of God meaning Everlasting.

And give up what remains of the interest.

And the provision of thy Lord is better and more lasting

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 (باقٍ are plural and باقٍ 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.

(1) A remain; (2) remainder; remnant; (3) Legacy: 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: 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).

[2] aor. inf. noun : He went forth early in the morning. : 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 (مُسَحَّبَاتُ بَكْرَةٌ) : a cow that has not yet conceived; a heifer; a woman that has not yet given birth to a child; a she-camel that has given birth only once; fire not lighted from another fire (ذَٰلِكَ بَكْرَةٌ) : 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 بَكْرَةٌ) 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.
early in the morning a lasting punishment (54:39). A youthful he-camel; one in a state of youthful vigour (metaphorically applied to a young man).

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

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

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; 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

إِخْرَجْتُ وَلَمْ نَتَّبَعْنَاُ بِإِيْهَالٍ : Beat thou Amr, not Zaid. : Thy father came to me, not thy brother. (d) Sometimes it is used as syn. with بالله (85:22). (e) It is used in the sense of إنّ also as in

بَلْ الْذَّنِينَ كَفَرَوْا فِي عَزْوَةٍ وَشَفَاقٍ : And it is a glorious Qur'an (85:22). (e) It is used in the sense of Verily, those who have disbelieved are in a state of pride and opposition (38:3). (f) Sometimes it is put in place of بلألل. : Water; prosperity or wealth; good future; health. بلَّلَ : Nightingale.

بلَّدٍ [aor. بلَّدٍ and inf. noun بلَّدٍ بلَّدٍ بلَّدٍ] : He remained, stayed, abode or dwelt in the place and kept to it. بلَّدٍ [aor. بلَّدٍ] : He had eyebrows not joined. بلَّدٍ [aor. بلَّدٍ] : He was or became stupid or dull. بلَّدٍ (masc. and fem.) and بلَّدٍ : 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. بلَّدٌ is one of the mansions of the moon; the earth or ground; breast.

إِحْجَلَّ هَذَا الْبَلَّدُ أَمْيَامًا (بَلَّدٍ وَأَسْعُ الْبَلَّدُ) : Such a one is wide in the breast.


أَبُسْ : He despaired or gave up hope, منَ رَحْمَةِ اللَّهِ (of the mercy of Allah); he became broken in spirit; he was or became silent on account of grief; he was or became
perplexed or confounded and unable to see his right course; he was or became cut short or stopped in his argument; he was prevented from attaining his wish; he was or became unable to prosecute his journey; he repented, or grieved for what he had done. مَبَلِسُونَ (مَبَلِسُ) plural, act. part. noun: one who despairs. أَبَاِيَتَةٌ (أَبَاِيَتَةِ) And lo! they are plunged in grief; they despair (6:45). أَبَيْسُ (أَبَيْسِ) and أَبَيْسَةٌ (أَبَيْسَةِ) are plural: (1) One who despairs (2) it is generally considered to be a name of Satan. فَسَحَّدَوْا أَبَيْسَةٍ (فَسَحَّدَوْا أَبَيْسَةَ): They submitted but Iblis did not (2:35).

**بَلْغَ** [aor. inf. noun] بلَغَ [بلَعَ] بلَغَةٌ (بلَعَة) and بلَغَةٌ (بلَعَة) and بلَغَةٌ (بلَعَة) : He swallowed it. بلَغَة (بلَعَة): O earth, swallow thy water (11:45).

**بَلْغَ** [aor. inf. noun] بلَغَ [بلَعَ] بلَغَةٌ (بلَعَة) means: Reaching, attaining, arriving at or coming to, the utmost point of that to which a person directs his course or which he seeks, pursues or endeavours to reach, whether it be a place or time or state, and sometimes signifies being at the point thereof. بلَغَةٌ (بلَعَة) : He reached or arrived at it or him. بلَغَةٌ (بلَعَة) : The fruit ripened. بلَغَةٌ (بلَعَة) : The boy reached or attained his puberty. بلَغَةٌ (بلَعَة) : The disease grew severe. بلَغَةٌ (بلَعَة) : He reached or arrived at the place. بلَغَةٌ (بلَعَة) : He reached his full vigour or maturity (12:23). بلَغَةٌ (بلَعَة) : When they are near to reaching their term (65:3). بلَغَةٌ (بلَعَة) : The extreme limit of old age has indeed come upon me, has overtaken me (19:9). بلَغَةٌ (بلَعَة) : And you may attain your desire or satisfy your need (40:81). بلَغَةٌ (بلَعَة): Thou hast not conveyed His message (5:68). بلَغَةٌ (بلَعَة) : I have delivered to you the messages of my Lord (7:94). بلَغَةٌ (بلَعَة): He exceeded the usual or proper bounds or degree in doing a thing; he acted immoderately or extravagantly; he exerted himself to do the thing; he did his utmost (in an affair); he did a thing thoroughly or completely. إنَّ اللَّهُ بَلْغَ أَمرِهِ (إِنَّ اللَّهُ بَلْغَ أَمرِهِ): Verily, Allah accomplishes His purpose fully (65:4).
بلَغُ (fem.) : Reaching, attaining or arriving at a place, time or affair; that which reaches or arrives at a place, affair etc. بلَغُ في الأمر : Reaching the utmost degree in stupidity. بلَغُ لِلَّهِ الطَّهَّارَةُ النَّاسِ : Offering reaching the Ka'aba (5:96). بلَغُ means also a young man who has reached his maturity. It also means a good or excellent thing. بلَغُ النَّاسِ أَلْبَاغُ الفُلُولِ (feminine). فَلَيْلَهُ الْحَجَّةُ أَلْبَاغُ : For God is the most thorough argument; argument that reaches home (6:150).

بلَغُ : Consummate Wisdom. بلَغُ : That which is conveyed; a message; the act of conveying; delivery of a message; reaching or attaining a thing. فَإِنَّمَا عَلِيَّكَ الْبَلَغُ : Upon thee is only conveying the message (3:21). هذا بلاغ لناس : This is sufficient exposition for men. (14:53). بلَغُ [aor. بلَغَ] : He was or became قَبْسٌ بلَغٌ or قَبْسٌ بلَغٌ i.e. chaste or eloquent in speech; sharp, penetrating or effective in tongue. فَوَلَا بَلَغَ :effective word (4:64). بلَغُ : 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. بلَغُ : One who carries or preaches a message. ذلِكَ مَلَغُهُمْ مِنَ الْعِلْمِ : That is their sum of knowledge or their utmost limit of knowledge (53:31).

بَلَأْ [aor. بلَأْ inf. noun بلَأْ and بلَأْ and بلَأْ (as also بلَأْ and بلَأْ): He (God) tried, proved or tested him بَخَرَ (with or by good) or بَخَرَ (by or with evil); He afflicted him. بلَأْ : He knew it or became acquainted with it. بلَأْ : I tried, proved or tested him; I smelt it. وَلَبَأْتُكُمْ بَشِيْرًا مِنَ الْحُرُوفِ وَالْجُرُعِ : We tried them with good things (2:156). وَلَبَأْتُ أَخَابَكُمْ : We may know or become acquainted with i.e. make known or test the facts about you (47:32). بلَأْ [aor. بلَأْ] : It (the garment) was or became old and worn-out; it (a plant) became old and withered; it (a bone) became old and decayed; it (a corpse) became consumed by the earth; it (a man's reputation) became worn out.
And a kingdom which decays not (20:121).

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

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

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. (2:250).

When his Lord tried Abraham (2:125).

And that Allah might test what is in your breasts (3:155).

One who tries or tests. (23:31).

Surely, We do try people.

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.

A great favour (8:18).

Is a particle; contrary of لا and used for corroboration like نعم; it is a reply to an interrogation which is a negative and affirms what is said to the addressee, as when you say to another: Didst thou not do such a thing, and the reply is بلى meaning yes, yea or aye. It is also used to convey reproof.

Does man think that We will not collect or assemble his bones? (75:4) Then the reply is بلى i.e. We will collect them. It is also used to make a person confess or acknowledge a thing.

Am I not your Lord? (7:173) and the reply قالوا بلى: They said, yea. It denotes a reply to a simple negation also. It occurs in 39:60 where it is said بلى قد جاء نُكم الينى (Aye, My Signs came to thee), preceded by that which is not literally a negation, but which has the force of a negation.
[aor. ﭐﭐ ﱂ ﱣ: He remained or remained in the house or clove to it. ﱣ (تهابات 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. ﱣ : And smite of all their finger-tips (8:13). ﱣ (singular and plural) : To restore his very finger-tips (75:5).

[pluck. ﱡ ﱣ and ﱣ : He built it, constructed it. ﱣ (the tashdeed signifies frequency or repetition). ﱡ ﱣ : He built houses in the land. ﱣ : He went into his wife. ﱣ : He did a favour to the man. ﱣ : The food built or fattened his body. ﱣ : A building; a structure; a wall; the roof or ceiling of a house; the body with the limbs; a thing that is spread on the ground to serve as a table for food, made of leather. ﱣ : A building; a structure; a wall. ﱣ : As if they were a solid structure cemented with molten lead (61:5). ﱣ : This building of theirs which they have built will ever continue... ﱣ : And the heaven a roof (2:23). ﱣ : A builder; one whose business is that of building i.e. an architect. ﱡ (fem. ﱣ or ﱣ (fem. ﱣ : A son (because he is the father's building, made to be so by God); A son's son; a descendant (plural - ﱡ ﱣ and ﱡ ﱣ and ﱡ ﱣ). Similarly ﱣ : A daughter; any female descendant (plural - ﱡ ﱣ or ﱣ (fem. ﱣ : The wayfarer. ﱡ ﱣ : The thief or robber. ﱡ ﱣ : The warrior. ﱣ : The rich man. ﱣ : The tear. ﱣ : The coffee. ﱣ : The calamities and misfortunes. ﱣ : The griefs. ﱡ : The streamlets. ﱣ also means, dolls with which young girls play. ﱡ (dim of ﱡ ﱣ : A term of endearment. ﱡ (fem. of ﱡ ﱣ : A little daughter. ﱣ (plur. of ﱣ : The small roads that branch off from the main road. ﱣ : Thy son has committed a theft (12:82). ﱣ : They slaughtered your sons (2:50). And Mary, the
daughter of Imran (66:13).

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

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

Lofty mansions (39:21).

He was or became confounded, perplexed or amazed and unable to see his right course; he was struck or dumbfounded; he was silent being dumbfounded; he was overcome by an argument or allegation or plea.

So the disbeliever was confounded (2:259).

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

He calumniated him; slandered him; lied against him; accused him falsely or did so in such a manner as to confound him.

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).

He or it was or became beautiful or beautiful and bright. He was or became joyful or glad or happy.

He rejoiced in it.

A garden of surpassing beauty.

A man possessed of beauty.

Beautiful orchards (27:61).

Every kind of beautiful species (50:8).
**bāēl**
[ar. inf. noun بَهِلُ the she-camel: He left the she-camel to be milked by anyone who pleased, or he left her young one at liberty to suck her. ]

[ar. inf. noun بَهِلُ the she-camel: He left his subjects to do what they like.]

[ar. inf. noun بَهِلُ the she-camel: They cursed one another; they invoked the curse of God upon one another.]

In the gāsār: He humbled himself or occupied himself with earnest supplication.

(b) And they returned with the anger of God (2:62).

They 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.

And they returned with the anger of God (2:62).

That thou shouldst become responsible for my sin as well as thy sin (should bear), or should become burdened with my sin and thy sin (5:30).

I confer and acknowledge to thy favour.

Also means, it suited, matched or corresponded.

Also signifies, he exalted himself or was proud.

He lodged him in an abode.

He prepared an abode for him; he assigned to him an abode.

He (God) gave or assigned to you an abode in the land (7:75).

He stayed in the place.

A place of abode.

Excellent abode (10:94).
believing men their positions (3:122). Who made their abode in the city and in the faith, the faith being likened to a place of abode (59:10).

باب [aor. inf. noun باب لله ] باب: He became a door-keeper or gate-keeper to him. بَابُ: He divided the book into chapters. بَابُ (plural بَابَات): 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. بينت لله حسابة: I explained to him his account head by head. بَابَاتُ: A door-keeper or gate-keeper. أدخلوا إلى الباب سجدة: Enter the door submissively (2:59). للها سجعة أبواب: For it there are seven doors (15:45).

بار [aor. بئر] بئر: He or it perished. بئر: The market became dull. بئر الفعل: The work became or proved vain. بئر الأرض: The land was or became uncultivated. بئر الرجاء: He tested and tried the man. بئر: They became extinct and perished. بئر: A bad or corrupt man or people; a man or people in a state of perdition; a ruined man or people. كانوا فومًا بئرًا: They were a ruined people (25:19). بئر: Perdition; destruction. أدخلوا فومهم دار الباب: They landed their people into the abode of ruin (14:29). بئر: They hope for a bargain that will never fail; a traffic that will never perish (35:30). The Arabs say: نزل الباب على الكفار: Perdition fell upon the disbelievers.

بال [aor. بَيْلُ] بَيْلُ: He made water; (بَيْلُ بَيْلًا شَرِيفًا فاحِرًا) He begot offspring resembling him in form and natural disposition; it (fat) melted or dissolved. بال: A state; condition or case. بال: He (God) will improve their condition. أصلح بالله: What is the case of the women who cut their hands (12:51). بَالِكِ: How are you? ما بالك: He is in ample and easy circumstances or condition. هو كامِن في البال: He is in an evil condition. ليس هذا من بالني: This is not of the things for which I care. بال: (1) The heart or mind; (2) Urine; the mirage; offspring; a large number. خطر بالني: It occurred to
me. (2) Mind or attention; (3) The whale, a great fish; (4) the spade.

**bait**

[āor. inf. noun] **bait** and **bait** and **bait** and **bait**: He stayed in the place at night; he passed the night in the place. **bait** : He passed the night doing such a thing; he entered upon the night doing such a thing; he did such a thing at night. **bait** : He passed the night or entered upon the night with such a one. **bait** : He became in such a place. **bait** : He married or took a wife. **bait** : He constructed a house. **bait** : He performed the thing at night; he thought and meditated upon it at night. **bait** : He thought over or meditated upon his opinion and concealed it. **bait** : When they spend the night meditating upon what He will not approve of, or talk or pass the night plotting etc; (4:109). **bait** : He came upon the enemy suddenly; took them by surprise; attacked them, by night or at night. **bait** : We will surely attack him and his family at night (27:50). **bait** : He trimmed the palm-trees. **bait** : 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 (ثُنَّاء : Such a one is the noble person of his people); the furniture of a house or tent. (الْبَيْتُّ plural): Surely, the weakest of the dwellings is the dwelling of the spider (29:42). **الْبَيْتُّ** : The House (the Ka'ba at Mecca). **الْبَيْتُّ** : Pilgrimage to the House is a duty on people. (3:98): **الْبَيْتُّ** : The ancient House (22:34). **الْبَيْتُّ** : The frequented House (52:5). **الْبَيْتُّ** : Thy sacred House (14:38). **الْبَيْتُّ** : The ininviable or the sacred House (5:98). **الْبَيْتُّ** : People of the house (11:74); people of the House of the Holy Prophet. **الْبَيْتُ** : The House of God (the Ka'ba). **الْبَيْتُ** : The treasury. **الْبَيْتُّ** : Coming upon the enemy by night; a sudden attack upon the
enemy by night when he is heedless; a great slaughter among the enemy by night. Our command came upon them by night. Our punishment came upon them by night (7:5).

[ar. inf. noun. بيع : He or it perished; passed away; became extinct.

بيع ](18:36) : He or it perished; passed away; became extinct.

بيع : He or it perished; passed away; became extinct.

بيع : Our punishment came upon them by night.

بيع : Our command came upon them by night. The sun set.

بيع : That this will ever perish (18:36).

بيع : He excelled him in whiteness.

بيع : He made it white. It was or became white. His face became white i.e. expressive of joy; he became cheerful; his character became cleared. On the day when some faces shall be white (3:107).

بيع : A desert; a waterless desert.

بيع : A piece of paper on which nothing is written. A calamity; a favour which is not asked; a year of scarcity.

بيع : A woman white in face; unsullied in honour.

بيع : A piece of paper on which nothing is written.

بيع : The sword; silver. The white thread (2:188).

بيع : And lo! it was white for the beholders (7:109).

بيع : And among the mountains are streaks white (35:28).

بيع : Whiteness; milk; the white of an egg. The main part of the house. Land in which there is no herbage. The main part of the summer or the intense heat of the summer. The last born of the children. The seat of regal power. The damsel of the curtain. As though they are sheltered eggs (37:50).

بيع (plural) : An egg; a helmet; a testicle; a kind of grape in Al-Taif, white and large; the fat of a camel's hump; a receptacle; a beautiful woman; A desert; a waterless desert. The sun because of its whiteness. The white thread (2:188).

بيع (plural and feminine) : White; white in complexion. A calamity; a favour which is not asked; a year of scarcity. Such a one is clear or white in face; pure from faults and generous. A woman white in face; unsullied in honour. A piece of paper on which nothing is written.

بيع (plural and feminine) : White; white in complexion. A calamity; a favour which is not asked; a year of scarcity. Such a one is clear or white in face; pure from faults and generous. A woman white in face; unsullied in honour. A piece of paper on which nothing is written.

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primary signification of بائع is the exchange of property. بائع: A profitable buying and selling. بائع: A buying and selling occasioning loss. بائع دنيا بالآخرة: He purchased the enjoyments of the present world at the expense of the enjoyments of the world to come. بائع: Exchanged commodities with him. بائع: The making of a covenant as though each of the two parties sold what one had to the other and gave him his own special property and his obedience and all that pertained to his case. بائع: He had the oath of allegiance made to him as being Khalifa. بائع: (1) Striking together of the hands of two contracting parties in token of the ratification of a sale; (2) the act of swearing allegiance or obedience. بائع plural: (1) A place of worship of the Christians; (2) a synagogue of the Jews. وصدوق وبيع: There would certainly have been pulled down cloisters and churches and synagogues and mosques (22:41). إن الدين يابعون للكافرون: Surely, those who swear allegiance to thee, swear allegiance to Allah (48:11). وإن أَحْلَلْ اللَّهُ الْبَيْعَ: And surely, those who speak with eloquence, there is no eloquence. أَهْلُ اللَّهِ: Allah has made trade lawful (2:276). بائع: A buyer; a seller.

بائع [aor. inf. noun بيع: (1) It became separated or severed from a thing; (2) he separated himself or withdrew to a distance; (3) it was or became untied. بائع (inf. noun بيع and بيانا): 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. من حضنه فانا راسا: He smote him and severed his head (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. ميّن (act. part noun): (1) Separating, severing, disuniting; (2) he or it that cuts; separates, disunites; clear, manifest, evident, perspicuous, eloquent, plain; he or it that makes plain, clear,
manifest, perspicuous etc. (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.

بَانَانَ (plural بَانَانَاتِ): (1) An evidence; (2) an indication; (3) a demonstration, a proof; (4) a manifest sign or clear argument.

There has come to you indeed a clear evidence from your Lord. (3:119)

بَانَانَ (plural بَانَانَاتِ): (1) Distinct signs; (2) apparent signs (3) manifest, clear, perspicuous signs.

Clear, manifest. بَانَانَ (plural بَانَانَاتِ): A clear authority (18:16).

Right has become distinct from error or wrong (2:257)

He ascertained the truth of the thing; he made the thing clear. (2:257)

If a wicked person brings you any news, ascertain the truth. (49:7)
him. عَلَى الْعَيْنَ : The thing became clear, manifest. مَيِّنَ (act. part.): Clear, manifest. عَلِيْلَاتُ الْمُيِّنَ: (1) Clear book; (2) the Book that made things clear. (12:2). ذَات الْبَيْنَ : Discord, enmity, rancour, hatred. It also means union, concord, friendship. فَأَضِلْنَا ذَاتَ بَيْنَكُمْ : (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). بَيْنَ : غَوَانِ بَيْنَ : Discord, enmity, rancour, hatred. It also means union, concord, friendship. لَهُ مَعَيِّنَاتٌ مِّنَ بَيْنِ يَدُهُ : Full grown between the two (2:69). هَذَا بَيْنَ بَيْنَ : This is between good and bad i.e. neither too good nor too bad. مَيِّنَةَ : For him are angels before him (13:12). بَيْنَا وَبَيْنَا : While or whilst. مَيِّنَةَ : whilst we were thus. مَيِّنَةَ : Clear, manifest (act. part from مَيِّنَ; its plural is مَيِّنَاتٌ). فَاحِشَةٌ مَيِّنَةٌ : Clear or flagrant evil (4:20). فَذَٰلِكَ آيَاتُ مُبِينَاتٍ. Indeed We have revealed clear Signs (24:47).
باب النون

ت

Numerical Value = 400
The third letter of alphabet called تَمِيمُ (Taaum). 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 أَسْتَاذُكُمْ: 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 البَلَاغةُ (intensification) as in feminine of ذَٰلِكُمْ: This and that; a noun of indication, denoting that which is female or feminine; the dual is ذَٰلِكُمْ and the plural ﴿ذَٰلِكُمْ عمرانيه ... حتى يضغد حملهن أُولئکْ: If they be with child ...... until they are delivered of their burden (65:7). ﴿ذَٰلِكُمْ is prefixed to it to give notice of what is about to be said so that one says ﴿هَٰنَا: "This" as in ﴿هَٰنَا فَلَانَة... And in the plural هَٰلَاء... (28:28). And in the plural ﴿ذَٰلِكُمْ ﴿إِلَى هَٰؤُلَاء... (4:144). When it is used in addressing another person ﴿ذَٰلِكُمْ is added as a particle of allocation as in ﴿ذَٰلِكُمْ ﴿فِي هَٰؤُلَاء...: "These" or "those" are a people that have passed away (2:135).

[143x727]

[143x727]
ruin; perdition; diminution. 

	: He became an old man. 

	: I was a young man and I have become an old man.

[Inf. noun and ]: 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).

[Inf. noun and ]: 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 follow; he made him to follow; he sought him.


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

: Then he followed another way (18:93). 

: So 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). 

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

: Following; a follower. 

: The person praying is a follower of his Imam. 

: The people are his followers. 

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

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

: It was or became consecutive, successive or uninterrupted. 

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

(Inf. noun) اتباع : He followed; he went after him. (Act. part. n.) and (Pass. part. n.) متع : You will be followed. (Following): So the pursuing of the matter shall be done with fairness (2:179).

[Inf. noun] يتجأ : He trafficked, traded; he employed money for gain; he sold and bought. Traffic; trade; merchandise; commerce; selling and buying; investing money for gain. : He did a profitable business. If you will be followed. Following: But their traffic brought them no gain (2:17).

[Cont. of ظفأ] : Below, beneath, under. This is beneath, below or under this. singular of التحوث and signifies the low, base, vile or ignoble person. It is said in a tradition. لا تقوم الساعة حتى تظهر التحوث : The Hour of Resurrection shall not come to pass until the poor people get the upper hand and the rich or noble perish. : Beneath which rivers flow (2:26).

[Aor. inf. noun] يترب : (1) It (a thing) became dusty; (2) it (a place) abounded with dust; (3) he had dust or earth in his hand; (4) he became so poor that he clove to the dust or earth; (5) he suffered loss and became poor so that he clove to the earth; (6) his wealth became little. : He became rich and he became poor (having cont. meaning). : You should have a woman of religion, may thou be successful (a tradition). : May he have disappointment. : The earth, dust; a grave; a cemetery. (Plural) : One born at the same time with another; a contemporary in birth; an equal in age; an equal; a match; a peer or compeer. : They are equal in age. : Loving, of same age (56:38). The earth, dust; a grave; a cemetery. (Singular) : 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).

[ar. تَرَفُ 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. and plural : (1) One enjoying a life of ease and plenty; (2) one who indulges himself greatly in the pleasures of this life; (3) one who has been given means of subsistence in plenty - a wealthy man; (4) one who exults excessively and behaves proudly on account of wealth. We commanded its wealthy people or worst of its chiefs and the leaders in evil (17:17). See also (11:117) and (23:34).

[ar. تَرَكَ inf. noun] : (1) He left it, abandoned it, forsook it or quit 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 (a thing), threw it away as of no account; (5) he left it alone; (6) he neglected it, omitted it or left it undone. تَرَكَ 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) (act. part. n. and plural and تَأَرَكُنَّ تُؤَرَكُنَّ).
And we are not going to forsake our gods (11:54). (When used as the subst. the is omitted.)

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

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


Ninety nine ewes (38:24).

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

May he fall never to rise; may he perish; may ruin cleave to him; may he be degraded.

Ruin is for them (47:9). God destroyed him; degraded him; made him to fall on his face. Ruin; degradation; mischief; evil.

He abstained from shaving his pubes etc. and in consequence became dirty.

Dirtiness; one of the rites of the pilgrimage; it signifies shaving of the hair of head, clipping the moustache, paring the nails and shaving the pubes etc.

He removed his dirtiness; he did the needful acts of cleansing (in pilgrimage).

Then let them accomplish their needful acts of cleansing (22:30).

They watered their land that it might become good.

He made it or rendered it firm, stable, strong, solid, sound, free from defect; he settled or created or constructed it firmly, solidly; he put on a solid, sound or firm footing.

He (God) created everything perfectly (27:89).

He threw him down; he threw him down on his neck, cheek or forehead.

He made the she-camel to lie down upon his breast; he threw it upon the ground.

He lowered the rope into the well.
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).

[175x701]qøfôn»ßöäü

[aor. inf. noun] تَلَّوَّ : I followed or went after him or it. [162x685]iø×

And by the moon when it (the moon) follows it (the sun) (91:3). He follows such a one in action; he imitates him. تَلَّوَّ الأَيِّلَ : I drove the camels. تَلَّوَّ الْكِتَابَ : He read, rehearsed, recited the book; he followed it and did according to it. [150x647]iô×»Ôø

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It is a demonstrative pronoun used to indicate something distant. These are the verses of the Book (10:2).
did good (6:155). (act. part. n. from ātām and inf. noun ātam) : He who completes or makes whole or entire or perfect.  

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

It is derived from the root ṭūr 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.  

فَارِ ᶣُوُرُ : The fountains gushed forth (11:41)

[265x701]

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(iøç توابٰٰنplural), when applied to man, means one who repents much and returns from disobedience to obedience to God. : Surely, God loves those who return to Him and repents much of their sins (2:223). When applied to God, توابٰٰن means One Who returns much or often to forgiveness towards His servants who turn to Him. : Surely, God is oft-returning with compassion and is merciful (9:104). (inf. noun from تابع : 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. : You will have a heart wherein there will be peace and tranquility (2:249).

تاز The water flowed. تارٰن A time; (2) one time; (3) a turn; syn. مَرْوَةٌ; a time long or short; syn. ومنِّها نُخْرِجِكُم تارٰن أَخْرَى. حَيْنَهُ : And from it shall We bring you forth once more (20:56).

الثَّبَن (1) fig-tree; (2) fig, fresh and ripe. والثَّبَن والزَّيْتونَ: By the fig and the olive (95:2).

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

باب الثاء

Thā

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

ثُبِتَ بالله: He continued, dwelt, remained or abode in the place.

ثُبِتَ على الأمر: He kept to the thing or affair continuously.

ثُبِتَ الأمرُ: The matter became established.

ثُبِتَ عليه: It was proved to be obligatory on him.

ثُبِتَ لِهِ: It was proved to be due to him.

(1) He established or proved a thing to be true (2) he strengthened it, made it fresh or steady.

ثُبِتَ الحَقَّ: He strengthened or proved the truth with clear arguments.

ثُبِتَ اسمهُ في الدُّروان: When you meet an army, be steadfast and firm.

ثُبِتَ أَنَّهُ ﷺ فَاتِحًا: Allah effaces what He wills and keeps established or establishes (13:40).  

ثُبِتَ: 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.

ثُبِثَ أَنَّهُ بَوَاتِيًا: They beat him so that they rendered him motionless.

ثُبِثَ لَهُمْ بَعَثَهُ: They made him fast with a bond so that he could not move.

ثُبِثَ أو يَبْتَلُوُكَ: 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.

ثُبِتَ: He made a person or thing firm, steadfast, strong or steady.

ثُبِتَ مِن أَفْسِهُمْ: To strengthen their souls (2:266).

وَثُبِتَ أَفْدَاكُمْ: And He keep or make firm your feet (47:8).

وَثُبِتَ سَيْلُكَ: So that We may strengthen thy heart therewith. (25:33).

ثُبِتَ (inf. noun): (1) permanence, constancy, steadfastness, stability, firmness, steadiness; (2) soundness, validity, reality, truth.

ثُبِتَ قَدْمُ بَعْضُ تَهْرُبَهَا: That the foot might slip after it has been firmly established (16:95).

ثُبِتَ (act. part. n. of بَقِيت): (1) Constant, permanent, firm, fixed, steady, steadfast; (2) standing or holding good; (3) sound, real, substantial, true, right, just, proper; (4) established or proved.

بِالقول
With the word of which the truth is firmly established (14:28).

[104] 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.

The sea ebbed. What prevented thee from thy want. Also means (in addition to the above meanings), he perished; he suffered loss; he erred; he became lost. (God) destroyed him with a destruction from which he could not rise. Perdition; loss; going astray or becoming lost; woe; destruction from which there is no rising again. 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).

He was or became stupid or weak in his work or action; he was or became heavy, sluggish or slow. (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. 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. God hated that they should march forth, so He kept them back (or prevented them from doing so) (9:46). stupid in his work or action; weak; heavy, sluggish or slow.

He collected the thing. He kept, preserved, guarded or took care of the property. He kept perseveringly to the affair. He praised the man much; he praised him time after time in his
life time. (plural نِمَاتُ) : (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.

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

[有助词] aor. inf. noun نَجَبَ and نَجَبَ : The water flowed; it poured forth vehemently or much. 

نَجَبَ أو نَجَبَ : Water or rain pouring forth vehemently or flowing much, applied to water, rain or blood.

فَلَا نُعَبِرَ نَجَبَ وَ نَجَبَ عَجَابَ : The rain of such a one pours forth vehemently. And his sea is noisy i.e. he is abundant in bounty.

أُنْزِلُا مِنْ النَّضَرَاتِ مَا نَجَبَ : We sent down from the clouds water pouring forth vehemently (78:15).

[有助词] aor. inf. noun and نَحَبَ and نَحَبَ : It was or became thick, big or gross, it was or became firm, stiff or strong; it became thick or dense.

نَحَبَ : He rendered it thick, coarse, strong, dense, firm etc; he or it weakened him or enervated him. 

نَحَبَ : He beat him much or excessively. 

نَجَبَ : I weakened him by causing wound to him. 

نَجَبَ في الأَمْرِ : He exerted himself vigorously in the affair. 

نَجَبَ في الأَرْضِ : He made a great slaughter among the enemy. 

نَجَبَ : He made a great slaughter in the land. 

حَتَّى إِذَا النَّحَبُ يَفْتَرِبُ : So when you have weakened them by causing great slaughter among them; when you have overcome them (47:5).

[有助词] aor. inf. noun نَحْرَ : (1) He stripped the beast of the fat covering the bowels; (2) He stripped him of his garment. 

نَحْرَ (inf. noun تَحْرِيبٌ) : (1) he blamed him; (2) he blamed him or reproached him; (3) he upbraided him or reproached him with or for his offence or crime and reminded him thereof; (4) he reproached him and showed him his deed to be foul or abominable.

تَحْرِيبٌ being inf. noun possesses all the above-mentioned meanings i.e. removing the fat from over the bowels; the act of blaming or reproving for an offence; severe upbraiding that takes away brightness of countenance; reminding a man of his offences; exposing the foulness of the
man's deeds to him: No evil shall come upon you; no blame shall lie upon you; your crimes shall not be mentioned to you (12:93).

ثَرَيّ [aor. inf. noun] : The earth became moist and soft after drought and dryness. ثَرَى : Moisture; humidity of the earth; moist earth. ثَرَى ثَرَابُ that is not moist is not called ثَرَى : moist earth which when moistened does not become cohesive mud or clay. good; anything good. فَلَانُ قَرَبُ الثَّرَى : Such a one is a person from whom good is easy of attainment; fresh and vigorous friendship. لَمْ يَبْيَسَ الثُّرَى بِبَيْنِي وَبَيْنِهَا : The fresh and vigorous friendship between me and him has not dried up.

ثَعَبُ [aor. inf. noun] : He gave vent to it. ثَعَبُ النَّامَاء : He made the water flow. ثَعَبُ : A kind of long serpent; a great serpent both male and female, but particularly male; serpent in general whether great or small or male or female. فَأَذَا هَيُّ ثَعَابُ مُبَيِّنٌ : Behold, it was a serpent clearly visible (7:108).

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

ثَقَفَ [aor. inf. noun] : He became skilled or skilful; he became quick or sharp; he was or became intelligent or sagacious. ثَقَفَ الْحَدِيثُ : I understood the tradition quickly. ثَقَفَ : (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 they shall carry their burdens or burdens of sins or sins (29:14).
formidable (applied to an ideal thing).

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

: A weighty or momentous saying.

(1) Applied to a man of means, stupid; (2) suffering from a violent disease; (3) unwelcome. (1) Go forth light and heavy; (2) prompt and sluggishly; (3) riding and walking; (4) lightly armed and heavily armed; (5) strong and weak etc. (9:41).

: Heavily burdened or overburdened; weighed down or oppressed. is a woman whose pregnancy has become apparent.

: 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 back the earth into a grave; he poured forth pieces of money after diggin 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).
Three nights successively (or full) (19:11). That God is one of three (5:74). We made Moses a promise of thirty nights (7:143). Three hundred years (18:26). Twenty: 30. We made Moses a promise of thirty nights (7:143).

Three hundred years (18:26). A third; a third part or portion: They are all equal partners in one third (4:13). Two thirds (4:177).

Then i.e., afterward or afterwards; a particle or conjunction denoting order and a delay: Then He returned to them with forgiveness (9:118). This particle is also used in the sense of (and), as in (and) God is witness to what they do (10:47).

The tree: The tree put forth its fruit or put forth its fruit yet unripe or began to put forth its fruit or bore fruit. It (a man's wealth) became abundant. The fruit of trees; several kinds of fruits; the fruit which a tree produces whether it is eaten or not eaten; property or wealth increased and multiplied; gold and silver; trees or shrubs (plural): A tree or shrub; a child or son; progeny or offspring; profit (plural: His power of procreating was cut off or his appetite for sexual intercourse. The increase of property. Whenever they are given a fruit therefrom (2:26). A tree full of fruit. Fruitful intellect (Opposed to barren intellect).

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

He took the eighth of their goods
or property. [aor. يتَبَّنَّ] : 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. [aor. يتَبَّنَّ] : It was or became precious, costly. : 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 المَتَابِينَ). : High-priced; very valuable or precious. : An eighth; an eighth part or portion. : Eighty. : Flog them eighty stripes. : Eighth. : And eighth is their dog. : Eighty mates. : Provided thou serve me eight years. : Eight mates. : He folded the thing or doubled it; he bent it; he turned one part of it upon another.

[inf. noun] : He folded the thing or doubled it; he bent it; he turned one part of it upon another. : Turning his side. : He turned over the ground twice for sowing or cultivating. : 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. : He praised him; he spoke ill of him. : Praise and dispraise; eulogy and condemnation. : He excepted it or excluded it. He said i.e. if God wills it. : Doubling or folding or turning. It also means second. : Second of the two. : When they were both in the cave. (9:40). : All mean two or the double of 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).  or is plural of متاني 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.  كتاب: A Book consistent by repeating its injunctions (39:24).

[ar. inf. noun طيبى يُозвращ: He returned from disobedience to obedience to God): He returned to a state of vigilance or health or soundness.  طيبى المريض: He became convalescent.  طيبى الناس: His reason returned to him.  طيبى أملاء: The people collected themselves and came.  طيبى الماء: The water collected in the pond.  طيبى الحوض: The pond became full or nearly full.  طيبى المال: The property became abundant and collected.  طيبى الرش: The dust rose and diffused itself and became abundant.  طيبى الرجل: His health returned to him.  طيبى الراضى: He requited, recompensed, compensated or rewarded him.  طيبى ملابس: He sewed the garment second time.  طيبى: The caller repeated his call by making a sign with a garment.  طيبى: He requited, compensated, recompensed him and rewarded him.  طيبىهم فتحا قريبًا: He (God) rewarded them with a victory that was near (48:19).  هل طيبى الكفائر: Have the disbelievers been rewarded or recompensed for what they had been doing (83:37).  طيبى: 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).  مكافئة من: A reward from Allah (3:196).  مكافئة من عبد الله: 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 

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

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

ج

Jīm

Numerical Value = 3
[aor. جَفَّا inf. noun جَفَّاء جَفَّاء and جَفَّاءُ جَفَّاءُ: He (a bull) lowed. : lowing of a cow. جَفَّاءْ إِلَى اللَّهِ: 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. جَفَّاءٌ: The herbage of the land grew tall. إذا هُمْ يَجْعَلُونَ: Behold, They cry for succour (23:65).

: He cut it, cut it off. جَفَّة: He overcame the people. جَفَّة: 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. جَفَّة: A well-known garment (or coat). الفَوَّة في غيبَة: he cut it, cut it off. : He set a bone in order after it had broken. : I put the affairs of the orphan in a proper state. جَفَّة: He compelled him to do the thing against his will. جَفَّة: He behaved proudly or insolently; he obtained wealth or property. جَفَّة: Pride; power; dignity. جَفَّة: 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 جَفَّة and جَفَّاء). قَلْبٌ جَفَّاء: Heart that receives not admonition. إنَّ فِي هَذَا قُوَّة مَجَارِينِ: That thou mayest be a tyrant in the land (28:20). أنَّهَا جَبَّارًا: There are in it a powerful and haughty people (5:23). جَبَّارٌ: 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. جَبَّارٌ: The Mighty, the Supreme, the Great (59:24). جَبِرُ: A king; a slave or servant; a courageous or
young man. جَبْرُل يَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَ~

is a compound word made up of جَبْرُل جَبْرُل which in Hebrew means a man or a mighty man or a hero, إِلَّٰهٍ إِلَّٰهٍ means God. This word جَبْرُل جَبْرُل occurs in several combinations as in إِلَّٰهٍ إِلَّٰهٍ and إِسْمَاعِیلٰ إِسْمَاعِیلٰ and إِبْکَر إِبْکَرُ and إِبْکَر إِبْکَرُ. In Arabic the word means mending a broken thing; giving a poor man so liberally as to make him well of; a brave man. جَبْرُل also signifies " a servant”. إِلَّٰهٍ، in addition to the above mentioned derivation, may have been derived from the word الله الله (God) or from the root آل آل، the active participle from which is إِلَّٰهٍ إِلَّٰهٍ meaning, Controller or Ruler. So جَبْرُل جَبْرُل 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.

[...}

جَبْرُل : God created him. جَبْرُل عَلَى كَذَا : God created him and adopted him to it. جَبْرُل الْقَلَبِ عَلَى حِبَّ مَنْ أَخْسَسَ إِلَيْهَا : Hearts have been created with a disposition to the love of him who does good to them. جَبْرُل عَلَى الْأَمْرِ : He compelled him to do the thing against his will. جَبْرُل : He became like a mountain in bigness, thickness or roughness. جَبْرُل : Big, thick, coarse or rough thing. فَرَأَة جَبْرُل : A big, thick or coarse woman. جَبْرُل (جَبْرُل جَبْرُل) : 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 (جَبْرُل : 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. جَبْرُل إِبْنَة الْأَجَلِّ : Means the serpent. جَبْرُل : Nature; property; natural disposition; original constitution; a nation or people; a great company of men; a generation; the created beings. جَبْرُل : A great company of men or a company of men; a nation; a people; a generation. جَبْرُل جَبْرُل and جَبْرُل جَبْرُل are synonymous terms. لَقَدْ أَصَلَّ مِنكُمْ جَبْرًا كَبِيرًا : And certainly he led astray numerous people from among you (36:63). والْجَبْرُلَ الْأَوَّلِينَ (26:185) : And the former generations (26:185).
and [aor. يَخُذُ inf. noun جَبَّةٌ] : He became cowardly. 
Cowardice. 
A coward. 
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. 
And threw him on the forehead (37:104).

[plural جَبَّةَاتٍ] : The forehead or the part of the face which is the place of prostration or the even part which is between the eyebrows and the place where the hair grows in the forepart of the head; the moon; the tenth mansion of the moon. 
The chief of a people as جَبَّةٌ. Generous and manly and noble persons of a people, or company of men. 
I experienced from him abjectness or ignominy; a state of annoyance or molestation; a collected number of men or horses. 
Their foreheads and their sides shall be branded (9:35).

[aor. يَخُذُ inf. noun جَبَّةٌ and جِبَّةٌ and جِبَّةٌ : He collected the Kharaj. 
and جَبَّةٌ الخَرَاجِ [جَبَّةً] : He chose it; he appropriated a thing purely to himself, exclusively of any partner. 
إِجْبَةٌ لِئَلْفِسَهُ : He chose it for himself. 
إِجْبَةٌ : He invented it; he forged it; he extemporized it. 
إِجْبَةٌ : To which are collected or brought the fruits of every thing (28:58). 
Then his Lord chose him (20:123). 
And they say, wherefore dost thou not forge it; wherefore hast thou not sought it or demanded of it of God (7:204). 
A large watering trough in which water is collected for camels; a water-reservoir; a company of men (34:14).

[aor. يَخُذُ inf. noun جَبَّةٌ and جِبَّةٌ : He pulled it up or out; he cut it or cut it off; he uprooted it or eradicated it. 
The
Uprooted from above the earth (14:27).

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

A company or congregated body of men. : One sitting upon his knees; standing upon the extremities of his toes; simply sitting; putting his knees upon the ground and raising his buttocks (plural جَالَمٌ or جَالَّمٌ): Thou will see every people sitting upon their knees in a upright posture, not at ease. And We will leave the wrong-doers on their knees (19:73).

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

The fire burning or blazing or flaming vehemently or having many live coals and flaming much; any great fire in a pit, a vehemently hot place. One of the names of Hell or the Fire of Hell. And cast him into the Fire (37:98). Fire of great heat.

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

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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. جدل: Vehement altercation or disputation or litigation; and ability or power to practise it.

جادل: A streamlet; a rivulet. جداول: A column and a table of a book.

جادلون في الله: Vehement altercation or disputation or litigation; and ability or power to practise it.

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

جادلون في الله: Yet they dispute concerning Allah (13:14).

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

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

جلد [aor. جلد inf. noun جلَّد ]: 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.

جلد: 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.

جعلهم جلَّدًا: He broke them into pieces (21:59).

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

جلد: A thing cut off.

جلد [aor. جلد inf. noun جلَّد ]: He kept back the beast from eating fodder. جلُد [plural جلَّد]: The trunk of a palm-tree; the trunk of a tree when the head is gone; the beam of a roof.

جلد الأنسان: Body of the man excluding his head, his two hands and feet; every thing which has no foundation or permanence.

جلد بك جلد النخل: Shake towards thee the trunk of the palm-tree.

جلد: I shall crucify you on the trunks of palm-trees (20:72).

جلد [aor. جلد inf. noun جلَّد ]: He stood firmly upon a thing. جلَّد also means, he sat upon his knees. جلَّد: 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.

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

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

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

He cut it; he cut it utterly. The time exterminated or destroyed him. The land became without herbage. He slew him. He ate quickly and much. He ate every
thing and did not leave anything on the table.

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.

We drive the water to the dry land (32:28).

[ar. inf. noun جَرَّعَ: He sawllowed the water.]

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.

A gulp or as much as is swallowed at once of water; a sup or sip as also and or : A single act of swallowing water and is what one swallows or a mouthful which one swallows or a small drought.

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

[ar. inf. noun جَرَفَ: He took away, carried away or removed the whole or greater part of the thing.]

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

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

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

[ar. inf. noun جَرُّمَ: He cut the thing or cut it off.]

He sheared or cut off the hair of the she-camel. He cut off the fruit of the palm-tree. I led him into sin. 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). جرَمُ: He committed a sin, a crime, a fault, an offence or an act of disobedience. جرَمَ: He committed against them a crime for which he should be punished. The Holy Qur'an says: "مَن يَأْتِيُ اللَّهَ مُشرِكًا: إن الْأَخَرَى لَعَلَّكُمْ لَعَلَّهُمْ لَعْلَمُونَ" (6:125). حِمْلَةٌ: He committed against them a crime for which he should be punished.

وَجَعَلْتُ فِي كُلٍّ: The Holy Qur'an says: "مَن يَأْتِيُ اللَّهَ مُشرِكًا: إن الْأَخَرَى لَعَلَّكُمْ لَعَلَّهُمْ لَعْلَمُونَ" (6:125). حِمْلَةٌ: If I have forged a lie, on me is my guilt (11:36). جرَمُ: His sin became great or his body became great. جرَمُ: Also means, he completed the thing.

A sin, a crime, a fault, an offence or an act of disobedience (syn. جرَمْ or جرَمْ): transgression. عَلَمَ: The body. عَلَمَ: Heavenly bodies. عَلَمَ: Originally it was equally to لائحة and لائحة meaning, there is no avoiding it or it is absolutely necessary, then by reason of frequency of use it began to be used in the sense of oath, i.e.富豪: Verily or truly.富豪: Verily, I will do this.富豪: Verily, for them is Fire (16:63).富豪: A sinner; a criminal; a guilty person; a committer of an offence, fault guilt or an act of disobedience.富豪: Who will come to his Lord as a guilty person or a sinner (20:75)?富豪: We have made in every town the guilty ones its leaders (6:124).

[Note: The text is in Arabic and English, and the explanations are in English.]

جرَى: The water flowed, ran quickly. جرَى: The horse ran. جرَى: The ship or boat floated or sailed or ran. جرَى: The sun pursued its course. جرَى: The thing happened. جرَى: He betook himself to such a thing; he aimed at it. And they sail on with them in a pleasant wind (10:23).富豪: He shed tears.富豪: Beneath it rivers flow (2:26).富豪: In it are two springs flowing (55:51).富豪: In it are flowing fountains (88:13).富豪: A continuous or permanent charity;富豪: a ship (plural جَوَارِقٌ) because of its running upon the sea; the sun;富豪: 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.

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And we carried you in the ship (69:12).

And those running easily or smoothly (51:4). And to Him belong the lofty ships reared aloft (55:25).

A flowing stream. Inf. noun of جرّ (جرّة) 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).

He is his surety. جرّ (جرّة) : Bold man.

He divided it into parts or portions; he made it to consist of parts or portions as also جرّة (جرّة) : He was satisfied with it. جرّ (جرّة) : A part or portion or division of a thing; a constituent part of a thing; a volume of a book. And they assign to Him a part of His servants (43:16).

He cut apart from his property a portion for him. جرّ (جرّة) : He was or became impatient; he manifested grief and agitation; he was or became affected with grief. جرّ (جرّة) and جرّ (جرّة) are inf. nouns from جرّ (جرّة) meaning grief or impatience.

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

He passed the valley to the other side. جرّ (جرّة) : It paid, gave or rendered as a satisfaction; it satisfied; sufficed; or contented. جرّ (جرّة) : I paid the debt. جرّ (جرّة) : I paid such a one his right or due. جرّ (جرّة) : He repaid, requited, compensated or recompensed him for such a thing. May God repay him good. جرّ (جرّة) : I punished him for his crime. And He rewarded them, recompensed them for their patience with a garden (76:13).
for another soul (2:49).

\[\text{And thus do We requite the guilty (7:41).}\]

\[\text{And thus do We recompense or reward those who do good (6:85).}\]

\[\text{We punish or requite none but the ungrateful (34:18).}\]

\[\text{This is the reward of those who do good (5:86).}\]

\[\text{This is the requital or punishment of the disbelievers (9:26).}\]

\[\text{Sufficient; one to be a compensation for; and to give a compensation for another.}\]

\[\text{This is a man sufficient for thee as a man.}\]

\[\text{And no son will avail, will give anything as a satisfaction for, his father (31:34).}\]

\[\text{The tax that is taken from the free non-Muslim subjects of a Muslim government whereby they ratify the compact that ensures them protection or because it is a compensation for the protection which is guaranteed to them, the non-Muslim subjects being free from military service; a land tax; a tax that is paid by the owner of land.}\]

\[\text{Until they give the tax in acknowledgement of superiority (9:29).}\]

\[\text{The blood stuck to him or it became dry.}\]

\[\text{The body with the limbs or whole person; it is also syn. with نِبْدنّ: The body without the head and arms and legs; blood or dry blood. Some say that جَسَدَا means a red golden calf. وَمَا حَاجَّلَهُم: Possessing body. جَسَدَا لَنْ يَأْكُلُوا الْطَابِعَ: And we have not given them bodies not eating food (21:9).}\]

\[\text{And We placed upon his throne a mere body (38:35).}\]

\[\text{He felt it with his hand for the purpose of testing it that he might form a judgement of it.}\]

\[\text{He searched or sought for or after news; he searched or spied into, investigated, scrutinized or examined news. تَجَسَّسَ فَلاَنَا وَمِنْ فَلاَن: He sought for information respecting such a one. وَلَا تَجَسَّسِوا: And do not inquire about}\]
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.

[SECONDARY_LANGUAGE] [aor. inf. noun] : He or it was or became great or large, big or bulky or large in body; he or it became corpulent or corporeal as also : He embarked upon the main part of the affair.

The body with the limbs or members, (syn. جسم) or signifies the whole body and limbs of a man; a thing having length and breadth and thickness (plural جسُم). جسم : Great; large; big; bulky; corpulent or big-bodied. Its plural is جسم which signifies great affairs and intelligent men.

زادة بسطة : ج_RIGHT_سُم : Great affairs. 

He (God) has given him increase in knowledge and physique (2:248).

: And their persons or bodies or physiques please thee (63:5).

[SECONDARY_LANGUAGE] [aor. inf. noun] : (1) He created. : 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. : He (God) has made for you of your ownselves wives (16:73); (3) He made or prepared. : 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. : And He has made me a Prophet (19:31); (5) He made a thing to be in a particular state or condition. : We made their upper part to be their lower part (15:75); (6) He made a thing to be in an altered condition. : And they pronounced the Holy Qur'an to be lies; (15:92);
And they have called the angels who are the servants of God females; He held or believed to be. They hold or believe God to have daughters; He thought. He thought Basra to be Baghdad. We have made it known etc. as an Arabic Qur'an; He exalted or ennobled. And We have exalted you as a nation conforming to the best mean; He began. He began to write; He made or gave. And We gave them good name. And I will make those who follow thee; (16) To regard, consider. Does he regard or consider all the gods to be one God.

َجَعَلْ (act. part.); maker or making. And I will make those who follow thee.

And We have placed or put into the hearts of those who followed him pity and compassion; And We have exalted you as a nation conforming to the best mean; And We have exalted you over others.

And We have placed or put into the hearts of those who followed him pity and compassion.

And We have exalted you as a nation conforming to the best mean.

And We have placed or put into the hearts of those who followed him pity and compassion.

And We have exalted you over others.

And We have exalted you over others.

And We have exalted you over others.

And We have exalted you over others.

And We have exalted you over others.
down; i.e. he was slain.

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

[ar. يَجْحِفُ inf. noun and جَهَافَةٌ] and جَهَافِي غَيْبُهَا جَهَافًا مِّنَ الْفَرَاشِ: 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.

[ar. يَجْحِفُ and جَهَافُ] : 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.

They did not keep or cleave to their places.

The cloth became or was course, thick or rough.

Greatness of estimation or rank or dignity and جَلَالةٌ: Supreme greatness thereof i.e. supreme greatness; majesty, might, independence.

A great people, of eminence, nobility or dignity.

He drove or brought, conveyed or transported a thing from one place to another.

He threatened him with evil.
committed a crime against him; or an offence for which he should be punished. (plural جلابٌ : 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. 

يدُنيين عَلَيهِم مِن جَلَابٍ : That they let down upon them their over-garments (33:60).

[ar. inf. noun جلدِ : He hit or hurt his skin. He struck him with a whip; he flogged him with a whip or whips. جلَدتُ : The serpent bit. جلدُ جارِيَّة : He lay with his female slave. جلدُ على الأرض : He threw him down upon the ground. جلدَهُ بِالأَرض : He compelled him against his will to do the thing. جلدٌ or جلَدِ : A whip; scourge; stripe. (plural جلَدٌ) : He inflicted upon him the flogging ordained by the Law. فَاجْلِدُوهُمْ ثَمانِينَ جَلَدٍ : Flog them with eighty stripes (24:5). جلدُ : 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. كلما نصَبَت عَلَوْدهُم : As often as their skins are burned (4:57). جلدِ also means, one volume of a book; price; binding of a book.

[ar. inf. noun جلِتَ and منفصل : He sat. جلِتَ differs from قَعدَ , the former signifying, he sat up; or sat after sleeping or prostration, and the latter he sat down; or sat after standing. جلِتَ is a change of place from low to high and قَعدَ is a change of place from high to low. منفصل (plural منفَالِس) : A sitting place; the people of a منفصل i.e. an assembly or a company of men sitting together; an oration or a discourse or an exhortation. إذا قَبَل لَكَمْ نفَسَحُوا في المَنفَالِس فأَفَسَحُوا : When it is said to you, make room in assemblies, make room (58:12).

[ar. inf. noun خَالِهَا : It (the information or thing or an affair or a case) was or became clear or displayed or disclosed. خَلَأَ عن بَلَدِهِ : The thing became high. خَلاَ الشَّيْئَة : 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.

[ar. \textit{yīḥūm}] : 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.

[ar. \textit{yāmūd}] : The woman went to her family without the permission of her husband.

[ar. \textit{yāmu\textsuperscript{a}}] : The water was or became much.

[ar. \textit{yāmu\textsuperscript{a}}] also signifies people of the lowest, basest or meanest sort.

[ar. \textit{yāmūd}] : The water congealed, froze, became solid, became dry.

[ar. \textit{yāmūd}] : 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.

- **جمع** 
  - **جمع**: He shed few tears.
  - **جمع**: He was or became niggardly; he possessed little good.
  - **جمع**: (Applied to water) freezing; in a state of congelation; congealed; lifeless or dead; incapable of growth; stupid; dry; **جمع** (feminine of **جمع**): Lifeless or dead; incapable of growth; dry; stagnant; **جمع** (feminine of **جمع**): Thou thinkest to be dry or lifeless or stagnant or incapable of growth etc; stationary or fixed (27:89).

- **جمَع** [aor. **جمع** inf. noun **جمع**]: He collected, gathered, assembled, contracted a thing; he composed or settled a thing.
  - **جمَع أمَّة**: He composed or settled or decided his affair.
  - **جمَع الله سَمَّى**: May God compose his difference.
  - **جمَع** also means, it compromised, comprehended or contained.
  - **جمَع بهِمَا**: He brought them (the two) together.
  - **جمَع عليه شُيَابًا**: He put on his clothes.
  - **مَاجَمَعَتْ أمَّةُ إِنِّي لأَنزِلُ**: I have never gone into a woman.
  - **جمَع**: He collects, gathers, hoards, amasses money or wealth and counts it (104:3).
  - **إنَّ النَّاسُ فَدَجَمَعُوهُا لَكُمْ**: People have assembled for you (3:174).
  - **جمَع كِبَيْدةً فَمُتَّى**: He settled his plan and came (20:61).
  - **فَجَمَعَ السَّحْرَةُ**: So the magicians were brought together (26:39).
  - **وَجَمَعَ النَّمْسَةَ وَالْقَمْرَ**: The sun and the moon are brought together (75:10).
  - **أَجَمَعَتْ الأَمْرَ فَأَنْعَلُوا الْأَمْرَ**: I put the things together.
  - **فَأَجَمَعُوا أَمْرًا وَشَكَّرُوا كَمْ**: I determined, resolved or decided upon the affair; I determined or settled the opinions.
  - **فَأَجَمَعُوا أَمْرًا وَشَكَّرُوا كَمْ**: So determine, resolve or decide upon your affair and prepare for it and call your partners or determine ye with your companions upon your affair, or determine ye upon your affair and the affair of your companions (10:72).
  - **أَجَمَعَ**: And they resolved to put him into the bottom of a deep well (12:16).
  - **أَجَمَعَ**: It became collected, brought together, mustered or drawn together; it was or became composed, arranged or settled.
  - **أَجَمَعَ**: He was or became in company with him; came together with him, he met him in an affair.
  - **لَبِنَ أَجَمَعَتْ الْجِنَّ وَالْأَنْسُ**: If the jinn and the men gather together (17:89).
  - **أَجَمَعَتْ**: Will you gather together (26:40)?
  - **أَجَمَعَ**: Coming together; collecting or gathering; a collection; a number together; an
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. **جمعًا** (18:100): We shall gather them all together. **كُلُّهُمْ جَمْعًا** (الجُمُعَانَ) (28:79): And greater in assemblage (party, company, assembly). **جَمَّعَانَاء** (الجُمُعَانَاء) (3:156): The day when the two parties or armies met.

**جَمَعَةً** (plural of **جمع**). **جَمَعَةً** (54:46): Soon shall the hosts be routed. **فَعَلَنَا جَمْعَةً وَقَرآنَّهُ** (75:18): The Day of Resurrection; an important day when a certain people assemble at a certain place to decide a momentous matter. **جَمْعَةً** (42:8): Give warning of the Day of Gathering.

**جَمَعَةً** and **مَجْمَوعًا** and **مَجْمُوعٌ** are synonymous, meaning an assembly of a party, group or company of men; **مَجْمَوعٌ** also means a place of meeting; an assembly room; the whole of anything. **جَمْعَةً** (11:104): In a state of collection or union; being together; met together. **قَوْمًا** (54:45): Collected; assembled; drawn or brought together from several places.

**كُلُّهُمْ جَمْعًا** (الجُمُعَانَاء) (18:61): Until I reach the junction of the two seas.

**جَمْعًا** (الجُمُعَانَاء) (18:61): A people met together. **فَرَأَوْا جَمْعًا عَلَى الْجَمْعَانَاء** (18:61): A man of right, not unsettled or disordered judgement. **جَمَعَ الْأَمْرَ جَمْعًا** (24:63): He decided upon the affair or made it firmly settled after it had been unsettled. **مَجْمَوعًا** (54:45): Or do they say that we are a victorious host allied together to help each other.

**مَجَّمُوعٌ** (الجُمُعَانَاء) (11:104): That is a day when people will be collected or brought together.

**جَمْعًا** (الجُمُعَانَاء) (11:104): Collecting; that collects. **جَمَّعَانَاء** (الجُمُعَانَاء) (11:104): The mosque where people congregate for Friday Prayers. **مَجَّمُوعٌ جَمَّعَانَاء** (الجُمُعَانَاء) (11:104): A town of large population. **أَمْرُ جَمَّعَانَاء** (الجُمُعَانَاء) (11:104): An affair which brings people together; a momentous affair for the consideration of which people collect i.e. it brings them together. **فَإِذَا كَانُوا مَعَهُ عَلَى أَمْرٍ جَمَّعَانَاء** (24:63): If so when they are with him on an important matter which has brought them together also means the belly. **إِذَا كَانُوا مَعَهُ عَلَى أَمْرٍ جَمَّعَانَاء** (24:63): The Holy Prophet is reported to have said.

**أَرْيَيْنِي جَوَابَانَ الْكُلُّمِ** (الجُمُعَانَاء) (24:63): 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.

آلام َّالله َجمعةً: May God make permanent the state of union subsisting between you two.

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

صلاة الجمعة: The Prayer of Friday.

إذا نُودى للصلاة من يوم الجمعة: When the call is made for Prayer of Friday (62:10).

جمعة عليمكما: He combined with him and aided him to do such a thing.

جمعة امرأة: He lay with his wife (inf. noun جمعة and جملة).

جملة: [aor. يجمعُ inf. noun جمل] or جمل [جمع] جمل (جمع جمل) : He gathered, collected.

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

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

جمال: 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.

جملة: [aor. يجمعُ inf. noun جمل] : He was or became beautiful or comely in person, mind, actions, behaviour or moral character.

جمال: A he-camel; a camel; the male of جملة; the mate of the جملة. A certain fish of the sea. جمال also signifies a woman's husband; also palm-trees.

جمال: Until a camel goes through the eye of a needle (7:41).

جمال: As if they were camels of dun colour (77:34).

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

جمال: And for you there is beauty in them.

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

جمال: God is beautiful in His actions, so He likes a beautiful character or actions. (feminine): Complete or perfect in body.

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

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

جمال: A large sum of money. جملة: On the whole; to sum up. جملة also means a proposition; a clause; a phrase; sometimes a sentence.
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: They have made their oaths a shield (63:3); (singular and plural of جَنَّةٌ جَنَّةً) (plural جَنَّةٌ جَنَّةً and جَنَّةٌ جَنَّةً and جَنَّةٌ جَنَّةً dual): A garden; a walled garden; any garden (سَبَاطٍ) having trees by which the ground is concealed; a garden whose trees overshadow by the luxuriousness and denseness of their branches. 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). Gardens of Eternity. And delightful dwelling-places in Gardens of Eternity (9:72); Gardens of Paradise. Will have Gardens of Paradise for an abode (18:108); In the Gardens of Bliss (10:10). Gardens of Eternal Abode. And for them are Gardens of Eternal Abode (32:20).

[146] aor. جَنَبَ جَنَبٌ inf. noun جَنَبَ جَنَبٌ جَنَبٌ : He broke his side or he hit or hurt his side; he led him by his side namely a horse; he put him away or sent him away; or he removed far away, alienated or estranged him or it. جَنَبَ جَنَبٌ جَنَبٌ جَنَبٌ : He removed or put away from him the thing. جَنَبَ جَنَبٌ جَنَبٌ جَنَبٌ : Thou keep me and my posterity away from worshipping the idols (14:36). also means, he yearned towards or desired him or it. جَنَبُ الْرَّيْحَٰنَ : The wind was southerly. جَنَبَ جَنَبَ جَنَبَ جَنَبَ : He had a vehement desire to see; he inclined towards him; he became.
disquieted. (aor. جْبَتْ) : He, a camel, limped by reason of pain in his side. and جْبَتْ and جْبَتْ and جْبَتْ : He became affected by ذَاتُ الجْبَتْ (aor. يُجْبَتْ) i.e. pleurisy. (aor. جْبَتْ inf. noun جْبَة) : The man became polluted. جْبَتْ is an epithet from جْبًة meaning polluted i.e. having had to take bath after sexual intercourse. : If you are in a state of pollution or uncleanliness, so purify yourself by bathing (5:7). جْبًة or جْبَة. جْبَتْ : 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. جْبًة : He walked by his side or he was or became distant from him. : But the righteous shall be kept away from it (92:13). : But the reprobate will keep away or turn aside from it (87:12). : If you keep away from more grievous sins (4:32). جْبَتْ : 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. جْبًة : The neighbour who is a stranger or who is not related (4:37). جْبَتْ also means under obligation of performing total ablution. It is used as singular and plural and masculine and feminine. : So she observed him from afar (28:12). (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. : I sat by the side of such a one (جْبًة فَلَان). : He gave him the side, meaning he was submissive to him; (2) الصَّاحِبُ بِالجْبَتْ : 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. الصَّاحِبُ بِالجْبَتْ also means, (4) the husband or the wife. جْبَتْ : Pleurisy. جْبَتْ 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 قَلِيلُ فِي جْبَتْ مَوْدَعُكْ : 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:

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. جانب: Side; direction; the neighbourhood of a people; a region or tract of a people or country. 

He perceived fire in the direction of the mount (28:30). أُعْرِضَ وَنُنَزَّلُ: He turns away and goes aside (17:84) 

Do you feel secure that He will not bring you low on a tract of land (17:69). 

A man gentle and easy to deal with. جانب: The bank of a river and any bank or steep acclivity; a limit, bound or boundary. جانب: Beside, aside or apart. جانب من: A portion or large portion of property. جانب: A man's honour or reputation which should be preserved inviolate; avoided and despised. جانب كذا: i.e. leave it alone. جانب: South.

[...] [inf. noun: He or it inclined or leaned towards it. And if they incline towards peace, incline thou to it (8:62). The word also means, he (a man) set about a thing to do it with his hands, his breast leaning over it. 

He rested himself upon his elbows having set them upon the ground. جانب: It approached. جانب الليل: The night approached. جانب الطائر: The bird contracted its wings to descend and approached like one falling and repairing to a place of refuge. جانب الطائر: He hurt the wings of the bird. جانب: Wing; hand, upper arm or arm from the shoulder to the elbow; armpit; a part or portion of a thing; the side (جانب); edge, wing of an army; ability; refuge; protection; power; inclination; assistant. And lower to
them the wings of humility (17:25). Plural is ꙩ.q»ßôvøèº. Possessors of wings (35:2). ꙩ.q»ßôvøèº: I am under the protection of such a one. ꙩ.q»ßôvøèº: His wings are clipped i.e. he lacks power, strength or ability; he is impotent. ꙩ.q»ßôvøèº: They left their homes or country or accustomed places. ꙩ.q»ßôvøèº: We are upon the wings of travel; we are about to travel. ꙩ.q»ßôvøèº: 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. ꙩ.q»ßôvøèº: There shall be no sin (or blame) upon you (2:237).

[voor. inf. noun [Jøwøð] [Jøwøð] i.e. armies, military forces; etc. Jøwøð (plural Jøwøð) an army; a military force; a legion; a body of troops or soldiers; auxiliaries; any species of creatures; Sure, they are a host who will be drowned (44:25). And for Allah are the hosts of the heavens and the earth (48:8). Jøwøð = a city, a province or district; military capital. Jøwøð (plural): Military capitals of Syria.

[voor. inf. noun [Jøwøð] and [Jøwøð] [Jøwøð] i.e. armies, military forces; etc. Jøwøð: He deviated from the right path. Jøwøð: He acted wrongfully in his will. Jøwøð: He acted wrongfully or unjustly; he deviated from the right way or course; he inclined to sin; he kept away from rightful things. Jøwøð: He inclined on one side in a proud manner; Jøwøð: He intentionally inclined to a thing; Jøwøð: He kept away from his family on account of hatred; Jøwøð: He inclined to a sin or affected an inclining. Jøwøð: Inclining to sin etc; deviating from the right way or course; acting wrongfully or unjustly; keeping away from a good thing. Jøwøð: also means depression in one of the two sides of the chest with evenness of the other side. Jøwøð: 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). Jøwøð: Without being deliberately inclined towards sin (5:4).
[aor. inf. noun جَهَدَّى] يَجِهَّدُ : He gathered, plucked or took the fruit from the tree; he plucked it while it was fresh. جَهَدَّى الْمُرْضَى : He collected gold from the mine. جَهَدَّى الْعَلَّامَى : He acquired eminence or nobility. جَهَدَّى عَلَيْهِ : He committed a sin against him. جَهَدَّى شَرًّا : He did a bad thing. جَهَدَّى غُلَيْبٍ رَٰيْبًا جَبِيحًا : Whatever is gathered or plucked from the tree; whatever is plucked or gathered while fresh; fruit just gathered or plucked; جَهَدَّى جَبِيحَى 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. جَهَدَّى وَجَهَدَّى : It will cause fresh ripe dates to fall upon thee (19:26). جَهَدَّى دَان : And the ripe fruit of the two Gardens within easy reach (55:55).

[الْحَجَّاَجُ] يَجِهَّدُ : 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. جَهَدَّى المَرْضَى : The disease afflicted or weakened or fatigued him. جَهَدَّى الْرَجُلَ : He examined the man. جَهَدَّى الدِّينَ أو آخِجَهَدَ : He fatigued or wearied the animal; he burdened the beast beyond his power. جَهَدَّى الْمِنْسَى : He churned the milk so as to extract its whole butter. جَهَدَّى الطَّعْمَ : He very eagerly desired the food; or he ate much of the food and left nothing of it. جَهَدَّى هَا : He lay with her or compressed her. أَجِهَّدُ الْمَالَ : He dispersed his property and wasted it. جَهَدَّى أَجِهَّدُ الْأَقَلَّ : The truth became manifest. جَهَدَّى : He was careful in the matter. جَهَدَّى : 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). جَهَدَّى : He fought with the enemy or he encountered the enemy, imposing upon himself distress or exerting his utmost power or ability to repel him. (مَجَاهِدَة) جَهَادَ : (inf. noun جَهَادَ)
He fought in the way of God i.e. in the cause of religion. Possessing all the meanings which the word 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). Power; ability or utmost power or ability; or effort or energy; difficulty; a disease that affects affliction; distress; trouble; labour; toil; exertion; endeavour etc. small provision upon which a man possessing little property can live with difficulty. They swore by God with their most energetic and strongest oaths (5:54). And who find nothing to give but their toil i.e. the earnings of their toil (9:79). A state of extreme difficulty or trouble. He did his utmost. (plural مَجَاهِدُونَ, active Participle from مَجَاهِدُ, He who strives hard or does his utmost. فَطَلَّ اللَّهُ الْمَجَاهِدِينَ : Allah has exalted those who strive hard (4:96).

[inf. noun يَجُهُ and يَجُهْرُ and جَهَّرَ and جَهَّرْ : 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. جَهَّرَ : He announced openly the affair. جَهَّرَ : He uttered the speech openly, publicly and with a loud voice. جَهَّرَ : He raised the voice so as to be heard clearly. جَهَّرَ : 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. جَهَّرَ : He saw the man without a veil intervening; he regarded him with respect or considered him great. جَهَّرَ : He thought the people to be many when he saw them. جَهَّرَ : He made known the acts of sin by talking loudly of them. لَيْتِ اللَّهُ مِنْ الْجَهَّرِ بِالْسَّوَاءَ : Allah
does not like the uttering of unseemly speech in public (4:149).

أَتَّبِعَتْ لَهُمَّ نُكْرِهٌ نَّزِى اللَّهُ نُكْرِهٌ : And utter not thy prayer aloud (17:111).

جَهَرَةٌ : Plain, manifest, apparent, open or public; conspicuous; loudly. رَأَى جَهَارًا : He saw him clearly or with his eyes, without anything intervening.

لاَ نُؤُمِّنُ لَكُمْ أَنْ تَرْأَى اللَّهُ جَهَرًا : 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).

أَعْلَمُ سَوْرَكُمْ وَجَهَرَكَمْ : He (God) knows your inside and outside (6:4).

أَعْلَمُ الْجَهَرَ وَمَا يَخْفَى : He (God) knows what is manifest and what is hidden (87:8).

لَقَيَّةَ جَهَارًا : He met him in the daytime, openly or publicly. أَتَّبِعْنَاهُمْ جَهَارًا : And I called to them aloud (71:9).

جَهَّلٌ [inf. noun جَهَّلَ : He fitted him out, equipped him with what he needed. جَهَّلَ الْعُوْزَسُ : He gave the bride with her requisites. جَهَّلَ الْمَبَتُّ : He prepared for the dead body what was necessary for it. جَهَّلَ : The requisites, equipments, provisions or other requisites for a traveller; household goods or furniture and utensils; excellent goods that are conveyed as merchandise. فَلَا يَجِهَّلُوهُمْ بَعِيرُهُمْ : When he had provided them with their provision (12:71).

جَهَّللَّ [aor. inf. noun جَهَّلَ and جَهَّلَ and جَهَّلَ : He was ignorant, he was ignorant of it; he did not know it. مَلَكَتُ جَهَّلٍ لَّا يَجِهَّلُونَ : The like of me will not be ignorant of the like of thee. جَهَّلَ عَلَيْهِ : 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:

อา لله لابيدها واحده علينا فتجهل فوق جهل الجاهليين

Beware! Nobody should show ignorance against us; or we shall show greater ignorance in reply i.e. we will severely punish such ignorance. جَهَّل فلَان رأَيَّةً : He was ignorant, silly or foolish in his opinion or judgement. جَهَّلَ الْحَقَّ : He neglected or ignored the truth. تَجِهَّلَ : He pretended ignorance. جَهَّلٌ : Ignorance; foolishness; wrong
conduct. \( \text{جهل} \) in the sense of ignorance is of two kinds i.e. (1) the non-existence of knowledge of that which should be known; (2) a decisive belief not agreeable with the fact or reality. According to Imam Raghib it is of three kinds: (1) The mind's voidness of knowledge which is the primary meaning and (2) the believing of a thing to be different from what it is and (3) the doing of a thing in a manner different from that in which it ought to be done. 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). 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 \( \text{جهنم} \) and \( \text{جهنم} \) which means, he became frowning, contracted or ugly in face, being something additional the sense being that 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 جَهْن which means the stern or course of face or may have been the result of the combination of جَهْن and جَهْن. فَحْسَةُ جَهْنَمُ: So Hell shall be sufficient for him (2:207).

جَرَب [aor. inf. noun يَجْرَب] جَرَاب: He made a hole in it; perforated or pierced or bored it; he cut it. جَرَاب العَرْج: He made a hole in the rock; And Thamud who made holes in the rock; excavated the rocks; cut the rocks and made their dwellings in the valley (89:10). جَرَبُ اللَّوْبَ: He cut the cloth or cut it out.

جَرَبُ الأَلْلَاذَة: He traversed the towns or crossed or cut through them by journeying. أَجَابَ: He answered him, replied to his question. أَجَابَ دُعَاعَهُ: He answered his prayer; he accepted his prayer (inf.noun أَجَايَابُ دُعَاعُ الدَا ع). أَجَابَ ذَخَرَةُ الدَا ع: I answer or accept the prayer of the one who calls Me (2:187).

جَيْبَة: So Hell shall be sufficient for him (2:207).

جَوِّدَ [aor. inf. noun يَجْوَد] جَوِّدَة: It was or became good, goodly or
excellent; he was or became excellent. 

he was liberal with his property. 

He gave up his ghost. 

His soul resigned itself or departed. 

The sky rained. 

The eye shed many tears. 

The horse became fleet and excellent in his running. 

He inclined to him or it. 

He vied with him and overcame him in liberality. 

Love affected him with longing desire and overcame him. 

(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 

a courser; a fleet or swift and excellent horse (plural 

He advanced like a swift horse. 

(plural excellent. 

When there were presented to him at eventide light-footed coursers (38:32).

[loop inf. noun ] : He declined or deviated from the right course. 

He pursued a wrong course; he deviated from the way. 

He acted unjustly towards him, against him. 

The herbage of the land grew tall. 

(1) He lived near him or in his neighbourhood; (2) He bound himself to him by a covenant to protect him. 

He confined himself in a place of worship for devotion and prayer (inf. noun 

He abode in his neighbourhood. 

He is under my protection; I am bound by a covenant to protect him. 

He abode in Mecca not necessarily for worship. 

Then they will not dwell therein as thy neighbours, save for a little while (33:61). 

He protected him; he granted him refuge or rescued him; he aided him; he delivered him from evil. 

Who protects and against Whom there is no protection 

And He will protect you from a painful punishment (46:32). 

He sought or asked to be protected; to be granted refuge or to be saved or
liberated.

[224x697] or

[388x701]: He sought the protection of such a one from such a one. (9:6) (plural جَارٍ): 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.

[162x669] (plural qōn): 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.

[432x669] qōn: Deviating from the right course; acting unjustly.

[345x629] qōn: Oppression; injustice.

[475x697]: 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.

[162x483]: 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.

[162x493]: They became mutual neighbours; they bound themselves by a covenant to protect one another.

[162x477]: Diverse tracts adjoining one another (13:5). an inf. noun used as an epithet جَانِرْ: Deviating from the right course; acting unjustly. طَوْيِقُ جَانِرٍ أُؤُنَّا: A road or way deviating from the right course. وَمِمْهَا جَانِرُ: And some of them deviate from the right course (16:10). جَانِرُ: Oppression; injustice. دُوْجُورُ: Wronged or unjustly treated by the judge.

[162x359]: He exceeded or transgressed the proper limit or bound; he was or became extravagant or exorbitant.

[162x295]: The judge executed the transaction.

[162x279]: And when We brought the Children of Israel across the sea (10:91).

[454x263]: He forgave him; he overlooked or connived at his sin.

[162x231]: O God forgive me.

[162x215]: He sought for or after a thing eagerly and with the utmost of his endeavour.
the streets and sought for what was in them, as a man seeks for news. The lion trod upon them; or came into the midst of them and did mischief among them. The lion. And they went through the midst of your houses (17:6).

[ar. inf. noun and ] : He was or became hungry or empty in the belly; cont. of : He longed to meet him or extremely desired to meet him. Hunger or emptiness of the belly. With something of fear and hunger (2:156).

That thou dost not thirst therein nor art exposed to the heat of the sun (20:119).

A hollow; an interior empty, vacant or void space; a vacancy; the inside or interior of a house; a low and wide tract of land and valley; the middle of a thing; the belly or abdomen of a man; the interior of the belly; the chest or thorax.

: The last third of the night.

Allah has not assigned to any man two hearts in his belly (33:5).

[ar. inf. noun and ] : He or it came; or was or became present; it came; it came to pass, happened, took place, befell or occurred; it resulted; it ensued.

: I came to Zaid.

: The rain came or descended.

: The order of the Sultan arrived.

: He did such a thing.

: Surely, you have done a most monstrous thing (19:90).

: I did a good thing.

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

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

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

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

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

: She gave birth to a child.

: He brought to pass, did, executed, performed or
effected, a thing; he said or uttered a thing. 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 جبوب] : 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 جبوبة). 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. يُحَمَرَ on جبوب] : 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 الحاء

ح

Ha

Numerical Value = 3
This thing was or became an object of love for me. Beloved, lovely charming or excellent is he or it. This thing was or became an object of love for me.

Beloved, lovely charming or excellent is he or it.

He or it made him or it an object of love to me; he made me to love him or it.

God has made faith beloved to you i.e. He has made you to love faith; He has endeared the faith to you (49:8).

The plant became full of grain.

He loved him.

He was fatigued or tired.

God has made faith beloved to you i.e. He has made you to love faith; He has endeared the faith to you (49:8).

The lover; the beloved; friend.

We are the sons of Allah and His loved ones (5:19).

Also means a small portion of a thing.

Heart's core; the heart's blood.

Also means a want; or an object of want.

Well-done Zaid.

Approved, lovely or charming is the thing.

This is dearer to me than that.

Joseph and his brothers are dearer to our father than we are (12:9).
beautiful or adorned it or embellished it and made it plain. ُحَبَّةٌ: 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. ُحَبَّةٌ: He was or became or he was made happy. ﴿فَهُمْ فِي رَوْضَةٍ يُبْهِرُونَ﴾: They shall be made happy (or honoured) in a garden (30:16). ُحَبَّةٌ: The wound became healed but left sears. ُحَبَّةٌ: He put ink into the inkstand. ُحَبَّةٌ: He was or became or he was made happy. ُحَبَّةٌ: They shall be made happy (or honoured) in a garden (30:16). ُحَبَّةٌ: A good and righteous learned man; a learned man of the Jews or Christians; a great religious leader or chief; happiness and ease (plural ﴿أَحْيَاءٌ﴾). ُحَبَّةٌ: Why do not the divines and those learned in the Law among them prohibit them (5:64). ُحَبَّةٌ also means: ink; a kind of variegated cloth; a mark or sign of the enjoyment of ease and plenty; colour; complexion. ُحَبَّةٌ: His colour or beauty and goodness of form departed; a mark or trace of beating; an equal; a like; a fellow.

حَبَّسَ [aor. inf. noun ﴿حَبَّسَ﴾] ﴿حَبَّسَ﴾: He detained, confined him; restricted him; shut him; imprisoned him; prevented or hindered or debarred him from. ُحَبَّسَ: He debarred him from getting the thing he wanted. ﴿حَبَّسَ﴾: A place of confinement; a prison, a jail. حَبَّسَ: What prevents it. ﴿حَبَّسَ﴾: Mā‘inḫīṣṣā: Why do not the divines and those learned in the Law among them prohibit them (5:64). You shall detain them both after Prayer (5:107). ﴿حَبَّسَ﴾: He bequeathed his property to be spent in the way of Allah.

حَبَطَ [aor. inf. noun ﴿حَبَطَ﴾] ُحَبَطَ: 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. ُحَبَطَ: His belly became swollen so that he died. ُحَبَطَ: His work became dull or void or of no account; it perished (5:6). ُحَبَطَ: His blood went unavenged. ُحَبَطَ: The water of the well went down so that it never came to its first place. ُحَبَطَ: He rendered his work null and void and of no account. ُحَبَطَ: So He rendered their works null and void (47:29).

حَبْكُ [aor. inf. noun ﴿حَبْكُ﴾] ُحَبْكُ: He tied it and made it firm; he
wore it well and firmly. حَبْلَ (plural حَبَلٌ) : An enclosure for cattle; the black thread with which are sewed the borders of a cloth; a streak or line; the ripples of sand. حِبَلَة (plural حِبَلَةٌ): The track of the stars, the streak or tract in the sky; the path or way. والسماء ذات الحبل : And the sky full of tracks, paths or ways (51:8). حِبَلٌ النَّمَاءِ : The ripples of the water.

حَبْلَ [aor. inf. noun حَبَلٌ] : He bound it or tied it and made it fast with a cord. حَبَلَ: He caught the game with the snare. حَبْلٌ : A pregnant woman. حَبَلٌ : A rope or cord; a thing with which one ties a beast; a bond; connection with another by the bond of love or friendship; (واسع الحبل: liberal in disposition); a covenant or compact; a promise or an assurance of safety or security. إلا أنَّ بِحَبْلِ مِنَ اللَّهِ وَحَبْلِ مِنَ النَّاسِ: Unless they have a covenant from Allah and a covenant from men (3:113). حُرْبُ الْوَزْرَيْدِ: Jugular vein (50:17); an extended tract of land collected together abundant and high; heaviness; ponderousness. فَإِذَا حَبَل كُلُّ حَبَلٍ جَنَالُوْهُم وَحَبَلَ اللَّهَ : Then lo! their cords and their rods it appeared to him (20:67).

حَيَّمَ [aor. inf. noun حَيَّمْ] : 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. حَيَّمَ: A decree, an ordinance, a sentence or a judicial decision; an unavoidable thing; pure; genuine; free from admixture. كَانَ عَلَى رَبِّكَ حَيَّمٌ مُفْتَقِيَّيْ: This is an unavoidable decree of thy Lord (19:72).

حَتَّى 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 حَتَّى رَأَيْنَاهَا : I ate the fish even to its head. سَلَامُ حَتَّى مَوْلَعُ الْفَجْرٍ : Peace it is till the rising of the morning (97:6). (3) It is also followed by a mansoob aorist، ﷺ being here
until understood after as in 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.

حَتَّى [aor. inf noun نُبِّئَنَّا حَتَّى : He hastened him, hurried him uninterruptedly or in any manner. حَتَّى or حَتَّى الرَّجُل عَلَى الْأَمْر : He excited, incited, urged or instigated the man to do the thing. حَتَّى or حَتَّى الْأَمْر صَبَرْتُمْ : He urged on the beast with the whip. حَتَّى : He made the horse to go quickly in a brisk manner or urged him to run by striking him with the feet or whip. حَتَّى : A woman inciting, urging or instigating or a woman incited, excited, urged; a sharp man, quick in his affair; quick or swift. حَتَّى : He retreated quickly and eagerly. نَوَّم حَتَّى : Light sleep. يَبْلُغُهُ حَتَّى : Which pursues it incessantly (7:55).

حَجَّ [aor. inf. noun حَجَّ : 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. حَجَّ بِأَيْمَانِ ِفَالِانَّا : The sons of such a one visited such a one repeatedly or . حَجَّ ِفَالِانَّا : I went to him frequently. حَجَّ ِفَالِانَّا : He went to the House of God to perform the Pilgrimage. حَجَّ ِفَالِانَّا : And complete the Hajj or Pilgrimage (2:197). حَجَّ عَلَيْهِ : He came to him. حَجَّ عَنَ الْأَمْر : He abstained or refrained from doing the thing. حَجَّ الْحَجَّر : He probed the wound. حَجَّ also
means: He shaved his head for Pilgrimage.

حَجّةٌ : He overcame him in or by an argument, a plea, an allegation, a proof, evidence or a testimony.

حَجّ : He was pertinacious in litigation and overcame therein.

حَجّةٌ or حَجّ : Pilgrimage to Mecca; the religious rites and ceremonies of the Pilgrimage; حَجّةٌ is sometimes called عُمَرَةٌ i.e. the Greater Hajj and حَجّةُ الأَكْبَرُ i.e. Smaller Hajj. حَجّةٌ : On the day of Greater Hajj (9:3).

حَجّةٌ : The month of Pilgrimage; i.e. the last month of the Arabian Calendar. حَجّةٌ (plural حَجّات) (singular and plural).

حَجّةٌ : Do you hold the giving of drink to the pilgrims? (9:19)

حَجّةٌ : He contended or disputed with him by an argument or plea.

حَجّةٌ : He contended with him by argument and overcame him.

حَجّةٌ وَحَجّةٌ (plural حَجّات وَحَجّات). حَجّةٌ : Who disputed with Abraham about his Lord (2:259).

أَنْتَ حَجّةٌ عَلی فَنْسَكَ : Thou art an evidence against thyself.

حَجّةٌ : So that people may have no argument against you (2:151).

حَجّةٌ : And that is Our argument which We gave to Abraham (6:84).

حَجّةٌ : Their only plea or excuse was that they said (45:26).

حَجّةٌ : One who disputes and overcomes by argument. The Holy Prophet is reported to have said: اَنَا حَجّةٌ يُومَ الْقِيَامَةِ : I will overcome him by argument on the Day of Judgement.

حَجّبَ : He or it prevented, hindered, debarred him or it.

حَجّبَ : It intervened between the two things.

حَجّبٌ : His bosom became straitened.

حَجّبٌ : Such a one acts as the door-keeper of the prince.

حَجّبَ : And between the two there shall be a partition or barrier or a veil (7:47).

حَجّبٌ : A thing that prevents, hinders or debar; 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).

[ar. بَيْنَتْ نَفْسَهُمْ بَيْنَتْ مَحَجَّرٍ: He prevented, hindered, debarred or prohibited him. حَجَّرُ: Bosom or breast of a man or woman (plural is حَجَّرُ والْحَجَّرُانِ: A stone; sand; rock. The people of the desert. The black stone of the Ka'bah. بلَانَ: Such a one is unequalled. أَنْبَذَّنَاكُمْ مِنْ وَزْرَاءِ الْحَجَّارَاتِ: Those who call thee from behind the private apartments (49:5). حُجَّرَ: An enclosure; a chamber, or an upper chamber; a side; a tomb. أَهْلُ الْحَجَّارُ: 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.党的建设 inf. noun 建: He or it prevented, hindered, impeded, withheld, debarred him or it. 建 & 建: 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. 建: A thing intervening as a separation, a partition, a fence, a barrier or an obstruction between the two things facing each other. 建 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. : And Who placed between the two a barrier (27:62). : And none of you could have withheld Us from him (69:48).

[pl.党的建设 inf. noun 建: He or it prevented, hindered, impeded, withheld, restrained, debarred, forbade or interdicted; he repelled, turned away or averted a person from a thing. 建: This is what you shunned or from what you turned away (50:20). 建: He sharpened the knife. 建: He looked sharply at him or it or intently or attentively. 建: So sharp is thy sight this day (50:23). 建: 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. 建: He exceeded the limit. 建: 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. 建: sharpness of a sword or knife or the sharpness of temper. 建: Iron; sharp sword; weapon; iron tool; 建: We have sent down iron (57:26); like iron in sharpness (plural 建). 建: A man sharp of intellect or understanding. 建: Thy right or intellect or judgement is sharp this day (50:23). 建: A pungent odour. 建: They smite you with sharp tongues.
(33:20). حَدَثَ أَوْحَادَةُ : He was or became his enemy; he was or became angry or enraged with him. يَوَادُونَ مِنْ حَادَّةِ اللّهِ : They love those who oppose Allah (58:23). إِنَّهُ مِنْ يُحَادَّةِ اللّهِ : Verily he opposes Allah (9:63).

[...] [aor. inf. noun] حَدَثٌ : 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. حَدَثُ عَلَىٰهُ : He was or became affectionate to him. حَدَثَ عَلَىٰهُ : He defended him. حَدَثُ عَلَىٰ الْأَرْضِ : High or elevated ground; حَدَثُ مِنْ الْأَرْضِ : Rugged or high ground. حَدَثُ الْمَاءِ : The elevated waves of water; the rolling of water in waves; حَدَثٌ also means, a slope in a declivity; a swelling produced by beating upon the skin; the intenseness of the cold of water. وُهْمُ مِنْ كُلِّ حَدَثٍ يُسْلِمُونَ : They will come forth from every elevated ground (21:97).

[...] [aor. inf. noun] حَدَّثَ وَحَدَّثُ and حَدَثَةُ : 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 قَدْمُ it is written حَدَثٌ: أَحْدَثْيَ مَا قَدَمْتُ وَمَا حَدَّثْتِ : Old and new ideas and anxieties came into my mind. أَحْدَثَةُ : He (God) brought it into existence; originated it; invented it; innovated it; He talked of it. حَدَّثَ حَدَّثًا : He originated an innovation. حَدَّثَكَ مَنْهُ وَذَكْرُكَ : Till I speak to thee concerning it; or should tell thee about it (18:71). لَعَلَّ اللّهُ يُحَدِّثُ بَعْضَ ذَلِكَ أَمْرًا : That Allah may bring about an event (65:2). حَدَّثَ أوْحَادَةٌ : He talked of it, related it; he told it. اَحْدَثُوْنَهُمْ بِمَا فَتَحَ اللّهُ عَلَيْكُمْ : Do you talk to them of what Allah has disclosed to you (2:77). أَمَرُ مُحَدِّثَ : And of the favour of God you talk or proclaim (93:12). حَدَّثُ : A novelty or new thing; an innovation; a thing not known before. مَحَدَّثَاتُ الْأَمْوَرُ : An innovation. مُحَدَّثَاتُ التَّأْمُرُ : Innovations; new things. حَدَّثَتُ : 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

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

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

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

حديث مَعْلُومٌ من ذُكُورِ رَبِّهِمْ : And He will teach you the interpretation of things (12:7).

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

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

حديثَ الرَّوْضَةُ : The meadow became a garden. The people encircled him from every direction or side.

حديثَ الرَّوْضَةُ : 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 حَدِيثَاتٌ غَلَّالَةٌ).

حديثَ وَحَدِيثَاتٌ غَلَّالَةٌ : Gardens and vineyards (78:33).

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

حديثُ عُسْرٍ : 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. 

حديثُ الْمَوْتَ : Death was an object of fear. 

حديثُ الْأَخْرَةِ : Taking care of the
Hereafter (39:10). He feared death. He cautioned him against or made him to fear the thing. Allah makes you to fear Him; cautions you against Him or His punishment (3:31). Caution, vigilance, wariness; guard or care; state of preparation or fear; means of defences. He took care, was cautious or vigilant. Allah makes you to fear Him; cautions you against Him or His punishment (3:31). Caution, vigilance, wariness; guard or care; state of preparation or fear; means of defences. And they were thousands fearing death (2:244). And take your means of defence; make your preparation or take your precautions (4:103). They are the enemy, so beware of them (63:5). Cautious; wary; vigilant; on his guard; careful; in a state of preparation; fearfulness; fully equipped with arms. And we are truly a vigilant multitude (26:57). A thing which is feared (pass. part.). Surely, the punishment of thy Lord is a thing to be feared (17:58). May God preserve thee from every thing that is feared. A calamity that is feared; a troop of horses making an hostile attack upon a people; a sudden attack; a punishment. He is more cautious than the raven. He freed the slave. He was free born or of noble and free origin; he was or became thirsty; It (the day) was or became hot. He heated water. He devoted him to the service of the church or religion or God as long as he lived. He wrote a writing or a letter well or elegantly, accurately or exactly; So the freeing of a believing slave (4:93). Freed from slavery; emancipated; a child devoted by the parent to the service of a church or religion. I have vowed to Thee what is in my womb to be dedicated to Thy service (3:36). Heat; a burning of the heart from pain or wrath or distress and affliction or trouble; difficulty or severity of work. Do not
march in the heat (9:81). A hot wind; (syn. with ﺱﻮم) or ﺱﻮم is a hot wind in the night and sometimes in the day and ﺱﻮم 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.

Nor the shade and the heat (35:22). Hot. ﺳﻮم: The state or condition of freedom.

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

The free for the free (2:179). Heated by or affected with wrath, etc. as also ﺳﻮم: Silk or dressed silk; a garment or stuff made of silk.

And their dress therein will be of silk (22:24).

[aror. ﺳﻮم: He plundered him. His property was despoiled. ﺳﻮم: 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.

Those who wage war with Allah; and became His enemy or disobey Him (5:34). ﺳﻮم: They waged war against one another. ﺳﻮم: War, battle, fight, conflict.

War happened between them. ﺳﻮم: The war or battle became vehement.

A warrior; a great warrior. ﺳﻮم: A vehement or experienced warrior.

I am an enemy to him who fights with me or is an enemy to me.

So be prepared for or apprised of war with Allah (2:280). ﺳﻮم: The upper end of a sitting-room or of a house or tent or chamber; the chief or most honourable sitting-place; the place where Kings and Chiefs and great men sit; a high place; the highest chamber in a house; a chamber to which one ascends by stairs; a King's closet or private chamber; the station of the Imam in a mosque; a place of worship; a place of assembly;

Whenever Zachariah visited her in the chamber (3:38). The plural is ﺳﻮم: meaning, palaces; places of worship etc.

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.  

لا بأس لاخزج  

i.e. no harm, no sin or crime or blame;  
 فلا خزج عليك  

No crime, sin, blame or harm on thee.  

يكظ فلي صدرك خزج  

So let there be no straitness in thy bosom (7:3).  

ليس على الأغني خزج  

There is no sin or blame on the blind man (24:62).  

خرج 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.  

خرج and  

خرج also means forbidden or prohibited.  

خرَّد [aor.  

يخزج inf. noun  

خرَّدة ] خزجة: 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.  

خرّد (inf. noun  

خردة ) : He separated himself from others.  

خرد علّي : He was angry with him.  

خردة : 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.  

وعَدَّوا على خزو صَدِرُينَ: And they went early in the morning determined to achieve their purpose or having the power to prevent (68:26).  

خرْس [aor.  

يخزج and  

يخزج inf. noun  

خرَّسه ] خرسان: He guarded him, took care of him.  

خرس 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.  

خارس (plural is  

خرس ) : Guarding or preserving; a guardian or keeper.  

خَرَس السُلطان: The guards of a sultan.  

خرس also means a thief, used in this sense ironically because guardians are sometimes found to be thieves.  

خَرَس : Guarding or preserving; a guardian or keeper.  

فَوجَدُناها : So we found them full of guards (72:9).  

خَوَص [aor.  

يخزج inf. noun  

خَوَصَه ] خوَصان: He rent the skin or clove it; he stripped off or removed its superficial part.  

خوص [aor.  

يخزج or  

يخزج ] : 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.  

مَاخوَصَك علّي الْذَنْبِا: How excessively desirous art thou of the
worldly things. : And thou wilt find them most covetous of the people (2:97).

... means, more and most vehemently desirous. : And you will not be able to do justice between wives even though you wish it excessively (4:130).

: If thou art solicitous of their guidance (16:38).

: He 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.

: He turned the thing from its proper way or manner or altered it therefrom. : He suffered the loss. : 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.

[Harq] 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. 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).

[Harak] inf. noun: 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).
Forbidden, prohibited or unlawful; to him a thing (or a man) was or became sacred or inviolable or entitled to respect for him.

Forbidden, prohibited or unlawful; to him a thing (or a man) was or became sacred or inviolable or entitled to respect for him. (aor. ُيَحْرُمُ مَثَّلَ لِهِ) : He denied him the thing; he refused to give him the thing. (aor. ُيَفْتَدِرُ مَثَّلَ لِهِ) : He persisted or persisted in litigation; he litigated. (مُحْرَمُ مَثَّلَ لِهِ) : One deprived of or denied something; held in respect or reverence. (مُحْرَمُونَ مَثَّلَ لِهِ plural) : For him who begs and who is denied (70:26).

But we are deprived (56:68). He forbad, prohibited or made the thing unlawful to him. I have forbad myself injustice or I am above injustice or wrongdoing; He made or pronounced it or him sacred or inviolable or entitled to reverence or respect; he bound it hard; he denied him the thing. He (God) has made unlawful or has forbidden to you which dies of itself (2:174). He (God) has made unlawful or has forbidden interest (2:276). And you kill not the life which Allah has made sacred (6:152). And We prohibited to him the foster mothers (28:13). Forbidden to you are your mothers. (4:24). (مَحْرَمُةَ مُحْرَمَةُ) : 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 (5:27). Near Thy sacred House (14:38). Forbidden, prohibited or unlawful; sacred or inviolable; (مَحْرَمُ مَحْرَمَ مَحْرَمًَ) applied to a man signifies, entering into or the sacred territory of Mecca and Medina = مَحْرَمُ مَحْرَمَ مَحْرَمَ which means, in or entering upon the state of

الْهُرَمُمُ The Sacred Month. (Plural): The Sacred Months or the forbidden months, namely. And when the Sacred Months or forbidden months have passed (9:5).
They ask thee regarding fighting in the Sacred Month (2:218).

They should not come near the Sacred Mosque (9:28).

Nor repairing to the Sacred House (5:3).

This is lawful and this is unlawful (16:117).

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

And remember Allah at 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.

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.

[ar. حزب]: It (an event) befell him; distressed him; it overcame him suddenly or unexpectedly. 
[ar. حزب]: He was or became a member of his party; he helped or aided him. 
[ar. حزب]: They became or formed themselves into parties; they collected themselves together. 
[ar. حزب]: 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. 
[ar. حزب]: Surely, the party of Allah, they shall triumph (5:57). 
[ar. حزب]: So that We might know which of the two parties was best able to calculate (18:13). 
[ar. حزب]: And when the believers saw the allies (parties or troops) (33:23). 
[ar. حزب]: I fear for you the like of what befell the parties (40:31).

[ar. حزن]: He grieved, mourned or lamented; he was sorrowful or unhappy; لُعْيَحَ: For him or it. 
[ar. حزن]: He or it (an affair or an event) grieved him or made him sorrowful or unhappy = حَزَّى: It caused him to fall into حزن i.e. grief; sorrow. 
[ar. حزن]: Grief, mourning, lamentation, sorrow, sadness, unhappiness; contrary of سُوْأَرُ and فرح i.e. happiness, and is equal to حَزَّى but حزن is grief arising out of an unpleasant event that has happened or on account of an object of love that has passed away or a roughness in the spirit, occasioned by grief (plural حَزَن). 
[ar. حزن]: No fear (about the future) will come upon them, nor will they grieve (about the past) (2:39). 
[ar. حزن]: Praise be to Allah, Who has removed grief from us (35:35). 
[ar. حزن]: Grieved, sorry or sorrowful. 
[ar. حزن]: 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.

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

He trod them underfoot and despised them.

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.

He believed in the news; he believed it to be true.

He was or became tender or compassionate towards him.

He perceived the thing; he knew the thing by means of any of the senses.

He perceived; he saw; he felt; he knew; he thought or opined.

When Jesus perceived their disbelief (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.

Cold and hail and wind and locusts and beasts.

Injury befell them.

He numbered, counted, reckoned or calculated or computed it. which means numbering, 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).

On the day when the
reckoning will take place (14:42). And thou art not at all accountable for them (6:53). And I had not known what my account was (69:27).

A reckoner; or giver of what is sufficient. God is sufficient as a Reckoner or as a Giver of what is sufficient or of gifts. Surely Allah takes account of all things (4:87). A gift according to one's works; a sufficing thing; a large gift; memorable actions; a great number; the reckoning of causes of glory or of what is numbered; a number or quantity.

This is sufficient for thee. God is sufficient for thee; may God punish thee. 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; and He will send on it thunderbolts or a thunderbolt (18:40). A punishment; a calamity or affliction with which a man is tried; evil; mischief; locust; dust or smoke; fire; small arrow; a reckoner; and the moon and the sun for reckoning; the sun and the moon for reckoning; And the moon and the sun according to a reckoning (55:6). He esteemed, thought, or supposed him or it to be so. I thought him to be good. Do you think that you would enter Paradise (3:143)? Do you think that We have created you without a purpose (23:116). He reckoned with him. He called him to account for it. He thought and counted the affair. He reckoned upon a reward or he sought a reward from God. And He provides him whence he does not expect or count. Whoso fasts during Ramadhan believing in God and counting upon or seeking a reward from Him.
He was or became of good actions or nobility. 

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

حسَدَ

[aor. and inf. non حَسَدَ and حَسَدٌ and حَسَدَر]: He envied him for the thing or he envied him the thing (wishing that he might be deprived of it). حَسَدَ or حَسَدَةَ الشَّيءَ: He wished that he possessed courage like him (without wishing that he may be deprived of it). Thus حَسَدَ i.e. envy is of two kinds Good or bad. The first kind of حَسَدَ is that the possessor may become deprived of the thing he possesses and it may become transferred to him; the good حَسَدُ consists in the wishing that the good thing possessed by the مَحْسُودَةَ might also be possessed by him, the possessor also retaining it.

حسَدَنِّي اللَّهُ إن كُنتَ حَسَدَاكُمَّ: May God punish me for my envy if I envy thee. حَسَدَ: Envy; or the wishing that a blessing, or a cause of happiness may depart from its possessor and become transferred to one self.

حسَدُ قَنَ عَنِّي الْفَسِيدُ: Out of envy from their own selves (2:110). This is the predominant meaning of حَسَدَ but حَسَدُ as shown above is used in good sense also.

حسَدَةَ البَشَرَ: Envy; one who envies (plural حَسَدَاتٍ).

حسَدَةَ النَّاسِ: One who is envied.

حسَدَنَّا قَنَ عَنِّي الْفَسِيدُ: Do they envy men? (4:55)

وَمَنْ طَمَّ حَسَدَ إِذَا حَسَدَ: And from the evil of the envier when he envies (113:6).

حسَرَ

[aor. and inf. noun حَسَرَ and حُسِرَ] and حَسُرَ [aor. and inf. noun حَسَرَ] and حُسِرَ [aor. and inf. noun حَسَرَ] and حُسِرَ [aor. and inf. noun حَسِرَةٍ]: The eye became fatigued and dim and dull. حَسِرَةُ الشَّيءَ: The thing became manifest.

ثبت: The water sank and disappeared; or became low; or retired. حُسِرَتُ الذَّابِثَةَ: The beast became tired or fatigued so that it was left to remain where it was. (inf. noun حَسِرَ) حَسِرَ or إِسْتَحِسَرَ: He became tired, fatigued or jaded or he (the beast) fell down from fatigue. إِسْتَحِسَرَ: He was tired and felt weary.

أَذَعُوا اللَّهُ وَلَا تَسْتَحِسَرُوا: Pray to God and do not be weary or feel weary or
tired. And they do not weary (21:20).

(Inf. noun حُسْرَةٌ: He grieved for it or at it; he regretted it; he felt or expressed grief, sorrow or regret on account of it. حُسْرَةٌ: Grief or regret; intense lamentation or expression of pain or of grief or of sorrow (حُسْراتٌ: plural). يَأَيُّ حُسْرَتُنَا عَلَيْهِ: O my grief or regret for it. يَأَيُّ حُسْرَتُنَا عَلَيْهِ مَا فَرَطْنَا فِيهَا: O our grief for our neglecting this Hour. كَذَٰلِكَ بَرَّيَّهُمُ اللَّهُ أَغْمَاثَهُمُ حُسْرَاتٍ عَلَيْهِمْ (6:32): Thus will Allah show them their works as anguish for them. وَأَنْذَرُوهُمْ يَوْمَ الْحُسْرَةُ (2:168): And thou warn them of the Day of Regret (19:40): He removed it, took it off from a thing which it covered. حُسْرَةٌ: The girl removed the veil from her face. حُسْرَةٌ الدَّابَّة: He drove the beast till it was tired. حُسْرَةٌ مَّطْخُوسَةٌ: 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. يَنْبَلَبِ الْيَوْمُ الْخَضِّ خَاسِبًا وَخُسْرِيًّا: Thy look will come back to thee confused, while it is fatigued (67:5). مَطْخُوسَةٌ: 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 مَطْخُوسًا. حُسْرَةٌ: Thou sit down blamed or exhausted (17:30).

[O. aor. inf. noun: حَصْمَ ىَحَصَّمُ: He cut it; or cut it off entirely. حَصْمُ ٱلْعِقْرَ: He cut the vein and then cauterized it to prevent the flow of blood. حَصْمٌ فيِّ العَمْل: He strove, toiled and wearied himself in work. حَصْمُهُمُ: It caused them to perish. حَصَّامٌ: A sword; a sharp sword. حَصَّامٌ الدَّاَيْ: A lasting night; a night of lasting evil. حَصَّامٌ مُّلَمَّوَا: Unluckiness or in auspiciousness. حَصَّامُ ٱلْيَوْمَ الْحُسْرَةِ: The Days that are consecutive with evil; or that cut off or prevent good or prosperity; disastrous Days. حَصَّمًا: Consecutively. حَصَّرُهَا عَلَيْهِمْ سَبْعَ لِيَامٍ وَضَمْتَانِيَةٌ أَيَامٍ حَصَّمًا: He caused to blow against them for seven nights and eight days consecutively (69:8).}
حسن

حسن [aor. يحسنُ inf. noun حَسَنًا and حَسَنٌ] : He or it was or became
good or goodly, beautiful, comely or pleasing.
حسنُ زَيْدُ : Zaid is very good.
حسنُ أَوْلَيْكَ رَبُّكَ : Excellent or very good companions
are these (4:70).
حسنُ مُرْتَفِقًا : And excellent is as a place or
rest (18:32).
حسنُ : He did that which was good; he did well.
ثُمَّ أَخَسَسَ : Then fear God and do good (5:94).
حسنُ : He made or rendered it good or beautiful; he embellished or
adorned it.
حسنٌ كُلٌّ شَيْءٌ خَالُقَةٌ : Who has made beautiful every
thing that He has created (32:8).
حسنٌ : A tradition of good authority.
حسنٌ وَ حَسَنٌ : 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

Then does good instead after evil (27:12).
وَلِيُّ وَاصِلَةً حَسَنًا فَارَّقَاهُ : Will lend Allah a goodly loan (2:246).
وَلْيَنْتَبَأَنَّ بَيْنَهَا نَبِيًا حَسَنًا : And He caused her to grow an excellent or
good or goodly growth (3:38).
وَلِيَسَلَّمَ الْمُؤْمِينِ بَيْنَهَا حَسَنًا : And He might
confer upon the believers a good benefit (or favour) from
Himself (8:18).
حسناتُ وَ حَسَنَةَ (plural حَسَنَةٌ and feminine of حَسَنٌ) : A
good action or act; an act of obedience to God; the reward of a
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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

Then does good instead after evil (27:12).
وَلِيُّ وَاصِلَةً حَسَنًا فَارَّقَاهُ : Will lend Allah a goodly loan (2:246).
وَلْيَنْتَبَأَنَّ بَيْنَهَا نَبِيًا حَسَنًا : And He caused her to grow an excellent or
good or goodly growth (3:38).
وَلِيَسَلَّمَ الْمُؤْمِينِ بَيْنَهَا حَسَنًا : And He might
confer upon the believers a good benefit (or favour) from
Himself (8:18).
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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 (33:22). Surly, good works drive away the bad ones (11:115). (feminine is: اَحْسَنَةٌ) denotes the comparative and superlative degrees of اَحْسَنُ. اَحْسَنُ: Then they follow the best of it (39:19).: He or it is better and best; he is more and most beautiful. And who makes a good intercession (4:86). 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. وَقَدْ قَالَ الَّذِينَ آمَنُوا إِنَّ الْحَسَنَاتِ لَا رَيْبَهُ مَنْ أَتَى الْحَسَنَةَ۠: 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).: And those who followed them in the best manner (9:100).: Send them with kindness (2:230).: One who does good to others; righteous one; one who has much knowledge; Indeed we see thee of the righteous or of those endowed with knowledge (12:37).: And he is the doer of good (2:113); (plural of مُخْسَنٌ): And those who do
good (16:129); which is feminine of (مَخَضَبٌ) : He (God) has prepared for the women among you who do good (33:30).

حَضَبٌ [aor. and inf noun] : 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 Uhud 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.

حَضَبٌ [aor. and inf noun] : He threw at him, or pelted him with pebbles; he pelted him; : The wind cast or drove along pebbles. : The wind cast or drove along pebbles. : He threw firewood into the fire; he kindled the fire with fire wood. : 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 حَاضِبٌ), or
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 حَصَدَة the thünâ‘) 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. حب الحصاد: Grain that is reaped; grain of wheat and barley, etc. that is reaped (50:10):

Of them some are standing and some have been mown down like the reaped seed produce (11:101).

[O.S. of] خصر: He or it straitened, even passed or surrounded him; he or it confined, imprisoned, detained, restrained, withheld or prevented him. خصرة: It (a disease or hostile party) detained, restrained, withheld or prevented him from journeying or from a thing which he desired. خصر الرجل: The man was or became unable to express his mind; the man faltered in speech by reason of shame or confusion of mind. خصرت: He concealed the secret;

خصرة: His bosom became straitened. خصرته: He was unable to do it. خصر: He was or became niggardly;

خصر: He faltered in reading.

خصر في القراءة: They come to you while their bosoms shrink from fighting you (4:91).

خاصرة ومعاجرة: The enemy besieged or beleaguered them.

خاصرة: 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.

خاصرة ونبيا: Chaste and a Prophet (3:40).

خاصرة: 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;

وجعلنا جهنم للكافرين خاصرة: And We have made the Hell a prison for the disbelievers;
حصن

: One who is straitened or one who is besieged in a fortress; or one prevented or detained or confined or restrained from doing a thing; one suffering from constipation.

حصّن [Hašṣan] inf. noun: 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.

حصّن: 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.

حصن [ΗΧΣΟΝ] and حصن [ΗΧΣΩΝ] and حصن [ΗΧΣΩΝ]: It was or became inaccessible; it was or became fortified or protected against attack.

حصن: A married, chaste, noble and free woman; a pearl or large-pearl. حصن also means, she became pregnant as though pregnancy protected her from a man going into her.

حصن: He guarded or preserved or defended or protected him or it.

حصن: He married the woman i.e. gave her in marriage.

حصن: The man was married. أَخْصِنَ الرَّجُلَ: Marriage protected him from what was unlawful. فَإِذَا أَخْصَنَ: 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).

إِنَّا قَلِيلًا مَّنَ مَّا (21:81): To protect you in your wars

إِنَّا قَلِيلًا مَّنَ مَّا: To protect you in your wars

إِنَّا قَلِيلًا مَّنَ مَّا: To protect you in your wars

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إِنَّا قَلِيلًا مَّنَ مَّا: To protect you in your wars
made it as a place of abode; he protected or guarded himself in any way; he (a horse) became a حصن i.e. a stallion. If they intend to remain chaste (24:34).

If they intended to remain chaste (24:34). حصن: He fortified or protected it; he made it inaccessible.

I built a wall round the village and thus protected it. حصن: But in fortified towns (59:15).

A fortress; a fort; a fortified or an inaccessible place; a fortified city ( حصن plural); That their fortresses shall protect them (59:3).

(singular حصن): Married women; chaste women; free and noble women.

Those who accuse free, chaste, married women (24:5). حصن (مُحَصَّنَ) Singular Chaste; free and noble; married men. مُحَصَّنَ: Marrying them and not committing fornication (4:25).

A generous or high-bred horse; a male horse fit to cover i.e. a stallion. حصن: A chaste woman; free and noble; married woman as also حصن.

[аор. inf. noun حصن: He denied or refused. حصن: He had a stone in his bladder. حصن: 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.]

أَخَصَّى اللهُ كُلَّ شَيْءٍ بَعْلِيهِ: God has comprehended every thing by His knowledge or has a complete knowledge of everything. And We have recorded every thing in a Book (78:30).

إِنْ تَعْدُواْ: And if you try to count the favours of Allah, you will not be able to number them (14:35).

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.

[аор. inf. noun حصن: He incited, instigated or urged him to do the thing. حصن: He incited, instigated or urged him to do the thing. وَلَاتَحْصَاءُونَ عَلَى طَعَامِ الْمُسْكِكِينِ: And if you try to count the favours of Allah, you will not be able to number them (14:35). 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.]

حصن: He denied or refused. حصن: He had a stone in his bladder. حصن: 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. حصن: Marrying them and not committing fornication (4:25). A generous or high-bred horse; a male horse fit to cover i.e. a stallion. It is called as such because he preserves and guards his rider. حصن: A chaste woman; free and noble; married woman as also حصن.

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Nor do you urge one another to feed the poor (89:19).

[ar. inf. noun]: He was or became present; he came after having been absent; also means, he lived or dwelt in the towns.

[inf. noun]: The time of prayer arrived; he was present at the meeting; he attended a lecture. When death comes to or befalls one of you:

Death came to him. Anxiety befell him. He was or dwelt in the towns. And when relatives are present at the Division:

He made it ready or prepared it. 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:

The great tribe of Tayyi. 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:

Present. Will find present that which it has done: I will be among those brought up or caused to be present.
possession; thing or place to be attended.

[54:29] Place of assembling or where people are present.

حَطَّ (الحَطَّةِ) [aor. inf. noun ṣiğha 911] : He collected firewood. He collected firewood for him or for †. 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.

حَطَّ (الحَطَّةِ) : Firewood; the pieces of trees that are prepared for fuel. : He goes about with slander or calumny among people. also means, the prunings of a grape-vine.

حَطَّ (الحَطَّةِ) : 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.

حَطَّ (al-hattâ') [aor. inf. noun ḥattâ' 136] : 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.

حَطَّ (الحَطَّةِ) (الحَطَّةِ) : It broke or became broken in pieces. The beast became aged and emaciated and weak broken with age.

حَطَّ (al-hattâ' 72) : People crowded upon him. : Lest Solomon and his hosts crush you (27:19).
Broken pieces; fragments of eggs; the shell of the egg; The perishable goods of the present world. Then it becomes chaff or broken pieces (57:21). A vehement fire that breaks in pieces everything that is cast into it; it is also a name for Hell or Hell-fire; a man who eats much i.e. breaks everything in eating as also ; an insatiable man; a large number of camels and sheep or goats; a paster having little mercy upon the cattle. The wall of the of the Ka'ba. Shall he hurled into the crushing fire or disaster (104:5).

**: [aor. ] [ ] [ ] : 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).

**: [aor. ] [ ] [ ] : 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).

**: [aor. ] [ ] [ ] : 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).

حرف [aor. inf. noun حرف] : 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. حرف [aor. inf. noun حرف] : We hasten to Thou and are quick in serving Thee. حرف [aor. inf. noun حرف] : He was quick in work. حرف [aor. inf. noun حرف] : He served him. حلف (singular حلف) : 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 أهالي or أهالي; or one's wife's sons by her former husband.

حرف [aor. inf. noun حرف] : He dug or excavated the ground; حرف [aor. inf. noun حرف] : He who digs a pit for his brother, he himself falls into it. حرف [aor. inf. noun حرف] : He knew the utmost extent of the thing. حرف [aor. inf. noun حرف] : He emaciated the she goat. حرف [aor. inf. noun حرف] : It was or became in a bad or corrupt state. حفرة : A ditch, pit, hole, cave, grave. حفرة : And you were on the brink of a pit of fire (3:104). حفرة : Dug ground; the original state of a thing; that wherein it was created returning in a thing so that its end is brought back to its beginning. حفرة : He returned by the way by which he had come. حفرة : He became old and decrepit (as though he returned to his first state). حفرة : Shall we indeed be restored to our first state i.e. to life, or to the present world as it were, or to our first creation after our death.

حرف [aor. inf. noun حرف] : He preserved, kept, guarded or took care of the thing; he prevented it from perishing or becoming lost; حرف : He kept tended or defended the camels and like. حرف : He was regardful of the honour of his friend. حرف : He kept the secret; حرف : He kept his oath. حرف : he learned the Qur'an by heart. حرف : Such a one guards his tongue against
misuse. And they guard the secrets of their husbands with what Allah has guarded (4:35).

And we guard or protect our brother (12:66).

And do keep your oaths (5:90).

He attended or applied himself constantly to the thing or affair. He watched over it.

And watch over the Prayers; attend to your Prayers constantly or perseveringly. (2:239).

He asked him to keep, preserve, guard or take care of the thing; he placed the thing with him to keep it or take care of or guard it; he entrusted the thing to him.

For they were required to preserve the Book of Allah (5:45).

To take care, being mindful, attentive or regardful; protection or guarding or care.

And the care of them burdens Him not (2:256).

With light and made it to guard (41:13).

(plural is حافظون and حافظين and حافظات and حافظة).

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.

In a guarded tablet.

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. 

He asked much respecting him and exceeded the usual bounds in doing so. He honoured him; he denied him or refused to give him. He made him to be barefooted; he made his feet chafed; he repeated it; he importuned him in asking the question. 

Showing much honour and solicitude and manifesting joy at meeting another; asking or inquiring much about another man's state; going to the utmost length in questioning; knowing in the utmost degree; being importunate in inquiring. 

He (God) is very kind or gracious to me; He knows much about me; He answers my prayers; He is considerate to me (19:48). 

Well-acquainted therewith; importunate in inquiring about it; knowing much about it (7:188). 

(حَفْظًا) حَفْظٌ (plural) : Barefooted. 

[ar. يَحْرَقُ and يَحْرَقُ inf. noun حَرَاقًا] : It was or became suitable to the requirements of justice, wisdom or truth; it was or became just, proper, right, correct; it was or became authentic, genuine; it was or became established as a fact; it became binding, obligatory or incumbent or due. 

He established it as a fact; he believed it to be true and genuine. 

Perdition became their due (7:31) : Verily, the word became due from Me (32:14). 

My punishment became due (38:15) : The sentence became due on thee. 

The want happened or was severe. 

It is obligatory or incumbent on thee that shouldst do this. 

It does not become thee. 

He rendered it suitable to the requirements of wisdom, justice etc; he rendered it binding, incumbent; he established it as a fact. 

Allah establishes the truth with His words and listens to its Lord and it is incumbent on it or it suits it or it becomes it (84:3). 

He prevailed upon him because of truth. 

He demanded it as his right or due; he had a right or title or claim to it; he deserved or merited it. 

The debt has become due;
the time of its payment has drawn near. أنَّهُمَا أَسْتَحَقَّاُ عَلَيْهِمْ: He committed a sin of which the punishment became due or for which he deserved punishment. أنَّهُمَا أَسْتَحَقَّاُ عَلَيْهِمْ: They have committed a sin (5:108). or 
حقًّا: 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. إنَّ وَعْدَ اللَّهِ حَقًّا: Verily, the promise of God is true (10:56). 
نَّزَّلَ عَلَيْكُمْ الْكِتَابُ بِالْحَقِّ: He (God) has revealed the Book to thee containing the truth or in agreement with the requirements of justice, truth (3:4).
لاَّ أَنَّ حَضَصَ الحَقِّ: Now the truth has come to light (12:52). وَفِي أَمْوَالِهِمْ حَقًّا لِلْمُسَلِّمِينَ: In their wealth there is a due share for the one who asks and one who is deprived of asking (51:20). وَمَا قَدَرْنَا اللَّهِ حَقًّا فَدَرَّهُ: And they do not honour Allah with the honour due to Him (6:92). حَقًّا عَلَيْنَا نَتَحِلَّمُونَ: It is incumbent upon Us to save believers (10:104).
فَمَا قُدِّرَ اللَّهِ حَقًّا لَّدَى الْمُحْرِمَةِ: Pay His due on the day of harvest (6:142). حَقْقٌ: Adopted, disposed, apt, meet, suitable, fit, competent, binding. حَقْقٌ عَلَى أَنْ لَا أَقُولُ عَلَى اللَّهِ إِلَّا الْحَقِّ: It is binding, that I should not say anything of God except the truth (7:106). أَحَدَةٌ: 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).
أَحَدٌ: 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 أَحَدٍ. فَاللَّهُ أَحَدٌ فَأَخَفَّسَكُمْ: Allah is more worthy that you should fear Him (9:13).

حقَبُ [aor. inf. noun] : The rain was delayed.
حقَبُ المَطَرِ : The rain was delayed.
حقَبُ الْأَمْرِ : The affair became disordered. حقَبُ is used both as singular and plural. When used as singular its plural is حقَبَاْ and when used as plural its singular is حقَبُ. Plural of حقَبُ is both
and indefinite time; long time; an age; a year or years; seventy years; eighty years or more.

أو أئِنْ يَشْعَرُوا أَنَّ الْعُقُوبَ ُلَمْ يَشَآرُوا؟

They will live in it for ages (78:24).

حُكْمَ: Time; indefinite time; long time; an age; a year or years; seventy years; eighty years or more.

وَإِلَّا لَاتَّجْرِيْنَ فِي هَا أَحْقَابٍ

And he teaches them the Book and wisdom (2:130).

وَاللَّهُ

Wise; possessing knowledge or science and wisdom; a physician.
Allah is All-Knowing, Wise (4:27).

Judicial authority; dominion; rule. 

A judge; an arbitrator or umpire; an arbiter.

Shall I seek for judge other than Allah (6:115).

Then appoint an arbiter from his folk (4:36).

The Supreme judge. 

The Wisest of those who are qualified to judge or possess the attributes of wisdom. (95:9)

Firm, stable, strong, sound, solid; decisive in meaning; a passage of which the meaning is secured from change and alteration and abrogation (أَوْلِيَاءُ الْعَذَابِ). 

When a decisive Chapter is revealed (47:21).

In it there are verses that are decisive in meaning (3:8).

[ar. inf. noun حَلَّ] : He untied or opened a knot. 

And Thou loose the knot from my tongue (20:28).

also means, he dissolved or melted the thing; he solved a problem; he analyzed a thing. (ar. and inf. noun حَلَّ) : The punishment of God was or became due to take effect upon him. 

He alighted or descended or lodged etc. in the place. (أَوْ لَمْ يَلْتَقِ الْجَهَّالُ عَلَيْهِ) : Or it alight near their home (13:32) 

: The punishment befell them or alighted upon them. 

Lest My wrath descend upon you and he upon whom My wrath descends (20:82). 

(aor. inf. noun حَلَّ) : The debt became due. 

The payment of the debt became obligatory upon him. (أَوْ لَمْ يَكُنَّ الْأَبْتَامُ لَكُمُ حَلَّةً) : God has sanctioned for you the expiation of your oaths (66:3).

: He was or became free from an obligation or responsibility; he quitted his state of 

And when you quit the state of فَإِذَا وَقَتَ الرَّاجِعَةُ العَذَابَ (5:3). 

: The woman quitted the appointed term (جلَّ. عَذَابٍ). (aor. inf. noun حَلَّ) : It (a thing) was or became lawful, allowable or free. 

Was
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. (3:94) Thy killing is lawful. (90:3) God has made trade lawful (2:276). We have made lawful to thee thy wives (33:51). And pure things have been made lawful to you (5:6). Permissible, lawful etc. means also a woman free from any obstacle to marriage. As for instance by having fulfilled the oath. (transitive of ) Made lawful; made to alight. God has made trade lawful (2:276). We have made lawful to thee thy wives (33:51). And they made their people land or alight into the abode of ruin (14:29). A fellow lodger or fellow resident in one house; a husband; a neighbour; a guest. And the wives of your sons (4:24). A place of slaughter of an animal of sacrifice (2:197); the term or period of falling due of a debt. Until the offering reaches its destination (2:197).

[inf. noun] : He swore by God. : He swore it was so. : He swore to him to do such a thing. : One who swears. : One who swears much or often. And so they swear by Allah (9:42). And yield not to any mean swearer (68:11). [inf. noun] : He shaved his head. : He peeled the thing; he made the thing according to a measure. : He filled the pond. syn. with has an intensive signification and denotes frequency of the action
and applies to any subject. The moon had a halo round it. They sat in circles. And do not shave your heads (2:197). Having their heads shaved (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).

[Tradition] : The boy attained to puberty or virility. He treated him with forbearance and clemency. A dream or vision in sleep. Syn. with but specially as is evil. (Tradition) : The is from God and is from Satan. Confused or evil dreams. And we do not know the interpretation of such dreams (12:45). Puberty. And when the children among you attain to puberty (24:60). A dream or vision in sleep. Syn. with but specially as is evil. (Tradition) : The is from God and is from Satan. Confused or evil dreams. And we do not know the interpretation of such dreams (12:45). Puberty. And when the children among you attain to puberty (24:60). A dream or vision in sleep. Syn. with but specially as is evil. (Tradition) : The is from God and is from Satan. Confused or evil dreams. And we do not know the interpretation of such dreams (12:45). Puberty. And when the children among you attain to puberty (24:60). A dream or vision in sleep. Syn. with but specially as is evil. (Tradition) : The is from God and is from Satan. Confused or evil dreams. And we do not know the interpretation of such dreams (12:45). Puberty. And when the children among you attain to puberty (24:60). A dream or vision in sleep. Syn. with but specially as is evil. (Tradition) : The is from God and is from Satan. Confused or evil dreams. And we do not know the interpretation of such dreams (12:45). Puberty. And when the children among you attain to puberty (24:60). A dream or vision in sleep. Syn. with but specially as is evil. (Tradition) : The is from God and is from Satan. Confused or evil dreams. And we do not know the interpretation of such dreams (12:45).
had an ornament and the latter, she adorned herself with an ornament. 

He adorned or decked the woman with an ornament or ornaments.

They will be adorned therein with bracelets of gold (18:32).

An ornament of a woman, of stone, gold, silver, jewels, gems etc; any ornament with which a woman adorns herself.

And the people of Moses made in his absence out of their garments a calf (7:149).

He melted the fat. 

God decreed for him such a thing.

The man became affected with fever.

And a friend will not inquire after a friend (70:11).

The Arabs say: May thy sweat be pleasant i.e. thy health be good or thy body be sound.

A man of evil eye who injures with his eye whom he sees and admires.

A man with evil eye is a black man.
full with black, fetid mud. Setting in a pool of murky water (18:87).

: From black mud wrought into shape (15:27).

: Abbreviated letters standing for "The Praiseworthy, the Lord of Honour; The Protector of the Book (مَنْسُونَ) and its Revealer (مُفَاعِظِ) etc. (43:2).

: He praised, eulogized or commended him; spoke well of him for such a thing; praised him; He gave him his due. is cont. of and is formed by transposition from which signifies, he praised him, etc. for something depending of his own will, thus describing a pearl as clear is not — but it is . For difference between See para No. 803.

: He was angry with him. : They love to be praised for what they have not done (3:189).

: He praised God much or repeatedly. : He did or said that for which he should be praised or which was praiseworthy.

: The thing was or became praiseworthy. : He found the thing praise worthy. : He made it manifest that he was worthy of praise; he approved of or praised his action.

: Praise, eulogy. : All praise belongs to Allah, Lord of all the worlds. : One who praises much.

: A man praised much or repeatedly; a man endowed with many praise worthy qualities. : A person or any thing praised; exalted etc; : Worthy of praise; praised, eulogized; spoken well of; mentioned with approbation, etc. It is an intensive epithet.

: And know that Allah is Self-Sufficient, Praise worthy (2: 268).

: It may be that thy Lord will raise thee to an exalted (much praised) station (17:80).

: Muhammad is only a Messenger of God (3:144).

: Will come after me whose name will be Ahmed (61:7).

: He pared a thing; stripped it of its superficial part. : He skinned the sheep. (plural and ) : An ass. : The
likeness of an ass carrying a load of books (62:6).  
أحمرُ: Red.  
أحمرُ: Highbred camels or excellent camels.  
والخيل والبغال والحمير: And horses and mules and asses (16:9).  
كانيهم حمر مستنصرة: As if they are frightened asses (74:51).  
ومن الجبال جدة بيض وحمر: 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.

حملَ [aor. inf. noun حملَ and حملَ and حملَ]: He bore or carried it or carried it away.  
حملُ الشيء: He bore, carried the thing upon his back;  
وحملتا ذريتهم في الفلك المchunk: And We carried their offsprings in the laden ship (36:42).  
وأدخلنا بهم على السفينة المـَلَّا: He shall carry a heavy burden on the Day of Resurrection (20:101).  
حملت المرأة: The woman became pregnant.  
حملت الحبل: She carries or bears a light burden (7:190).  
حملَ الأطبخ: He went about spreading calumny or slander.  
حملة الأطبخ: Woman who goes about slandering (111:5).  
حملَ: He gave him a beast upon which to ride.  
حملَ على الدابة: He carried him or mounted him upon the beast.  
فأتاه بما قدومها تحملة: Then she brought him to her people carrying him on a beast (إذا ما) (19:28).  
اتبعت به قومها تحملة: 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).  
حمل على: He showed or manifested anger.  
حمل الغضب: He tasked himself or fatigued himself beyond his power in walking.  
حمل غليبه في الحرب: He attacked him in the fight.  
حمل به: He incited him to do the thing.  
حمله على الأمر: He became responsible for him.  
حمل السُّحَرة: The tree bore or put forth its fruit.  
حمل القرآن: He committed the Holy Qur'an to memory.  
حمل العلم: He narrated and wrote down things relating to science or knowledge.  
حمل علمَ: He made himself chargeable with or responsible for wrong doing; or took upon himself the burden of wrong doing (20:112).  
حمل الأمانة: He took upon himself or accepted the trust; he was unfaithful to it.
So they refused to bear it or accept its responsibility; or refused to be unfaithful to it, so man bore its responsibility or refused to be unfaithful to it (33:73).

Do not make us carry for what we have not the strength, or burden us not with what we have not the strength to bear (2:287).

He charged him with a crime.

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 حمَّالُون and حمَّال). (حملة أَحْمَالُ) : The carriers or bearers of the Throne. حمَّالَةُ المُكَرَّمَة : The memorizers of the Holy Qur'an or those who carry the Holy Qur'an in their memory. حمَّالة is feminine and plural is حاملات. حمَّالَةُ الْعُرْفِ : The carriers of burden. حمَّالةُ الْعَمَّامَةَ وَقَرْنَ : A pregnant woman.

And as for those who are with child, their period shall be that they are delivered of their burden (65:5).

She bears a light burden (7:190).

And whoso brings it shall have a camel-load (12:73).

And evil will be their burden on the Day of Resurrection.

And if a heavily-laden soul call another to carry its load (35:19).

حمل and حمل are syn. but whereas the former signifies the thing that is in a belly or on the head of a tree, the latter signifies a thing borne or carried on the back (i.e. a load, or burden) or on the head: the former signifying a burden that is borne internally as the young in the belly and the water in the clouds and fruit on the tree as being likened to the حمل of a woman, the latter a burden that is borne externally, as the thing that is borne on the back or when applied to fruit the former signifies a fruit that is internal or is large and much and the latter a fruit that is external and is not much. حامِل (plural حامِلِين or حامِل): One who carries.

And they cannot bear it (29:13).

حملة is also plural of حمل: حملة الْعُرْفِ حامِل. The carriers or bearers of the Throne.

حملة القرآن : 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.

فَحَامِلَات وَقَرْنَ : Then by the bearers or carriers of the load (51:3).

حملة : The carriers of burden.
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.

 håmî [aor. inf. noun]: He protected, defended it from the people; he interdicted it from the people.

 håmî ظهرة: He prohibited its back to be used for riding or carrying burden.

 håmî النَّاس: I aided or defended the people.

 håmî al-nâr [aor. inf. noun]: The fire became very hot or vehemently hot.

 håmî غنه آؤمة: (inf. noun): He was ashamed and he disdained or scorned to do it. håmî also means, he refused to bear, endure or tolerate wrongful treatment.

 håmî عليه: He was angry with him.

 håmî: A pasture prohibited to people. (syn. غيرة and حميمة): Disdain, scorn or indignation; jealousy; indignation which is the result of a feeling of pride. فيّ قلوبهم الحميمى حميّة الحميمى: In their hearts prideful disdain, the disdain of the Days of Ignorance (48:27).

 håmî عليها: On the day when it shall be made hot (9:35).

 håmî: Intensely hot, vehemently hot.

 håmî: Vehemently hot fire (101:12).

 håmî: 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).

 hånî [aor. inf. noun]: 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.

 hånî عليه: He put away from himself i.e. sin or crime; he applied himself to acts of devotion; he relinquished the worship of idols.

 hånî: The violation of an oath; a sin, a crime; an offence or an act of disobedience.

 hånî بلغ الْحَنَّى: They used to persist in extreme sinfulness (56:47).

 hånî لاتتحنَى: He attained to the age of puberty (38:45).

 hånî Throat, gullet.
Hearts reached to the throats:

**حَنَبَرَةَ العَيْنُ**

The eye sank into its socket.

**حَنَبَرَةً**

He roasted the flesh and meat with heated stones in order to cook it thoroughly; he roasted a sheep or kid or goat.

The sun burned him.

**حَنَبَرَةً**

Roasted flesh, meat; or roasted with heated stones in order to cook it thoroughly.

And brought a roasted calf (11:70).

He inclined or declined.

**حَنَبَرَةً**

He declines from it.

**حَنَبَرَةً**

He turned away from the worship of idols; he devoted himself to religious exercises.

One on the right path; one who adheres firmly to Islam; one who is of the religion of Abraham; who believes in one God; one inclining to or having a right state or tendency; one who turns or inclines from error to guidance.

The religion of Abraham who was ever inclined to God (2:136).

Remaining ever inclined to Allah, not associating anything with Him (22:32).

He chewed some dates or some other thing of a similar kind and rubbed therewith the palate of the child.

Age rendered him firm or sound in judgement by means of experience.

The locusts ate what was upon the land and consumed its herbage.

He put a rope in his mouth and led him; he took the whole of his property; he gained the mastery over him.

I will lead his progeny by the nose; I will certainly extirpate his progeny; I will assuredly gain the mastery over his progeny (17:63).

He was or became affected with an intense emotion of grief or of joy.

He yearned towards or longed for him or it.

My heart yearned for him.

He was merciful or compassionate towards him.
or became favourably inclined towards him. 


Mercy, compassion, pity, tenderness of the heart.

Thou seest that he possesses no quality inspiring reverence or respect.


is also syn. (means of subsistence) and (good, blessing, prosperity); a quality that inspires 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).

: 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.

: He abstained from or avoided sin.

A sin; or a great sin; wrong, injustice or tyranny; perdition, destruction or death; disease; a trial; trouble or an affliction; difficulty or fatigue; pain.

Surely, it is a great sin (4:3).

: 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).

: When their fish came to them (7:164).

: He wanted it, needed or required or sought after it.

: He was or became poor.

: 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.

: Except that
there was a desire in Jacob's mind (12:69).

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And they do not find in their breasts any desire (59:10).

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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).

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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 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) حواريةٌ (الحوار) : A white or fair woman.

[ar. inf. noun] يُخْوَط : Is derived from خشي which means, he was out of breath; he panted for breath. خاشى : He excluded him from them; he excepted him from them. خاشي denotes exception as a particle. ضرَّبُتهُم خاشاً زيدًا الله : I beat them except Zaid. It also denotes remoteness from imperfection or the like or freedom therefrom. خاش الله : 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" خاشاً لله also means معاذ الله i.e. I seek protection by God or God forbid. خاشاً لله or خاشاً : Far art thou from being included among those of whom I speak, or from any cause of reproach. خاش الله ماهذا بشرًا : Allah be glorified. This is not a human being (12:32).

[ar. inf. nun يُخْوَط : He guarded, protected or took care of him or it. يخاطب به : It or he surrounded, encompassed him or it. يخاطب القوم بالبلد : The people surrounded, encompassed or beset the sides of the town. يخاطب الله : The thing beset him on all sides so that he had no place of escape from it. يخاطب عليه : He took it entirely to himself, debarring others from it. يخاطب الله العدو : The enemy surrounded him or had complete mastery over him. يخاطب به علمًا : He had a complete knowledge of it. يخاطب يممره : And its fruit was destroyed. يَحْيَثُونَ به علمًا : They cannot encompass it with their knowledge; they do not possess complete knowledge about it (20:111) وكيف (الكيف) : And how canst thou be patient about things the knowledge of which thou comprehendest not (18:69). (act. part. from أخاط and محيطة feminine): One or
it who or which surrounds; destructive.

And Allah encompasses the disbelievers (2:20).

The punishment of a day which shall beset on every side so that there shall be no place of escape from it; punishment of a destructive day (11:85).

Surely, Hell shall encompass the disbelievers (9:49).

And that at which they used to mock shall cleave to or befall or encompass them (6:11).

And the wave intervened or came in between them (11:44).

Allah comes in between a man and his heart (8:25).

His eye squinted.

(p) Condition; state. حَالَةُ الْمَخْرَجِ: The changes and vicissitudes of time. حَوَلَ‏: A year (حَوَلِينَ is dual); a year even if it has not passed; strength, power, might or force; around; environs; أَلْدَى: The environs of which We have blessed (17:2). فَلَمْ: And when it lighted up all around him (2:18).

مَانَا: To the environs (2:241).

Provision for a year (2:234).

There is no strength nor
power but by means of God. 

لايُغَفِّنَونَ: Revival; or change; 

عَنْهَا جَوَّلًا: 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. 

لايُصِيَّبُونَ: He has no mode of evading. 


لَاتَجْدِ يَسِينًا تَحْوِيلًا: Thou wilt not find any change in Our way (17:78).

حوَى [aor. inf. noun حَوَى or حَوَى، حَوَى or حَوَى: He was or became of the colour termed حَوَى or حَوَى or حَوَى. The land was or became green. حِوَى: Redness inclining to blackness, or blackness inclining to greenness; greenness, inclining to blackness by reason of intense greenness; حُبْرَة: intermixed with blackness and yellowness. حوى: Of the colour termed حوى. فَجَعَلَهُ عُنْعُانًا حوى: So has made it (herbage) dried up black by reason of oldness.

حوَى [aor. inf. noun حَوَى and حَوَى: He collected, gathered drew or gained possession of the thing; it comprised or comprehended or contained it; he turned the thing round. حوى: Intestine; small tank; gut; thick cloth placed under the load of a camel. حوى: Or the intestines (6:147).

حيث is an adverbial noun of place signifying 'where' like جَيْنَ with respect to time. 

اللهَ أَعْلَمُ حَيْثَ يُسْجَلُ رِسَالَتُهُ: Allah knows best where to place His Message (6:125). It is also governed by مِن. مَسْتَمَى جَهْمِهِمْ مِنَ حُيْثَ لَا يَعْلَمُونَ: 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 مَا is sometimes affixed to it and in this case it implies a conditional meaning, signifying 'Wherever' or 'Whenever' as in حَيْثَما تَجَلِّسَ: i.e. where thou wilt sit, I will sit. حَيْثَ is also used to signify 'as to'; 'in respect of'; 'as' or 'considered as'; 'since' or 'because'; 'so that'. It is often syn. with حُيْثَ.

خَادٍ [aor. inf. noun خَيَّدَ and خَيَّدَ and خَيَّدَ and خَيَّدَ and خَيَّدَ] 211
He declined or turned aside or away from it; removed, went away or went far away from it; he shunned or avoided it. He removed him or it.

This is what thou wast trying to avoid (50:20).

He turned aside from the road.

He removed him or it.

This is what thou wast trying to avoid (50:20).

The man was or became confounded or perplexed and unable to see his right course; or he erred or lost his way. 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.

A man who knows not the right course to pursue in his affair.

A man who knows not the right course to pursue in his affair.

Be wildered in the land (6:72).

He drew, collected or gathered it together.

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; or turning aside to join another company (8:17).

He turned away from him or it; he returned and fled from him or it.

He turned away from the fight. He deviated from the truth, turned away from it. He turned away from the thing and became safe from it. He who turned away from mischief became safe. He fell into confusion in respect of their case. A place to which one turns away or a side; to which one flees; a place of refuge. They shall find no refuge or way of escape.
from it (4:122).

حاضث: 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.

حُيض: The menstrual blood.

حُيض أو حاضث: A woman who has attained to the age of menstruation or has attained woman-hood.

حُيضات: Menstruation i.e. monthly course; time of menstruation; place of menstruation.

حُيضات عُن: Those who have not attained the age of menstruation or have not had their monthly courses yet (65:5).

حُيضات عُن: They ask thee concerning menstruation (2:223).

حَاف: He acted wrongfully, unjustly tyrannically against him; he inclined to that which was wrong or declined from that which was right in his judgement.

حَاف عَلَيْه: Allah and His Messenger will be unjust to them (24:51).

حَان: It happened.

حَان: The time of the thing came near.

حَانُ اللّهُ لَكَ ﴿تَفَعَّل﴾: The time of the Prayer came or drew near.

حَانَ ﴿تَفَعَّل﴾: The time has come that he should do such a thing.

حَانَ الرَّجُلِ (inf. noun ﴿تَفَعَّل﴾): The man died or perished; he experienced a trying affliction.

حَانَ: Time or a space or period of time; anytime; time from the beginning of the world to its end i.q. ﴿تَفَعَّل﴾: 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.

حَانَ: There has certainly come upon man a period of time.

حَانَ: We gave them provision for a while (10:99).

حَانَ: At a time when its inhabitants were in a state of heedlessness (28:26).

حَانَ: They should imprison him for a fixed time (12:36).

حَانَ: Brings forth its fruits at all times (14:26).

حَانَ: And you are at
that time looking on (56:85).

and [aor. inf. noun حيّةٌ and حيّوانٌ] : He lived or he had life. فيّها تحيّوا و فيّها نموتون : 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. حيّةٌ (inf. noun نجيةٌ) : He said to him may God prolong thy life. : He said to him : God preserved him. : And when you are greeted with a prayer (4:87). : A greeting from your Lord (24:62). : Greeting. حيّةٌ : 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. وَسَتَخْيِمُونَ نساءٍ : 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. (inf. noun حيّةٌ and حيّوانٌ) : 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. : Of all people the most
covetous of life (2:97).

And there is life (profit or advantage) for you in retaliation (2:180).

O would that I had sent on some good works for my life here (89:25).

And the Home of the Hereafter, that is real life (29:65).

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).

Their life and their death shall be equal. also means, a time, and a place of life (45:22).

plural): 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;

Fruitful land;

 Burning fire; A manifest way or road; a tribe;

And the day I shall be raised to life (alive) again (19:24).

Thou bringest forth the living from the dead (3:28).

The Possessor of life which is complete in every respect, is eternal and everlasting.

He is the Living; Self-Subsisting and All-Sustaining (3:3).

Nay they are living (3:170).

(act. part.) Meaning One Who gives life.

Verily, the same God will quicken the dead (30:51).

A serpent;

And behold it was a serpent running (20:21).

They are cunning, guileful, malignant and strong, not neglecting to take revenge.

I saw in his book slanders and calumnies.

A salutation or greeting; endless or everlasting existence.

Endless existence belongs to God or dominion or Kingship or freedom or security from all evils or salutations and benedictions are God's.
7

بابُ الْخَاءِ

خ

Khā

Numerical Value = 8
[aor. inf. noun] حَيَّةٌ: He hid or concealed it; he kept it, preserved it, guarded it or took care of it. 
وهَيْةٌ: A thing that is hidden or concealed, absent or unseen. 
خَبْئةُ السَّمَاءٍ: The rain. 
خَبْئةُ الأَرْضِ: The plants or herbage. 
خَبْيطُ: Who brings to light what is hidden (27:26).

[inf. noun] حَيَّيْةٍ: The mention of him became hidden i.e. he was or became obscure or of no reputation. 
خَبْيطُ للهٌ أو إلى اللهٌ أو إلى رَبِّهٍ: 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. 
فَخَبْيطُ لَهُمْ: And their hearts may become lowly unto Him (22:55). 
وَخَبْيَتْهُمْ وَخَبْيُتُهُمْ إلى رَبِّهِمْ: And they humble themselves before their Lord. 
خَبْيطِهُمْ: Still; motionless; (2) one who humbles himself. 
وَخَبَّيْتُ المَخَيْيِيْنِ: And give glad tidings to the humble (22:35).

[inf. noun] حَيَّيْةٌ or حَيَّةٌ: It was or became bad; he was or became corrupt, abominable, wicked, deceitful crafty or cunning. 
خَبْيَتْ رَأْسَهُ وَخَبْيَتْ فَيْتَة: Its odour was or became bad, foul or abominable. 
خَبْيَتْ لَفْتَة: His mind became wicked. 
وَالَّذِي حَيَّيْتَ لَهُ لا يُخْرِجُ الْكَتْذِبَا: He committed adultery with her. 
خَبْيَتْ ذَائِقَةٌ وَخَبْيَتْ فَيْتَةٌ: That which is bad, its vegetation does not come forth but scantily (7:59). 
خَبْيَتُونَ (خَبْيَتُونَ = plural): Bad; corrupt, hated or abominable; wicked, fornicator or adulterer or slanderer, impure, foul or filthy; unlawful; nauseous deceitful etc, loathsome or disgusting etc. 
خَبْيَتَ النَّفْسِ: Wicked, having heavy stomach. 
خَبْيَتُونَ is also and and خَبْيَتُونَ خَبْيَةَ وَخَبْيَةَ and its feminine is خَبْيَةَ which means, a bad, wicked or deceitful woman or quality or disposition; a bad or culpable action. 
أَمْ خَبَّيْتَ لَهُ أَمْ خَبَّيْتَ لَهُ أَمْ خَبَّيْتَ لَهُ: The mother of bad qualities etc, meaning wine. 
خَبَّيْتَ: I seek refuge with Thee, O God from bad thoughts and bad habits. 
مَلَكُ خَبَّيْتَ كَسْجِرَةٍ خَبَّيْةَ: And the case of an evil word is like that of an evil tree (14:27) and he makes unlawful
The city which practised abominations (21:75).

Bad things are for bad ones and bad things are for bad things (24:27).

The ground abounded with soft soil. He ploughed the land. He put grease to the food. He knew or had knowledge of the things. He knew it, (syn. with علماء) generally, meaning, with respect to its real or internal state. He tried, tested or made experiment of the thing. The ground abounded with soft soil. He ploughed the land. He put grease to the food. He knew or had knowledge of the things. He knew it, (syn. with علماء) generally, meaning, with respect to its real or internal state. He tried, tested or made experiment of the thing.

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He tried, tested or made experiment of the thing.
baked bread.  

: He fed the people with bread.  

: A bread.  

: A cake of bread.  

: I am carrying on my head bread (12:37).

[aoor. inf. noun ] : He beat him or struck him vehemently. It is syn. with .  

: He journeyed in the night without direction.  

is said to signify the act of journeying, of going without a direction or upon what is not the main road.  

: The Satan touched him with a hurt so as to corrupt him or render him insane.  

lit, he struck him or prostrated him and tramped upon him or prostrated him and sported with him.  

: It disordered the intellect.  

: A touch or stroke of insanity or diabolical possession.  

: In such a one is a touch of insanity.  

: The Satan has smitten him with insanity (2:276).

[aoor. inf. noun ] : He was or became, (1) corrupted, unsound, vitiating or disordered in a absolute sense; (2) particularly in his reason or intellect.  

: His hand became unsound so as to be rendered motionless; or dried up or became lost or was cut off.  

: Grief rendered him insane.  

: (1) Corruptness, unsoundness or a vitiating or disordered state; (2) particularly in reason or intellect; (3) loss or state of diminution; (4) a state of perdition or destruction or a thing's going, passing or wasting away or being consumed or destroyed; (5) fatigue, weariness, distress, embarrassment, affliction, trouble or difficulty:  

: Such a one is a cause of fatigue etc. to his family; (6) a deadly poison.  

: They would have added to you nothing but trouble (9:47).

[aoor. inf. noun ] : The fire became allayed, subsided, extinguished; or the blazing, or flaming of the fire ceased.  

: The war or its intensity became allayed or appeased.  

: The irascibility of the she-camel became allayed.  

: The vehemence of his anger became
assuaged. : Every time it (the fire of Hell) abates We shall increase for them the flame (17:98).

خطم 
[ar. inf. noun and ] ختن : 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).

خطم 
[ar. inf. noun and ] خطم : 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 خطم 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. خاتم also means the best and most perfect; embellishment or ornament; the hollow of the back of the neck; ولكن رسول الله و خاتم الالبينين: 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; زفت إليك بحُمَأ: She was conducted as a bride to thee with her seal of virginity; the furthest part of a valley; the last of a company of men as also خاتم and خاتم; the last portion of anything that is drunk; admixture; result; the end or last draught. خاتم: The sealing of it will be with musk; its result shall be the taste of musk; the last draught shall be in perfume like musk etc. (83:27).

مختوم: Sealed or stamped. زيجق مختوم: Sealed beverage (83:26).

خَدَعَ [aor. inf. noun خَدَعَ الأَرَض [خَدَعَ الدَّمَعَ فِي خَدَعَه]: He furrowed or he made a furrow or trench in the ground. خَدَعَ: The tears made marks upon his cheeks. خَدَعَ: He or it marked or made a mark or an impression upon a thing; he cut a thing. خَدَعَ: The cheek; the plank of the خوْق; 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. مُضى خدَعَ مَن الناس: A generation of men passed away; a road. خَدَعَ syn. خَدَعَ meaning a hole, hollow, cavity, pit or the like dug or excavated; a deep trench in the ground. ضرْبة: A blow or beating that furrows the skin. وَلَا تَصَعَّرْ خَدَعَك لِلناس: And turn not thy cheek away for the people (31:19). قُلْ: Cursed be the fellows of the Trench (85:5).

خَدَعَ [aor. inf. noun خَدَعَ and خَدَعَا: 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. خَدَعَ فِي خَحَرَه: It entered its hole in order that it might not be caught. خَدَعَ المطر:
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 : 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).

The water murmured, rumbled or gurgled. The man who was sleeping snored. The building fell down. The man died. They came upon us from a place unknown. His sins fell from him. He fell down prostrating himself to God. They fall down upon their faces (17:110). Moses fell down unconscious (7:144). He falls, as it were, from the sky (22:32).

The roof fell down upon them (16:27).

The house was or became in a state of ruin, waste, deserted, desolate or depopulated. He became a thief. He reduced to ruin or rendered waste, deserted, desolate or depopulated, destroyed a house or a dwelling. And they destroyed their houses with their own hands (59:3). And he seeks to ruin them (2:115).

He or it went or got out; issued, emanated, proceeded, went or departed. They went forth from their homes (2:244). Then he came forth unto his people from the chamber (19:12). It turned out well; he came out in a befitting manner. He extricated himself or became
quit of the affair.  

He forsook his religion.  

And he who fears Allah, He will make for him a way out (65:3).  

Is there a way out (40:12).  

The day of Resurrection when the dead will come out of their graves (50:43).  

Going out or forth; issuing, departing; one who goes or issues forth or departs.  

He cannot come out of it (6:123).  

And they shall not get out of the Fire (2:168).  

Also means exterior or outside of anything.  

I was outside the house.  

A rebel.  

He made or caused him to go or get out or he put, cast, thrust him or it, out; expelled, ejected him or it; he took, led, drew or pulled him or it out; he produced it; he gave it forth; also means, he drew out or forth; he extracted; produced; elicited.  

He vented that which was in his bosom.  

He excluded him from participation in the affair.  

As he turned your parents out of the garden (7:28).  

Then he produced for them a calf (20:89).  

And Thou make me come forth in a befitting manner or with a good forthcoming (17:81).  

And who plotted to turn out the Messenger (9:13).  

And Allah will bring to light what you concealed (2:73).  

And they shall not be ejected from it (15:49).  

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.  

means the same. Or signifies specially, a land-tax.  

Or dost thou ask of them any reward. But the reward of thy Lord is best (23:73).  

Should we then pay thee tribute (18:95).  

Mustared-seed.  

The weight of a grain of
mustard seed (31:17).

<table>
<thead>
<tr>
<th>Hebrew Term</th>
<th>English Translation</th>
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</table>
| חֶרֶצֶן | computing the quantity by opinion, not by knowledge.
| אֶלֹהַ | by conjecture. It also signifies speaking by conjecture. |
| אֶלֹהַ | hungry and cold. |
| אֶלֹהַ | speaking by conjecture. |
| אֶלֹהַ | by conjecture. |
| אֶלֹהַ | was hungry and cold. |
| אֶלֹהַ | means, he struck his nose. |
| אֶלֹהַ | a hole in it, perforated it, pierced it, bored it. |
| אֶלֹהַ | rent or tore the garment. |
| אֶלֹהַ | made a hole in the boat once they boarded it (18:72). |
| אֶלֹהַ | cut through (i.e. traversed or crossed by journeying) the earth so as to reach the furthest part thereof; he rent or tore it. |
| אֶלֹהַ | the winds passed away and blew. |
| אֶלֹהַ | forged or feigned the lie. |
| אֶלֹהַ | And they have feigned Him to have or they have falsely attributed to Him, sons and daughters (6:101). |
| אֶלֹהַ | also means he lied; he told a lie. |
| אֶלֹהַ | became confounded or perplexed; he was rough in doing a thing; he was foolish or ignorant. |
| אֶלֹהַ | 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. |
| אֶלֹהַ | He deposited, stored, kept,
preserved or guarded the property in a i.e. store-room.

: He concealed the secret.

: He withheld the tongue; he prohibited it (the tongue) from speaking.

: The flesh began to stink, gave bad odour.

: A treasure; wealth or property kept or guarded, preserved in a i.e. a repository; magazine; a store room.

: I do not say to you that I possess the treasures of Allah (6:51).

: A treasurer; one who reposes, 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).

: 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. Whomsoever Thou causest to enter the Fire, him Thou hast surely disgraced (3:193).


: Disgrace or ignominy; a state of abasement, ignominy of which one is ashamed.

: For them is disgrace (2:115).

: He who disgraces, renders vile, ignominious, base etc.

: And Allah will humiliate the disbelievers (9:2).

: More disgracing or more humiliating or degrading.

: The punishment of the Hereafter is more degrading (41:17).

: A bad, evil action, habit etc.

: He was or became vile and despised and
hated.

: The man drove away the dog; he chid him.

: Go thou away; or go thou away from me.

: Away with you, despised therein, and speak not to Me (23:109).

: The eye-sight became dazzled or confused.

: 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 فَقَلَّلَ لَهُمْ كُونُوا قُرْدَةً خَاسِبُونَ = plural) : They said to them, be ye apes despised (2:66). The word used with regard to animals is خَانِسَة.

[ aor. inf. noun حَسِيرُ and حَسِيرَة and خَسَارُ and خَسَارَة] : 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 خَسَرُتْ بِجَارَتِهِ. It is said that خُسِرُ is never used otherwise than intransitively as in the above examples and in the Holy Qur'an also. قَدْ خَسَرُ الْذَّينَ قُتِلُوا أَوْلَادُهُمْ : Indeed losers are those who kill their children (6:141) etc. But خَسِرُ and خَسِرُ عَفْلَةُ خَسِرُ مَالًا is also used transitively which means, he lost his intellect or he lost his property but in such cases preposition فِي is considered to be understood and the sentences are in reality خَسِرُ عَفْلَةٍ فِي عَفْلَةٍ خَسِرُ مَالًا 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 خَسَرُ الْذَّينَ الْدُّنْيَا وَالْآخِرَةَ which means, he suffered a loss with regard to this life and the Next (22:12). They who insist that خَسِرُ is always used intransitively translate the verse الْذَّينَ خَسَرُوٰا الْقُطُوعَ الْذَّينَ خَسَرُوٰا الْقُطُوعَ وَخَسِرُوٰا الْقُطُوعَ الْقُطُوعَ الْقُطُوعَ الْقُطُوعَ الْقُطُوعَ الْقُطُوعَ الْقُطُوعَ الْقُطُوعَ i.e. those who suffered and caused their souls to suffer (خَسِرُوٰا خَسِرُوٰا) being transitive) and say that for the sake of convenience and brevity the expression has been used as الْذَّينَ خَسَرُوٰا الْقُطُوعَ 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 خَسَرْ which is definitely and always used as transitively. خَسَرَ: He made him to lose or suffer loss. خَسَرَ الوُلْدُ: He gave loss in weighing or he weighed less. وَلَا تَكُونُوا مِنَ الْخَسَرَينِ: And fall not short of the measure (55:10). أو وَزَنُوهُمْ خَسَرَوْنَ: Or they weigh to them, they give less (83:4). (act. part.): Those who give less. And be not of those who give less (26:182). خَسَرَ: Ruin; damage; state of loss; according to some, punishment for sins. إن الإنسان لقي خَسَرٍ: Indeed man is in a state of loss or will suffer the punishment of his sins (103:3). وكان عاقبة أمرها خَسَرًا: And the end of its affair was ruin (65:10). خَسَرَانِ: 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. دَلَّكَ وَهَلْ خَسَرَانُ الْمَيْمَنِ: That is an evident loss (22:12). خَسَارَةٌ: Error or deviation from the right way; perdition; death; baseness, meanness or ignobleness; perfidy. وَلَا يَزِيدَ الطَّالِبُ الْاَنَا خَسَارًا: It only adds to the loss and ruin of the wrong doers (17:83). (inf. noun from خَسَرَ). خَسَرُ: means, he or it destroyed him; caused him to perish; he attributed to him loss. فَمَا تَزِيدَنَّ غَيْرَ تَخْسَرُونَ: You will only add to my destruction (11:64). خَسَرَانِ: 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. إنَّمَا إِذَا لَخَسَرُونَ: Then we shall indeed be losers (12:15). وَهُوَ وِي الْأَخَرَةِ لَخَسَرُونَ: And in the next world he will be of the losers (3:86). (feminine of خَسَرٍ). خَسَرُ: Losing traffic; بلَكْنَ أَذَا كَرَةٌ خَسَرُ: Then that indeed would be a losing return (79:13). (أَخْسَرُ and أَخْسَرُ plural): The greatest sufferer or loser; he who suffers the greatest loss. هُمُ فِي الْأَخَرَةِ أَحْسَرُونَ: They shall be the greatest losers in the Hereafter (27:6). فَجَعَلْنَاهُمُ الْأَخْسَرِينَ: And We made them the worst losers (21:71).
The house sank and went into the earth with what was upon it.

The ground sank into the earth.

The moon suffered eclipse or lost its light or part of its light.

The eye sank.

The roof fell.

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  กซอฟ is the partial loss of the light of the sun and  กซو ف is the total loss of the light thereof; or conversely  กزو ف is the partial loss of the light of the sun and  กزف is the total loss thereof. In the Traditions the word  กزف 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.

Then We caused the earth to swallow him up and his dwelling (28:82).

He picked out or selected a thing.

He polished the sword; he forged a sword without perfecting it.

Thick wood.

As though they were blocks of wood, propped up (63:5).

He was or became lowly, humble or submissive to him.

He lowered his eye.

His eye became contracted; the voice became still.

The sun became eclipsed or was about to set.

The leaves withered.

The earth dried up, not being rained upon.

He feared or was humble in his Prayer.

And all voices shall be hushed before the Gracious God (20:109).
humble or submissive and still or so in the voice and in the eyes; the latter also signifying men lowering, humbling or abasing themselves; or constraining themselves to be lowly, humble or submissive; or to be so in voice or in the eyes; or casting their eyes towards the ground, and lowering their voices.

: thou wouldst certainly have seen it humbled (59:22)

: Those who are humble in their Prayers (23:3).

: And they humbled themselves before Us (21:91). (plural of خاشعة) خاشعة

: Thou seest the earth withered (41:40).

: Signifying earth dried up and containing no herbage or green herbage or low or depressed and still. (feminine of خاشعة) خاشعة

: Some faces on that day will be down cast (88:3). The plural of خاشعة is خاشعات.

: Those who are humble and humble women (33:36). (inf. noun) : Humility; fear; lowering or abasing oneself.

: And it increases humility in them (17:110).

[ar. inf. noun خشى: He feared him or it; he dreaded or feared him with reverence, veneration, respect, honour or awe. خشي منه: He feared or dreaded what might happen to him from him or it. خشي: sometimes means علمت (I knew).

وأمسى خشي بأن مَنْ يَتَحَيّبُ الْيَدَاءّ سَكَنَ الْجَنَّاتِ مَعَ النَّبِيِّ ﷺ: 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. خشي الرحمن بالغيب: And fear the Gracious God in secret (36:12). لعلَّهُ يَتَذَكَّرْ أَوْ يَخشى: Possibly he might heed or fear (20:45). وَهُمُ مَنْ خشي مُشْفَقُونَ: And they act cautiously for fear of Him (21:29).

[aor. inf. noun خَشَى: خَشُّ and خَشْصٍ: خَصَصُ]
He distinguished him over others by the thing; he assigned the thing to him alone or exclusively of others; 

**هَدَّى** : He distinguished him by love. 

**هَدَّى** : He gave him such a thing in large quantity. 

**هَدَّى** : He appropriated or took or chose him or it particularly for himself.  

Also means, he treated him with partiality. 

It particularly belonged to him. 

(Inf. noun **خُصُصًا**): 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).  

Choice, select. 

The distinguished people.

**حُصِّفَ** [Aor. inf. noun **حُصِّفَ**] : He patched a sole; he mended it by sewing on another piece; he made anything double, putting one piece upon another; he faced it. 

**حُصِّفَ** : He covered his body by sticking the leaves together, one to another; also means, he lied. 

And they covered themselves with the leaves of the garden (7:23).

**حَضَّرَ** [Aor. inf. noun **حَضَّرَ**] : He contended in an altercation, disputed or litigated in a valid manner. 

(Inf. noun **خَاصَمَة** and **خَاصَمًا**): He contended with him in an altercation, disputed or litigated with him. 

I contended with him in an altercation or I disputed or litigated with him and overcame him in dispute or litigation. (Inf. noun of **حَضَّرَ** is **حَضَّرَتْهُ** or **حَضَّرَهُ** or **حَضَّرَتْهُمْ** or **حَضَّرَهُمْ** or **حَضَّرَتْهُمْ** or **حَضَّرَهُمْ** or **حَضَّرَتْهُمْ** or **حَضَّرَهُمْ**): They disputed or litigated with one another. 

These two are two opponents who contend concerning their Lord (22:20). 

(Inf. noun **خَاصَمَة**). 

The people
contended and disputed.

I had no knowledge of the Exalted Assembly when they discussed it or disputed among themselves (38:70).

Which will overtake them while they are disputing (36:50).

Surely, this is a fact, the wrangling of the dwellers of the Fire (38:65).

An adversary in dispute; litigant; an antagonist.

Hath the story of the litigants come to thee (38:22).

is used alike as masculine and feminine and singular and plural because it is originally an inf. noun but it has also the dual form.

Those are two disputants who have disputed concerning their Lord (22:20) and the plural is and or this may be plural of meaning disputants, litigants; adversaries; opponents. He is the most rigid of opponents (2:205).

[aor. inf. noun ]: He broke wood or a branch or twig or a soft thing so that its parts did not separate; he bent without breaking wood or a branch or twig.

He cut off or removed the thorns of the trees; he ate vehemently.

A tree having its thorns removed; thornless tree; it also means, a tree having the branches bent by reason of the abundance of the fruit.It is syn. with which means, lacking power to rise from languor of the body, and pain with laziness.

Amidst thornless lote-trees (56:29).

[aor. inf. noun ] and: [a colour or seed produce]

was or became green; he (a camel or horse) was or became of a dark or dust-colour; he (a man) or it (a thing) was or became of a tawny or brownish colour; or of a blackish hue inclining to green; or black; or intensely black.

The night became dark and black. said of seed-produce, it was or became soft or tender.

And the earth
becomes green (22:64). 

A green and fresh juicy tree. 

They will wear green garments (18:32). 

We bring forth the green blade or foliage (6:100). 

He was or became lowly, humble or submissive to him. 

He was soft to her in speech and she was soft to him. 

He or it rendered him still. 

So that their necks will remain bowed before it (26:5). 

A people very submissive in the necks. 

and plural of 

and and plural of

and is applied to both men and women, meaning who are 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 أخطأ but according to some whereas خطأ means, he committed a fault in religion, أخطأ means he did wrong intentionally or otherwise. أخطأ also means, he did wrong, meaning to do right. They say خطأ بما صغرته: Thou didst wrong in that which thou didst unintentionally and خطأ بما عظيمة: Thou didst wrong in that which thou didst intentionally. خطأ: He deviated from the way. الرمي الفرض: The archer missed the mark. خطأ: Any mistake you unintentionally make (33:6). الخطأ: If we forget or fall into error (2:287). الخطأ: Intentional mistake; a sin; a crime; an act of disobedience for which one deserves punishment. إن قلتم كأن خطأ: Surely, the killing of them is a great sin (17:32). الخطأ: A mistake; an error. It signifies an unintentional fault or offence or disobedience. الخطأ: To kill a believer unless it be by mistake (4:93). الخطأ: 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 خطأيات are plurals); الخطأ: And whoso commits a sin الخطأ: That He (God) Will forgive me my faults (26:83). الخطأ: We will forgive you your sins (7:162). الخطأ: That He may forgive us our sins (20:74). الخطأ (act. part.) is singular and plural is الخطأ. وإن كننا خطأين: And we are indeed sinners (12:92). الخطأ: Which only the sinners eat (69:38). الخطأ: The lying, sinful forelock (96:17). الخطأ: The overthrown cities committed sins (69:10).

خطب [aor. inf. noun] خطب: He delivered a sermon, exhortation or admonition. خطب: He delivered a sermon to the people. خطب (inf. noun خطابة): He became a public speaker. خطب المرأة: He asked or demanded the woman in marriage. خطب المرأة على القوم: He demanded of the people the
woman in marriage.  حَدِيثٌ (مَحَاطِحَةٌ) : He talked, spoke, conversed or discoursed with him; he spoke, etc. to him, face to face; he consulted with him.  وَإِذَا حَدِيثُهُمُ الْجَاهلُوُنَّ (مَحَاطِحَةٌ) : When the foolish ones address them (25:64). (مَحَاطِحَةٌ) is inf. noun from مُحَاطِحَةٌ and means address; speech; entering into talk with a person.  لَنَحْمِلُونَ مَنِّهَ حَدِيثًا : They will not have the power to address Him (78: 38).  عَزَّرَنِ فِي الْحَدِيثِ : And he has been overbearing to me in speech or his address (38:24).

The deciding of a case or passing sentence or judging with evident proof or demonstration; or by testimony confirmed by oath; or deciding between truth and falsehood and distinguishing between just and unjust judgment; or understanding, intelligence, sagacity or knowledge in judging or passing sentence.  وَإِنَّهَا الْحُكْمَةُ وَفَصْلُ الْحَدِيثِ : And We gave him wisdom and decisive judgment (38:21).  حَدِيثٌ : 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.  مَحَاطِحَةٌ جَلِيلٌ وَفَصْلٌ الْحَدِيثِ : An unimportant or an important affair.

He struggles against the afflictions or calamities of time.  مَحَاطِحَةُ الْدُّهْرِ : ماَحَاطِحَةٌ أَلاَّ الْمُرْسَلُونَ : What is the thing or business that thou seek to do; what is the cause of thy coming.  ماَحَاطِحَةٌ أَذِ رَآءْذِنُ بُوْسَفَ : What happened when you sought to seduce Joseph; or what was the matter with you; or what was your object (12:52).  حَدِيثٌ : 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.  حَدِيثٌ عَنْ حَدِيثِهِ : She is the woman asked in marriage by him.  حَدِيثٌ ٍ: He is her asker in marriage.  قَبْلَهَا : 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.  حَدِيثٌ : Public speech or sermon.
office of a speaker of a mosque.

[inf. noun] خطفة : He seized it; or took it or carried it off by force; or he did it quickly; he snatched it away. 


[ext. verb] حَطَّطَ : It took away the sight. 

[ext. verb] حَطَّطَ الناس من حَوْلِهم : While the people are snatched away from all around them (29:68). 

[ext. verb] حَطَّطَ السَّمَع : He stole (an opportunity of) hearing; or snatched it. 

[ext. verb] حَطَّطَ الرأس : Except him who steals the opportunity of hearing or who snatches unawares and by stealth, or hears and snatches something (37:11). 

: This is a sword that will strike off the head. حَطَّطَ also means, he went along quickly.

[inf. noun] حَطْطَة : He stepped, paced or walked. 

: I walked one step. 

: A step or pace, as meaning a single act of pacing or walking. 

: A step or pace as meaning the space between the two feet in walking (and and are plurals). 

: Follow not ye the way of Satan; or the footsteps of Satan (2:169).

[inf. noun] خَفَّة : 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.

: The balance had one of its two scales light, so that it rose. 

: As for those whose scales are light (7:10). 

: دَلِّكَ بِخَفْفَةٍ مِّن رَجْمِكَ : This is an alleviation from your Lord (2:179). 

: He made light or alleviated his burden, suffering, distress by removing from him somewhat thereof; he alleviated him; he relieved him. 

: For the present, Allah has lightened your burden. 

: The punishment shall not be lightened (2:87).
He deemed it or him light; he found it light or easy to carry and to remove. He held him or it in light estimation or in contempt; he despised him or it; he incited him or excited him to levity or unsteadiness so as to induce him to follow him in his error; he flurried him and disquieted him; he angered him and deprived him of his patience or calmness and incited him to unsteadiness. He made light of his people or held them in light estimation; he incited his people to lightness so as to induce them to follow him in his error; he angered his people or made them impatient and lose calmness; he demanded of his people promptness in obeying him (43:55). You find them light at the time when you travel (16:81). Light; light to carry; light-burdened; brisk, lively; active, agile, prompt; Prompt to do good;) light or easy of utterance; light, thin or scanty (said of hair). A poor man. Quick, acute or sharp in intellect. Foolish; unwise; Having small progeny; of few children. She bears a light burden (7:190). Go forth light and heavy (9:41).

The voice was or became still or silent; was or became low a soft or gentle; became weak by reason of vehement hunger; He died or died suddenly; he was or became weak, abject or abased. He lowered his voice; spoke with a low voice. They will speak or talk to one another in low tone (20:104). Be not loud voiced in thy Prayer nor low-voiced (17:111).

He lowered or depressed it. God abased him. God abaseth him whom He wills and exalteth. Abasing some exalting others (56:4). 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. 

Land easy of irrigation. 

An easy, tranquil and plentiful life. 

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. 

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).

The thing was or became hidden, concealed; it was or became secret, private or clandestine. 

The voice became low, faint or stifled. 

The affair became obscure to him. 

He made the thing apparent, manifest or evident and also which means he removed its covering. 

The rain made the rats to come from their holes. 

I am going to manifest it or I am about to remove that which covers it (20:16). 

I made the voice low or faint or suppressed it. I hid myself from thee. 

I know what you conceal and what you manifest (60:2). 

Nothing concerning them will be hidden from Allah. 

They seek to conceal from people (4:109). 

And he who hides by night and he who goes forth by day (13:11). 

A thing that is hidden or concealed from one; 

A covering. 

Hidden; imperceptible; obscure; faint or dim; clandestine, secret; suppressed or soft. 

A dim star. 

Looking with a secret and stealthy glance (42:46). 

A secret glance. 

A low, faint or gentle voice or sound. 

When he called unto his Lord a secret calling or in a low voice (19:4). 

Secretly; quietly. 

He was secretly killed. 

Call upon your Lord humbly and in secret (7:56).
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.

True, or sincere or chaste friendship, love or affection; friend [and also and .

She is my friend] ; ease, repose, freedom from trouble or inconvenience; tranquility; ampleness of circumstances; acid or sour.

Wherein there shall be no buying or selling nor friendship (2: 255).

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 ); around or midst.

There will be neither traffick nor befriending or friendships (14:32).

signifies what is around the limits of the house or around the walls thereof.

And placed rivers in its midst (27:62).

We went round about or amid or the middle of the tents or houses of the tribe.

They went into or through or penetrated the innermost parts of your houses (17:6).

Also means a long thorn or prickle.

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.

also signifies the heart; the liver; the nose; the sword; the spear, ( and plural);

And Allah took Abraham for a special friend (4:126).

friends on that day will be foes to each other (43:68).

He remained, stayed, dwelt ( ); or he remained, stayed or dwelt
long (أُطْرَقَةٌ) and أَخْلَدَ في الْبَرَّ: He remained or continued incessantly, always and for ever in a house, not going forth from it.

أَخْلَدَ: He was slow in becoming hoary when advanced in years. And he will abide therein abased (25:70).

أَخْلَدَ: He dwelt in the house or dwelt for long.

أَخْلَدَ: He inclined to him and relied upon him.

أَخْلَدَ: He remained or continued incessantly, always and for ever in a house, not going forth from it.

أَخْلَدَ: He was slow in becoming hoary when advanced in years.

أَخْلَدَ: He inclined to the earth (7:177).

أَخْلَدَ: He or it caused him to stay or dwell for long or stay or dwell for ever.

أَخْلَدَ: He thinks that his wealth will make him immortal (104:4).

أَخْلَدَ: We have given immortality to no mortal before thee (21:35).

أَخْلَدَ: This is the Day of Immortality (50:35).

أَخْلَدَ: 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.

أَخْلَدَ: There will wait upon them immortal youths or youths who will not age or adorned with bracelets etc. (56:18).

أَخْلَصَ: It (a thing) was or became pure; clear or genuine.

أَخْلَصَ: He withdrew or retired from the people.

أَخْلَصَ: He took the purified remainder, of the thing.

أَخْلَصَ: The fire purified it, namely gold or silver.

أَخْلَصَ: He was sincere or pure in giving advice.

أَخْلَصَ: He was sincere to God in his religion.

أَخْلَصَ: And they are
sincere in their obedience to God (4:147). This 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).

This thing is particularly or exclusively for thee. This is particularly for thee and not for other believers. (33:51).

This thing is particularly for thee and not for other believers. (33:51). 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).

He is my special, true, private friend. Pure and pleasant for those who drink it (16:67). Pure, sincere, true; unmixed; genuine; clear. Exclusively for our males (6:140).: His intellect became confused in his hair. Great anxiety infected or pervaded his mind. 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. (2:140). Chosen by God and pure from pollution. (19:52). He was a chosen one (19:52). Pure, sincere, true; unmixed; genuine; clear.
became disordered. خلفُ (plural خلفاء) : One who mixes with others or becomes intimate with them; a partner or sharer; one who has mixed his property with that of his co-partner; one who shares in merchandise or in a debt or in commerce; a sharer in the rights of possession or property; a neighbour; a husband.

وَأَن كَثِيرًا مِّنَ الْخَلفاءِ (38:25).

[...] inf. noun خلف : 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. خلف عليه : He bestowed upon him a robe of honour. The Holy Prophet is reported to have said to Caliph Uthman: إن الله سيف/glظه فكيما وأنت فلاش على خلفه : Verily God will invest thee with the apparel of Khilafat and thou wilt be solicited and urged to put it off. خلفا بنا مل خلع : He threw off his allegiance. خلف الوالي : The governor was deposed. خلفاً : He divorced his wife for a compensation or gift from her. خلفاً : A state of divorcement of a woman from her husband for a compensation or gift from her to him. وَقَعُت بَيْنَهَا الخِلفَةُ : Separation for a ransom or gift occurred between the two); the best of choice part of property; weakness in a man. خلف : The act of divorcing a wife for a ransom given by her, or for a gift or compensation as a ransom to release her from her husband.

خلف [aor. خلف] inf. noun خلفا : He was or became his خلفا : He or became his خلف ؛ i.e. successor, vicegerent or his substitute. خلف عنه في فؤه : God made him a Khalifa over his people or among his people. خلفته : I was after him a substitute for him. خلفه بعده من بعده نمل خلف : Evil is that which you did after me (7:151). إنَّهُ جَعَلَ فِي الأَرْض خلف : I am going to appoint a vicegerent in the earth (2:31). خلفه : He came after or behind him or following him nearly or he remained after him. خلف : (aor. خلف) خلف ف : 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 and خلف): He took or seized such a one from behind.

He spoke ill of him behind his back. خلف: He remained behind or after his companion; he did not go forth with them. خلف also means, he retired; he fled; he ascended a mountain. خلف (inf. noun خلف): He was or became bad, corrupt (7:170). خلف (inf. nouns خلافة and خلاف): 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. استخلف: He made him or appointed him his i.e. vicegerent or successor. من: 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 عنهم: He kept back from them. خلف: They should have remained behind the Messenger of God (9:120). خلف: He turned him or made him to stand behind him. خلف وغدة: He did not fulfil his promise or break it. إذا وعى خلف: When he makes a promise, he does not fulfil it. مخالف مؤعدك: We did not break our promise to thee (20:88). Surely, Allah does not break His promise (3:10)...

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. وما: 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.  
Contrary or alternate sides; the contrary or opposite of a thing (It is inf. noun from خلف) ; after; behind.  

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).  

Would have found therein much disagreement (4:83).  

A drink of different colours (16:70).  

The location or quarter that is behind; and the time past; behind; after.  

He came behind him, 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).

also means, one who comes after another; one who remains after another whether this other be dead or living; one remaining after another who is dead; the follower or successor of one who has gone; persons remaining after others; a remnant of people; a generation after a generation.  

So that thou mayest be a sign to those who come after thee
So strike fear in those that are behind them (8:58). خلف means 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، خلف سوء means, a good son or generation and خلف سوء means, a bad son or generation. We remained among an evil generation. فخلف 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. خلفة: (1). A mode or manner of coming after; (2). difference of any kind; (3). coming and going of the night or the day. هو الدّى خَلَفَ اللّهَ والله خَلَفَة: 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 (خلفان and خلفان 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 their successors in the earth (10: 15). إذ خلفكم خلفاء من بعد قوم نوح: When He made you successors after the people of Noah (7: 70). (plural خلفان and خلفان): 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. فاقعدوا مع الخلفان: So now sit with those who remain behind (9: 83). خلف and خلفة is the plural both of خلف and خلفة 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).

[inf. noun [أو. inf. noun خلق] : (1). He measured it or he determined its measure or proportion. خلق: He measured or proportioned the hide with a view to cutting it. خلق الحذاء: He determined the measure of the sandal; (2). he designed or fashioned or planned it. (أأ أخلق لكم من الطين) : I will fashion out for you of clay (3; 50); (3) he made it according to a certain measure or design; (4) He (God). produced or created or brought into existence a thing or being without there being any pre-existing pattern or model or similitude or He brought into existence from a state of non-existence or He originated it. خلق الله: Allah brought the thing into existence after it had not been. خلق السماوات والأرض: 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. خلق اللب: Such a one related to us fictitious tales or stories. خلق اللب: The garment became old and worn out. خلق: He made it smooth, equable or even. خلق also means religion. خلق الله: This is the creation of God (31: 12); the act of creating; خلق الله: And He was not wearied by creating them (46: 34). خلق also means religion. خلق الله: And He was not wearied by creating them (46: 34). خلق الله: This is the creation of God (31: 12); the act of creating; لاتبدل لخلق الله: There is no altering the creation or religion of Allah (30: 31). It also signifies anything made smooth. خلق and خلق (plural خلقات): (1). Nature, natural disposition; (2). inborn quality; (3). morals; (4). custom; (5). habit, manner; (6). religion; خلق: 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). 

 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). 

 : He was alone with him. 

 : He mocked at him, ridiculed him; deceived, deluded 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. In the days that have gone by (69:25).

خَمْسَةٌ [خَمْسَةُ] خَمْسَةٌ [خَمْسَةُ] inf. noun خَمْسَةٌ [خَمْسَةُ] خَمْسَةٌ [خَمْسَةُ] : The fire subsided or its flaming and blasting ceased but its embers remained unextinguished; it died away and became utterly extinguished.
خَمْسَةٌ [خَمْسَةُ] : The fever or its vehemence became allayed.
خَمْسَةٌ [خَمْسَةُ] : The patient swooned or fainted or he died.
خَمْسَةٌ [خَمْسَةُ] : And lo, they were extinct, silent, dead, and became like extinguished ashes (36:30).

خَمْسَةٌ [خَمْسَةُ] : He covered or veiled it. He concealed the testimony. He gave the man wine to drink. He leavened the dough. He became intoxicated. (aor. خُمْسَةٍ [خَمْسَةُ]) : He became concealed; he hid himself. خُمْسَةٌ [خَمْسَةُ] : Wine; grape-wine; any intoxicating thing that clouds or obscures the intellect; grapes; I see myself pressing grapes or pressing out wine from grapes.
خُمْسَةٌ [خَمْسَةُ] (plural) : A woman's veil; a woman's veil with which she covers her head; a man's turban.
خُمْسَةٌ [خَمْسَةُ] : What has befallen thee. They should draw their head-coverings (veils) over their bosoms (24:32).

خَمْسٌ [خَمْسُ] [خَمْسُ] يَخْمِسُ [يُخْمِسُ] : He was or became the fifth of the people; he took the fifth part of the possessions of the people.
خَمْسٌ [خَمْسُ] : He took the fifth part of the property.
خَمْسٌ [خَمْسُ] signifies the taking of one from five.
خَمْسٌ [خَمْسُ] also signifies, (1). he made fourteen to be fifteen or (2). he made forty nine, to be fifty with himself.
خَمْسٌ [خَمْسُ] 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 his fifth oath will be to say that Allah's curse be upon him (24:8).

Fifth.

Five men and Five women.

And they say, "They were five, the sixth was their dog" (18:23).

Fifty and fiftieth.

And his fifth oath will be to say that Allah's curse be upon him (24:8).

And he dwelt among them a thousand years but fifty years (29:15).

The man's foot was hollow in the middle of the sole so that it did not touch the ground. 

Hunger rendered him lank in the belly.

Neither fatigue nor hunger (9:120).

He roasted the meat. Sour, bitter; certain deadly trees; or deadly poison; fruit that is bitter and choking and disagreeable in taste.

And of them He has made apes and swine (5: 61).

And blood and the flesh of swine (2: 174).

He acted like the swine. The swine; the hog; the pig. (الأسد والحمض) And blood and the flesh of swine (2: 174).

And of them He has made apes and swine (5: 61).

He drew back; held back; lagged behind; remained behind; receded; retreated or retrograded; he hid himself or became hidden and shrank. 

He remained behind the people. The devil shrinks when he hears the mention of God.

He went away with him so that he was not seen.
The nose became depressed in the bone and so became flat.
The feet became flat in the hollow part of the sole. (plural 頂) : He who holds back, remains behind, lags behind, retires, retreats, recedes. 頃 : 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 أقسم بِالَّذِينَ كَازَبُونَ : Nay! I call to witness the planets that recede (81: 16).

(act. part. noun): The devil; the sneaking whisperer (114:16).

Slandering; calumniating.

[ar. inf. noun 頃] : He throttled, strangled or choked him or it; he squeezed his throat so that he died. 頃 : He filled the vessel. 頃 : He straitened the time of Prayer by postponing it.

A sheep or goat throttled or strangled or choked or a sheep or goat strangled, throttled or choked by itself (5:4).

The bull uttered its cry i.e. lowed or bellowed. 頃 : 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.

A mere body producing a lowing sound (20:89).

He has a voice like the bellowing of the bull.

اللهٌ صَوْتُ كُحْوَارِ التَّوْرِ : He has a voice like the bellowing of the bull. (20:89) 

The heat abated.


The people indulged in discourse. (6: 69.)

And you indulged in idle talk as they did (9:69).

He said what was false regarding it. (6: 69.)

Those who indulge in vain or false discourse regarding Our Signs (6: 69).

He thrust the sword into his body and moved it about in it.
plunged himself into dangers. He mixed the wine and stirred it. ḥaḍār is the confusing and confounding in an affair. (plural ḥāḍār and ḥāḍārūn, act part. noun). And we indulged in vain discourse with those who indulged in it (74:46). ḥaḍār : Throes of child-birth; she-camels big with young. ḥaḍār : So the pains of child birth drove her (19:24).

[plural ḥāḍār and ḥāḍārūn, act part. noun]. ḥāḍār: And who thinks or knows that there is on the part of the testator an inclination to wrong (2:183). ḥāḍ: or from its sides or he took it from its extremities.

The year or the drought took from us little by little. ḥāḍ: He diminished to me little by little my right or due. ḥāḍ: Or (are they secure from) His destroying them to suffer loss little by little in their bodies and possessions etc. (16:48).
His stupidity deprived him of his due. 

And He will surely give them in exchange security after their fear (24:56). There shall come to them no fear, nor shall they grieve (2:39). denotes fear about the future and grief or regret about the past. And We will assuredly try you with some what of slaughter (2:156). It also means, fighting.

And when fighting comes (33:20). Fearing; one who is very fearful; timorous. ( and are plurals). And he went forth therefrom fearing. To enter therein but in fear (2:115). And call upon Him in fear and hope (7:57). 

With humidity and fear (7:206).

He pastured the animals and managed them; he tended them and sustained them well. He managed their affairs; he rules and governs them. [aor. inf. noun ] : He became possessed of slaves, servants and other dependants after having been alone. God made him to possess or bestowed upon him as a favour the thing or the property. And when We confer upon him or bestowed upon him as a favour from Us (39:50). He had maternal uncles or many maternal uncles. A man's slaves or servants and other dependants; a gift or gifts.

He is a person of many gifts. These are the servants or slaves of such a one. A maternal uncle (plural (plural) : A maternal aunt; one's mother's sister. Or the houses of your maternal uncles or your mother's brothers or the houses of your mother's sisters (24:62). And the daughters of thy maternal uncle (33:51). I am the owner of this horse, ( means, manager and tender or
owner); خال also means an indication or a symptom; sign or mark or token of good in a person; a mole; خولئة: A female gazelle.

خان [aor. inf. noun خياهن and خانية and خوان and خون]: 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, pernicious or treacherous to him.

وَإِذَا كَمَتْ خَوَْى فَقَدْ خَانَ اللَّهُ مِنْ قِبْلَ أَيْنَ : And if they intend to deal treacherously with thee, they have already behaved treacherously to God (8:72). خيانة: Treachery; faithlessness; perniciousness.

كَانَ خُيَانُ خَوَْى الفَسَّكُمْ : You had been acting unjustly to yourselves (2:188). خوان and خوان and خوان (the last three are intensive epithets): Unfaithful, treacherous and pernicious person.

إِنَّ اللَّهَ لَا يَحْبُبُ مَنْ خَوَْى أَيْنَمَا : God does not love one who is very pernicious (4:108). خانين (plural of خوان): Pernicious, treacherous and unfaithful persons.

وَلَا تَتَّخِذُ لِلْخَوَْىنِينِ خَوَا الزَّلَلِ أَوْ : Be not a disputant for the treacherous (4:106). خاني: Treacherous; faithless; pernicious.

فِي الخَوَا : He broke the compact. He was unfaithful to the pact.

خانة الدَّهْرُ : The time was unfaithful to him.

خانيّة: Inf. noun of خانيّ and feminine gender of خانيّ and intensive form of خانيّ like خانة اللَّهْ. خانيّة الأَخَيْنِ : 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 تَنَزِّلْ تَطُولُ عَلَى خِانُةَ شَعْرِهِمُ : And thou wilt not cease to discover treachery on their part (5:14). يَعلَم خانيّة الأَخَيْنِ : He (God) knows the treachery of the eyes (40:20).

خوية [aor. inf. noun خُوَِوْى and خويّ]: The house became empty, vacant or unoccupied; or its occupants perished; or it fell down; or it became demolished, (as also خويّ). خويّ: The stars inclined to setting. خوي: He or it pursued a right course.

خاوي: Empty; fallen down. أرض خاويّه: A land devoid of its
inhabitants. And those are their houses empty; or fallen down (27:53). As though they were trunks of palm-tree torn up or eaten within or fallen down (69:8). Besides being feminine of خار also means, a calamity or misfortune.

خاب [aor. يحبوب and يحبوب inf. noun خبة] : 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. خاب من حمل عظيم : He who fears will be disappointed. خاب سعىه وامله : His labour and hope resulted in disappointment. قد خاه من حمل عظيم : He meets with failure or he perishes who bears the burden of wrong-doing (20:112). خالب : One who is disappointed or fails to or debarred from attaining his desire or object; one who is ruined or who perishes. فينقيباً . خالبين : (plural of خالب). خالبين : They might go back frustrated, disappointed (3:128).

خيار [aor. يختار and يختار inf. noun خيار] : He was or became possessed of good etc; he was or became good; he did good. خار الله لك في هذا الأمر : May God do good to thee, bless thee, prosper thee etc. خارة أو خيراً عليه : He preferred him to him. خيار بين الامرين : He gave him the choice between two affairs. إختاره من الرجال أو اختياره الرجال : I chose him from among the men. إختاره عليهم : I chose him in preference to them. واختار موسى قومه سبعين رجلاً : And Moses chose from among his people seventy men (7:15). واختارناهم (44:33) : And We chose them knowingly above the people (44:33). خير : (1). Wealth or property; (2). much wealth; (3). wealth or property that has been collected in a praiseworthy manner. خير المال خير حتى يكون كثيراً ومن مكان طيب : Wealth is not called خير (Khair), unless it is in large quantity and is collected in a praiseworthy manner. خير ما تملكه ومن خير : And whatever wealth you spend (2:274); (4). good things; (5). horses etc. خير : (1). Wealth or property; (2). much wealth; (3). wealth or property that has been collected in a praiseworthy manner. خير المال خير حتى يكون كثيراً ومن مكان طيب : Wealth is not called خير (Khair), unless it is in large quantity and is collected in a praiseworthy manner. خير ما تملكه ومن خير : And whatever wealth you spend (2:274); (4). good things; (5). horses etc.
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. رجل قليل الخير: 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.

فإن أصابه خير: Then if good befell him he is satisfied (22:12). ALL the good it has done (3:31). also means, good, better, best (denoting superiority).

وَلَامَّا مُؤْمِنَةَ خِيْرَ مِنْ: That Our granting them respite is good for them (3:179). You dislike a thing while it is good for you (2:217).

أَذَلِّكَ خِيْرَ أَمْ جَنَّةَ الْخَلْدَى: Is that better or the Garden of Eternity (25: 16). فِيْهِ خِيْرُاتُ حُسَانُ: Such a one is best of all people.

وَاللَّهُ خَيْرُ الْمَعْلُومِينَ: The Best of judges (7:88). Good man (خیر plural). كُلُّ مِنَ الإِخْبَارِ: All were good (or best). (38:49).

خَيْرَة: A good woman or woman excellent in beauty and disposition, generous in race, exalted in rank, possessing much wealth (خیرات plural). فِيْهِ خِيْرُاتِ حُسَانُ: 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 ( خیرات plural).

يُسَارَعُونَ فِي الخِيْرَاتِ: Vie with one another in good works (3:115).

خَيْرَة: A man or thing (or men or things) chosen, selected or elected. مُحْمَّدٌ خِيْرَةُ اللَّهُ مِنْ خَلْقِه: Muhammad is the chosen of God from all His creatures. خَيْرَة: also means, choice, option (also خيار).

مَكَانُ لَهُمُ الْخَيْرَةُ: They have no choice or option or it is not for them to choose (28:69).

أَنْتُ بِالْخَيْرَ: You have the choice.

خَاطِئ inf. noun خَاطِئَةُ اللَّوْب [خَطَطَ] يَخْطِط: He sewed, sewed together or sewed up the garment. الخيط الأبيض: Thread or string. الخيط الأسود: The true dawn; whiteness of the dawn; whiteness of the day; the dawn that rises high filling the horizon. الخيط الأسود: The false dawn; the blackness of
night; the dawn that appears black and spreads sideways; the night.

The night and the day.

Until the white thread becomes distinct to you from the black thread (2:188).

A needle. Into the eye of the needle (7:41).

He surmised, fancied, imagined, thought, opined, or knew the thing. Such a thing was imaged to him in his mind i.e. such a thing seemed to him. It seemed to him that it was so. Their staves appeared to him by their magic (20:67).

Horses collectively; cavalry; used as singular and plural, males and females; horsemen or riders of horses. Horses and mules and asses (16:9). And urge against them thy horsemen and thy footmen (cavalry and infantry). He was proud or haughty or he behaved proudly or haughtily. Proud and self-conceited or vain; one who walks with a proud and self-conceited gait, with an affected inclining of his body from side to side. He (God) loves not any proud or vain or self-conceited boaster (31:19).

He held back in fighting through cowardice and fear and attained no good. Tent; any house that is not built of stones and bricks; a place of abode; pavilion; a construction of trees and palm-branches with their leaves upon them, which a man uses for shade when he brings his camel to water. The martyr is in the tabernacle of God beneath His throne. It is also applied to women's vehicles of the kind called. Plural of is Well guarded in pavilions (55:73).
8

باب الدال

د

Dāl

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.

A custom; manner, habit or wont; an affair, a business or a concern; a state or condition; a deed or work.

This is thy custom, concern, condition or work.

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).

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 without leisure or enjoyment of continuous a night-journey. The night and the day, a hand in his work or holding on and continuing. Surviving, labouring and extending himself and weariness (12:48).

Surviving, labouring and extending himself and weariness.

And God has created every beast of the earth.

And God has created every animal from water. Of them are some that go upon two feet, and of them are some that go on all fours; And God has created every beast of the earth.

And God has created every kind of bird also. And He has assigned to them all kinds of food. Signification being a beast that is hidden especially, a beast of the earth creeps or walk slow. All moving animals whether Pig or Animal, whatever anything including animals, beasts, reptiles or insects that creep or crawl or walk slowly; all moving animals whether Pig or Animal. Slender, carp, snake, worm (plural) (in English species and confirmation of amuse with calumnies, His scorpions. A calumnium of slander, etc. His calumnium or amuse us with calumnies. He creeps among us with calumnies. He creeps among us with calumnies. He said you will sow for seven years working hard and continuously.

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 two feet, and of them are some that go on all fours; And God has created every beast of the earth.

And God has created every kind of bird also. And He has assigned to them all kinds of food. Signification being a beast that is hidden especially, a beast of the earth creeps or walk slow. All moving animals whether Pig or Animal, whatever anything including animals, beasts, reptiles or insects that creep or crawl or walk slowly; all moving animals whether Pig or Animal. Slender, carp, snake, worm (plural) (in English species and confirmation of amuse with calumnies, His scorpions. A calumnium of slander, etc. His calumnium or amuse us with calumnies. He creeps among us with calumnies. He creeps among us with calumnies. He creeps among us with calumnies. He said you will sow for seven years working hard and continuously.
The worst of beasts in the sight of God (8: 23).

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 (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 تفکر and تفهیم : 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).

One who manages, orders or regulates the affairs of any kind, but generally affairs of importance. مَدِیِّرَةُ (feminine) and مَدِیِّرَاتِ (plural).

And those who are charged with the managing, ordering and regulating of affairs (79:6). مَدِیِّرٍ (feminine)

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.

Then you turned your backs retreating (9:25).

A land upon which rain has fallen partially, not generally or universally. مَدِیِّرَةُ (plural).

Turning back. He turned back retreating (28:32). Then you turned your backs retreating (9:25).

The back; syn. رَنَّى (plural) and ذَرَّ (1) The back.

He turned his back; he put to flight.

And she tore his shirt from behind (12:26).
They shall turn the backs, (54:46). مَّنَّكَهُمُ َالْهَٰلِكُ: They will turn their backs to you (3:112). And after the prostrations (50: 41). أَذَّنْ بِالْيَمِينِ (2). the back or hinder part (cont. of جِبَالٍ) ; the backside; (3). posterior; (4). buttocks; (5). rump;(6). the anus; (7). the latter or last part or parts of anything. (act. part. of ذَهَرُ) : 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. ذَهَرُ). May God cut off the last of them or extirpate them. : And He cut off the root of the disbelievers (8:8). The last remnants of the people were extirpated (6:46).

[and aor. ذَهَرُ] ذَهَرُ: 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. ذَهَرُ الطُّوبُ: The garment became dirty. ذَهَرُ الزِّيَافَةُ: The sword became rusty. ذَهَرُ: He destroyed or obliterated him or it; he covered him with ذَهَرُ. ذَهَرُ الطُّوبُ أَوْ ذَهَرُ: He wrapped or covered himself entirely with the garment. ذَهَرُ الفَرْسُ: He leaped upon and rode the horse. ذَهَرُ: Any garment which a person wears for warmth; upper garment; overcoat. The Holy Prophet is reported to have said إنَّهُمُ َالْبَعْثُاءَ وَالداَسُ َالْذَّهَارُ: You are persons of distinction and other people are vulgar. مُذَهَرُ: also means to vanquish the enemy. ذَهَرُ: O that has wrapped himself with the mantle; O that is ready to mount the horse (74:2).

[and aor. مَذَهَرُ] مَذَهَرُ: 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. مَذَهَرُ: Driven away; repulsed or repelled; removed to a distance with ignominy and violence. مَذَهَرُ وَمَذَهَرُ: Repulsed and for them is perpetual punishment (37:10). مَذَهَرُ: Thou be cast in Hell condemned and rejected (17:40).
[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. Their plea or argument is slipping, infirm, null and void or futile (42:17).

Having no firmness or stability in their affairs.

Worsted; rejected; thrown over; cast away; loser.

He was of the losers, rejected, worsted, cast away (37:142).

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).

Also means, he compressed her, or lay with her.

The belly was or became large, distended, inflated.

He was or became abject, mean despised, contemptible, humbled, or despicable.

Abject, mean, contemptible or despicable.

And they will enter Hell, despised (40:61).

He or it entered, went, got in as also.

I entered the house.

He entered the house. I entered into submission wholly (2:209). He visited him, called upon him; invaded or attacked him.

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).

He entered among them so as to become a member of their party.
nations that passed away before you (7:39).

He entered into or embraced Islam.

He commenced or began the affair.

I entered the house after Zaid, he being in it.

Enter ye in upon them by the gate (5:24).

His affair was or became intrinsically bad or corrupt or unsound.

The corn or food became eaten by the worms.

A thing that enters into another thing and is not of it. This is the primary signification of the word; (2) also it means badness, corruptness or unsoundness in intellect or body.

In his intellect is unsoundness; i.e. in this affair there is unsoundness; (3) rottenness in a palm-tree; (4) leanness or emaciation; (5) perfidiousness or treachery or faithlessness; (6) deceit, guile or circumvention.

And make not your oaths to be a means of deceit between you, guile or circumvention (16:95); (7) people or persons who assert their relationship to those of whom they are not.

He made or caused him or it to enter; he inserted or introduced him or it.

O my Lord cause me to enter in a good manner (or good entry). (17:81).

And We made them enter into Our Mercy (21:76), or admitted them into Our mercy.

one who enters (مدخّلٌ) and (مدخّلٌ) : Then we shall enter it (5:23); the interior of anything.

is equal to (دخّلٌ) and means, an entrance i.e. a place of entrance or ingress; any inlet.

Or a place to enter (or a hole). (9:57).

The fire sent up smoke.

The smoke or dust rose or spread.

The food was or became infected with smoke, while being cooked.

His nature or disposition was or became bad or corrupt.

When the sky will bring forth a visible smoke (44:11); (2) evil or mischief.
There was between us an affair that had evil or mischief, arising in consequence of it; (3). it also means dearth or drought, sterility or unfruitfulness and hunger; (4). It is also applied now-a-days to tobacco.

The milk was or became copious, abundant; the milk flowed abundantly.

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 cloud pouring down abundance of rain.

A cloud pouring down much rain.

He (God) will send over you clouds pouring down abundant rain.

He pushed it violently; thrust it; repelled it; or averted it.

He averted from him, or deferred his prescribed punishment.

It shall avert the punishment from her. The Holy Prophet is reported to have said; Avert or defer the prescribed punishment by doubts.

They repelled or strove to repel one another in contention or altercation; they disagreed.

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. 

is syn. with 

: He caused him to ascend and to descend by degrees; he drew him near to destruction gradually or step by step.

: 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.

: He deceived him or beguiled him so as to induce him to proceed in an affair from which he had refrained.

: 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.

: They have the highest rank in the sight of Allah (9:20).

: For them are the highest ranks (20:76).

: The mark became effaced or obliterated.

: The garment became old and worn out.

: The book became old. 

: The woman menstruated

: He compressed the girl.

: He read the book; he read it repeatedly in order to remember it; or he read and learned it.

: 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.

: That they may say "Thou hast learned well" (6:106).

: And we were indeed unaware of their reading (6:157).

: The thing attained its proper or final time or state.

: The fruit attained its maturity i. e. it became ripe.

: The boy attained his maturity or puberty.

: I walked until I overtook him.

: He knew the problem; he perceived it; attained perfect knowledge of it; he comprehended it.

: The eyes perceive Him not; or as some others say the mental perception or vision comprehendeth Him not or attaineth not the
knowledge of the real nature of His hallowed essence or the eyes cannot reach Him (6:104).

The rain dropped with close consecutiveness. The people attained, reached, overtook or came up with one another or the last of them attained, reached; overtook or came up with the first of them. The news followed one another closely. Hence تدارك signifies: It continues and was carried on uninterruptedly. Hence when said of knowledge, تدارك means, it continued unbroken in its sequence.

Had not a favour from his Lord reached him (68:50).

Until when they have all successively arrived therein, all together; or when the last of them had reached, overtaken or came up with the first of them (7:39).

Various means, nay their knowledge with respect to the Hereafter has reached its maturity or has become perfect; nay their knowledge respecting the Hereafter has reached its end i.e. has come to its end; or their knowledge has erred or disappeared; or but doth their knowledge reach to the Hereafter; or nay their knowledge reaches not the Hereafter (27:67).

The act of attaining, reaching or overtaking.

Thou shalt not fear Pharoah, overtaking you (20:78) or being overtaken by him; the attainment or acquisition of an object of want and seeking the attainment thereof and signifies the same, a consequence, generally meaning an evil consequence as also ; a doubled rope that is tied to the cross pieces of wood of the bucket and then to the main Well-rope and signifies the same.

The bottom or lowest depth of a thing (plural) and also ; a stage of Hell or stage or stages downwards opposed to which are upwards.

Verily the hypocrites shall be in the lowest stage or depth of the Fire of Hell (4:146).

(4:146), (pass. part.): Perceived by means of any of the sense; one overtaken. We are surely overtaken (26:62). مذكر also means a place and a time of attaining reaching or overtaking.
دَرَى
[aor. inf. noun دَرَىٰ: His sight became dim or obscure. دَرَىٰ (plural): Coins; money cash or coin in an absolute sense. وَدَرَىٰ يَبْخَس فِراَحَمٍ مَغْذُودًا: And they sold him for a paltry price, a few dirhems (12:21).

دَرَىٰ
[aor. inf. noun دَرَىٰ: A certain silver coin; a dirhem; دَرَىٰ (plural): Coins; money cash or coin in an absolute sense. وَدَرَىٰ يَبْخَس فِراَحَمٍ مَغْذُودًا: And they sold him for a paltry price, a few dirhems (12:21).

دَسَّ
[aor. inf. noun دَسَّ: He hid it; he buried it; he thrust it in. أَهُمَّ دَسَّ يَدْسُ فِي الرَّابِ: Or whether he bury it in the dust (16:60) and also دَسَّةٌ and دَسَّةٌ may have an intensive signification; دَسَّةٌ also means, he corrupted it. قَذَّحَبْ مِن دَسَّاهَا: 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).

دَسَّرَ
[aor. inf. noun دَسَّرَ: He or it pushed, thrust, drove, propelled him or it. دَسَّرَ يَدْسُرُ: He thrust; he pierced or stabbed him vehemently with a spear. دَسَّرَ (aor. and دَسَّرَ): 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. دَسَّرَ: Cord of the fibres of the palm-tree with which the planks of a ship are bound together; a nail of a ship. وَحَمَلَهُ عَلَى ذَاتِ الْوَاجِ وَدَسَّرَ: And We carried him upon that which was made of planks and nails (54:14).

ذَاعٌ
[aor. inf. noun ذَاعٌ: He pushed him, thrust him, or drove him
away; he repelled him or he did so harshly, roughly or violently.ثأرك : That is he who drives away the orphan and does so harshly, roughly or violently or he treats the orphan with harshness or violence.ثأرك : The day when they shall be pushed into the Fire of Hell with a violent thrust (52:14).

دعاء [aor. inf. noun دعاء, دعى, دعوت الله: He prayed to God or supplicated Him desiring to obtain some good. دعوت لله: I prayed for him. دعوت عليه: I prayed against him. دعوت زكية : There and then did Zachariah pray to God (3:39). دعوت: I called him, called out to him, summoned. المرأة : The PEOPLE called the people to Prayer. دعوت الناس: I have called my people night and day (71:6). دعاه: He called him to his aid. دعاهما : And call to your aid your helpers ما دعى من أذى و توالي: God destroyed him. دعوا من أذى و توالي: It will call him and also it shall destroy him who turned his back and retreated (70:18). دعاه: He wailed and wept for the dead. دعاء: A single time or act of prayer; a call to Islam. دعوة: I call thee or invite thee to accept Islam. دعوة الالهية : The declaration that there is no deity but God (13:15); an invitation to food, feast, banquet. دعاه إلى الدعوة: He called him to a feast; a call or cry; particularly a call for aid and succour. وما ذهبا من دعاء وإلى صلل : Then when He called you by a call (30:26). دعوة : But my calling them has only made them flee from me all the more (71:7). And the prayer of the disbelievers is but a thing wasted (13:15). Which hears nothing but a call and a cry (2:172); الدعاء is to the near and البداء is to the distant. الدعاء: Your prayer is accepted (10:90). دعوى : Indeed Thou art the Hearer of prayers (3:39). دعوى also means adoration, or religious worship; belief in God. دعوى : And the conclusion of their prayer is that all praise be to Allah (10:11). دعوى also means, a claim. دعى (act. part.): Praying, supplicating, inviting or calling; one who prays,
supplicates, invites or calls (ذَاعَانَ and دَعاَةَ are plurals).

I answer the prayer of the suppliant when he prays to Me (2:187).

And who does not respond to God's Summoner (46:33). And مَؤْنُدُ 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).

[аор. инф. глагол] دَفَعَ : He was or became warm or hot or he experienced warmth or heat or he wore what rendered him warm or hot. 

: He wore warm clothing to protect himself from the cold. 

: 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. 

: There is nothing upon him that should keep him warm. 

: For you in them is warmth, etc. (16:6) ; (3). the young ones and hair and milk of camels and whatever else of a useful nature is obtained from them; (4). a gift.

[аор. инф. глагол] دَفَعَ : He repelled, impelled, pushed, repulsed drove him with force or strength as also دَفِعَ (inf. noun دَفَعَةُ) or دَفَعَ عَنْهُ ; He helped him; he defended him. I repelled or averted or removed from him what was harmful or protected him. 

: He refuted him by an argument. I refuted or rebutted the saying. 

: Repel evil (or refute) with what is best (23:97). 

: Fight ye in the cause of Allah or repel the attack of the enemy (3:168); Leave or spare him. 

I gave to him the thing, 

: And when you give them their property (4:7) also signifies, he returned. 

: Verily Allah defends energetically those who believed, or helps those who are believers (22:39). 

The act of pushing, repelling, repulsing etc. (inf. noun دَفَعَةٌ) And were it not for Allah's repelling men
There is none that can avert it (52:9).

[act. part.]: One who repels, averts, defends.

He poured out the water with vehemence.

The stream became so full that water began to flow out from its sides.

The beast hastened or went quickly.

Water pouring forth or gushing water.

He is created from a gushing fluid (86:7).

He demolished the wall so as to make it even with the ground; he felled or demolished or broke it into pieces.

He made even the elevations and depressions of the ground.

Even or level place; ground broken and made even.

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.

When the earth shall be completely broken into pieces and made level (89:22).

And then shall be crushed with one crash (69:15).

He distressed or jaded or fatigued the beast by journeying.

Fever weakened or crushed him.

He repelled or pushed him.

He put earth upon the dead.

He directed him, guided him to the thing.

He indicated the thing to him (inf. noun)

He directed him to the way, or showed him the way.

Nothing pointed out to them (or directed to them) that he was dead (34:15).

Shall I lead (or guide or direct) thee to the tree of eternity (20:121).

He emboldened.

The woman behaved with boldness towards her husband and with amorous gesture and feigning opposition.
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).

Dalak: He rubbed and pressed the cloth or did it well. Dalak (inf.
noun): The sun declined from the meridian; it became yellow; it set;
also signifies, the sun became high. Dlluk (inf. noun): Declining and paling and setting. In the language of the Arabs
d is said to be syn. with zulaal and therefore the sun is said to be
dalak when it is declining at noon and when it is setting.

Observe Prayer from the declining of the sun at noon to the
darkness of the night (17:79): So that the command expressed by the
words and seems to include the five daily
Prayers; for by the word are expressed the (after noon
Prayer). and (late after noon Prayers) and by the word
are expressed the two Prayers of sunset and night fall ( and )
of which each is called and by the words is meant the
morning Prayer (), but if is taken to mean the setting,
the word expresses the three Prayers and .

Dal: He sent down the bucket in the well; he Pulled up or out the bucket from the well.
Dal (aor. inf. noun): He sought the object of his want.
DAL (aor. inf. noun): He made or brought or drew the thing near to another thing.
DAL (aor. inf. noun): He let down his legs from the couch.
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. فَذَّلَّ : So he sent down his bucket (12:20); (2) a certain mark made with a hot iron upon camels; (3) calamity, misfortune or mischief; جَاءَ فَلَانَ بَنِّيُْلُو : Such a one brought calamity. : It was let down or lowered. : He descended upon one with evil; : He drew near or approached; he was or became lowly, humble or submissive; or he lowered, humbled or abased himself. : He drew nearer to God then he came down (53:9).

[adverb] دَمَ : He made the ground or earth even. : He broke his head. رَأْسَةُ : 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). : He spoke to him in anger. : he punished him completely or fully. : I covered over the thing; I buried the thing making the ground even over it.

[adverb] دَمَرَ : He perished or perished utterly. دَمَرَةُ : He came in to them without permission or intruded upon them or intruded upon them in an evil manner or with an evil intention. : He (God) destroyed or destroyed them completely. : The torrent destroyed the place. : Then We destroyed the others (26:173). : Then We destroyed them a complete destruction (25:37). : Allah utterly destroyed them (47:11). تَدْمِيرُ : Destruction, complete destruction.

[adverb] دَمَعَ : The eye shed tears. : The wound flowed with blood. : The vessel became full till it overflowed. : A single drop thereof i. e. a tear (دَمَعَ plural). : A woman quick to
weep, abounding with tears. : An eye quick to shed tears or
: An eye that sheds many tears.

دمَعَ [aor. and inf. noun] دَمَعٌ : 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. دَمَعَ : The truth rebutted or
overcame and prevailed over it and abolished the falsehood.
: So that it may overcome or prevail over it and abolish it; or so
that it may do away with it in such a manner as to render it despicable
(21:19).

دمَي [aor. inf. noun] دَمَي or دَمَي : The wound bled; blood
issued from it. دَمَي [aor. inf. noun] دَمَي : Blood.
: A man seeking to obtain the revenge of blood. دَمَي فَلَان فِي نُرَّب فَلَان
is an Arab proverb meaning, such a one is the slayer of such a one.
: Forbidden to you is carrion and blood (5:4).

دُنْرَ It (a man's face) glistened like a dinar.
: دُنْرَ : He had many dinars.
: دُنْرَ : A certain gold coin.
: دُنْرَ : If thou trust him with a dinar (3:76).

دَنَا [aor. inf. noun] دَنَا and دَنَا : دَنَا : He or it was or became near or
approached. دَنَا : I was and
became near to him or it. دَنَا (inf. noun) دَنَا : He was related to
him. دَنَا : The sun was or became near to setting. دَنَا =
: He was or became weak, contemptible low, ignoble; bad or foul;
not profitable to anyone. دَنَا : Then he drew nearer to God, then
he came down (53:9). دَنَا : He made him or it to be or become near
or he brought him near. دَنَا : 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). دَنَا : (said of camel) She was or became
near to bringing forth. دَنَا : He lived a strait life after easiness and
plenty. دَنَا (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). 

So that he became one chord to two bows or closer still (53:10): The fruit of both gardens near to hand (55:55). 

Nor of less in number than that, nor of more (58:8): More and most apt, fit or proper. 

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. 

He overcame, overpowered or mastered him; he prevailed or predominated over him;
or surpassed him. دُهْرَ : (1). Time, from the beginning of the world to its end; as also جَيْنٌ : This is the primary signification of this world; (2). time; a time, or a space or period of time, whether long or short. هل أنتي إلى الأنسان جَيْنٌ مِنَ الدُّهْرِ : There has certainly come upon man a period of time (76:2); (3). along, unlimited time; or an extended indivisible time or time without end; it differs from زَمَانٌ (time) in having no end. لا آتِيَهُ الدُّهْرُ : I will not come to him ever; (4). an age ( أَدْهْرٍ and أَدْهْرَ plural).

أَدْهْرٍ : A long time or an age passed over him. مَضَى عَلَيْهِ الدُّهْرُ : He fasted ever or always; (5). was applied by the Arabs to Fortune or Fate. The Holy Prophet is reported to have said, لا نُسُوُّوا الدُّهْرَ فَإِنَّ اللَّهَ دُهْرٌ : Do not revile time or fortune, for God himself is دُهْرٌ; (6). also signifies an evil event or accident; a misfortune; a calamity. مَا يُهْلِكَنَا إِلَّا الدُّهْرُ : 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; مَأْدَهْرَى يَكُنُّا : My intention is not this or desire or intention; (8). a custom or habit that lasts throughout life. مَأْدَهْرَى يَكُنُّا : My habit is not so.

دُهْقَ[aor. inf. noun دُهْقُ الكَأْسٍ أو أَدْهِقُ] : He filled the cup. دُهْقَ : He poured the water violently. دُهْقَ النَّشْيَةٍ : He broke the thing and cut it. دُهْقَةٌ : He beat him. كَأْسٌ دُهْقَةٌ : A cup full to the brim; a cup so full as to overflow; مَاءٌ دُهْقَةٌ : Abundant water. دُهْقَةٌ also means, pure. كَأْسٌ دُهْقَةٌ : Full or pure cup or cups (78:35).

دُهْمَ[aor. inf. noun دُهْمُ or دُهُمَ] : The event came upon him suddenly, took him unawares. دُهْمَتْ النَّازُ الْبَقْرَ : The fire blackened the cookin-pot. دُهْمُ : He (the horse) became black. إِذْهَمُ : The seed-produce became of a dark green colour by reason of abundance of moisture or irrigation. خَيْبَةٌ دُهْمَةٌ أو خَيْبَةٌ مُّدْهَامَةٌ : A walled garden green inclining to black. جَنَّانٌ مُّدْهَامَانَ : Two Gardens dark green with foliage or black by reason of intense greenness arising from abundant moisture; and everything green (أَخْضَرُ) the Arabs call black. أسَوَى : Black (55:65).

dُهْنَ [aor. and inf. noun دُهْنُ] : He oiled the hair.
It (the rain) moistened the surface of the earth a little.

He behaved towards one hypocritically or deceived him.

The she-camel had little milk.

He was or became weak.

He endeavoured to conciliate or make peace with such a one; or treated him with gentleness or softness or he acted towards him with dishonesty or dissimulation; he pretended the contrary of what he conceded in his mind with regard to him; he strove to deceive him.

They wish that thou should be soft, pliant or gentle so that they may also be pliant or you should disbelieve and they would also disbelieve or you act against what is in your mind and they also act like that.

He was or became weak.

He endeavoured to conciliate or make peace with such a one; or treated him with gentleness or softness or he acted towards him with dishonesty or dissimulation; he pretended the contrary of what he conceded in his mind with regard to him; he strove to deceive him.

Do you hold this discourse in contempt or do you reject or disbelieve this discourse?

A red hide.

So becomes red like redhide; it also means of rose colour; or red colour inclining to yellow-like the red hide or like the dregs of oil or olive oil; it also means, a slippery place; a smooth or long or smooth road.

Also signifies that with which one anoints.

Oil; grease of any kind; weak rain; or rain such as only moistens the surface of the earth; a vertigo that affects the camel.

A portion of oil.

He possessed cunning and excellence of judgement; I deceived him, outwitted him.

He attributed to him cunning or he smote him with a distressing or grievous thing or event or accident.

The event befell him.

What has befallen thee.

A calamity befell him. A calamity, a misfortune; a formidable, grievous or distressing event or accident.

More and most grievous, calamitous or distressing.
He went round, circled or revolved round the house. He or it returned to the place from which he or it began to move. It (a thing, for instance, a wine-cup) went round them. (said of an event) It came about. The word also means, he reasoned in a circle. The days came round in their turns. It went round with him, as the ground seems to do with a person sick by reason of giddiness in the head. Such a one has four wives. Their eyes rolling: I have within my compass or power that thing or affair. Ready merchandise which you give or take from hand to hand: I shall show you the abode of the transgressors: So they lay prostrate in their homes: So We caused the earth to swallow him up and his dwelling: The abode of the Hereafter: The city of the Holy Prophet i.e. Madina: They ravaged your cities or your country or your homes: They went forth from their homes: They went round, circled or revolved round the house.
la تُذَرُ على الأرض من الكافرين دَابَرًا : There is not in the house anyone.
Thou leave not any one of the disbelievers in the land (71:27).
The circuit or circumference of a thing; a ring; a circle; a feather (in a horse); depression beneath the nose; a turn of fortune, specially an evil turn; a calamity, defeat; rout; slaughter; death.
We fear lest a misfortune befalls us (5:53).
Calamities befell them. The misfortunes or evil turns of fortune befell him. Calamity which befalls and destroys. They wait for calamities to befall you. On them shall fall an evil calamity (9:98).

[ar. inf. noun دُوَّلَةٌ and دُوَّلَةٌ (inf. noun) also signifies the changing of time, or fortune from one state or condition to another and so دُوَّلَةٌ لَهُ الدُّوَّلَةُ : Good fortune came to him. دُوَّلَةٌ عَلَيْهِ الدُّوَّلَةُ : Good fortune departed from him. دُوَّلَةٌ (ar. inf. noun دُوَّلَةٌ and دُوَّلَةٌ : He became widely known, whether in a good or bad sense. دُوَّلَةٌ تَبْيَلَ : The garment became worn out. دُوَّلَةٌ (inf. noun دُوَّلَةٌ : God made days to come round among men by turns i.e. sometime some people were in good circumstances and sometimes other. دُوَّلَةٌ تَبْيَلَ : I dispensed the thing among them by turns and they received it by turns. دُوَّلَةٌ بَيْنَ النَّاسِ : We make those days come to men by turns (3:141). دُوَّلَةٌ as also دُوَّلَةٌ : 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 دُوَّلَةٌ is in wealth and دُوَّلَةٌ is in war; according to some دُوَّلَةٌ signifies a thing that is taken by turns and دُوَّلَةٌ is the act of taking by turns and a transition from one state to another. دُوَّلَةٌ "مَدَارَة" : صار الفئر دُوَّلَةً بَيْنَ النَّاسِ : The "fai" became a thing taken by turns among them. دُوَّلَةٌ : كَيْ لا يكون دُوَّلَةٌ بَيْنَ الأَعْيَنِيَّاتِ مَنْ كِرْمَ : That it may not become a thing taken by turns among the rich of you or that it may not be taken by turns by the rich among you or it may not circulate only among the rich of you (59:8). دُوَّلَةٌ relates to the present world and دُوَّلَةٌ 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.

داَمَ (aor. inf. noun دَامُ and دَامَ) (inf. noun دَامُ and دَامَ): (1). It (a thing). continued, lasted, remained long; (2). or for ever. دَامُ مَلَكَهُ: May his dominion continue long. دَامُ عَلَيْهِ or دَامُ عَلَيْهِ الآمَرُ: He kept constantly to the affair. دَامَ مَا: Means continuance; because مَا is a conjunct noun to دَامَ and it is not used otherwise than adverbially, like as infinitive nouns are used adverbially. دَامَ مَا دَامَتْ: Stay as long as Zaid is staying. ﷺ لَيْتَ السَّمَوَاتُ وَالْأَرْضُ عَلَيْهِ قَانِمًا (11:109): So long as the heavens and the earth last. دَامَ مَا دَامَتْ عَلَيْهِ قَانِمًا: Unless thou keep standing over him (3:76). دَامَ also means, he was or became tired or fatigued or it (a thing) circled or revolved. دَامَ الدِّئْلُ: The bucket became full. دَانِمَ (act. part.) and plural دَانِمُونَ: Perpetual, permanent, everlasting. دَانِمَ is one of the attributes of God i.e. He who lasts for ever. دَانِمَ is also said of a thing which is in motion and going round, thus the word has two contrary meanings.دَانِمَ: Its fruit is everlasting (13:36). دَانِمَ: Who are constant in their Prayers (70:24).

dَانَ (aor. inf. noun دُونَ) : He or it was or became low, base, vile etc. or weak. دُونَ: 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. زَيْنُ الدُّونَكَ: Zaid is below thee in rank or above thee. زَيْنُ الدُّونَكَ: A base man. هَذَا دُونَ ذَلَكَ: This is the inferior of that. رَجَعَ دُونَ ذَلَكَ: 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. جَلَسَ دُونَهُ: 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 دُونَ 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. دُونَ: Nearer than another.
thing. 

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 (2:24). 

Other than, beside or besides; against. 

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. 

The man borrowed, took or received 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 borrowed; he incurred a debt. 

He may have bequeathed or of debts (4:12). 

also means death. 

May God smite him with his death. 

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.  

He who reckons with himself gains.  

1. Obedience and submission;  

2. religion;  

3. a particular law, statute; or an ordinance or dominion or government;  

4. reckoning or judgement;  

5. a system of usages or rites and ceremonies inherited from ancestors. It is said of the Holy Prophet in a tradition,  

6. custom or habit and business.  

This has always been my custom; (7). a way of acting or conduct; (8). state, condition or case; (9). a property (10). disobedience; (11). recompense or compensation or requital.  

(1) : Repaid, requited, compensated or reckoned with,  

(2). Possessed; owned, held under authority; slaves;  

Shall we indeed be paid in possession,  

A debtor.  

also means one who gives or grants credit.
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, دَأْ. This is thy brother, ذَى أَخُوَكَ. (feminine). ذَى أَخُوَكَ: This is thy sister. أُوَلَائُكَ is dual of ذَى دَأْ. Those are thy two brothers. أُوَلَائُكَ إِخْوُنُكُنَّ: These are thy brothers. هَمُ أُوَلَائُكَ عَلَى أَثْرَىّ They are following in my footsteps (20:85). The letter ذَى which is used to give notice to a person addressed of some thing about to be said to him is prefixed to ذَى. Thus you say مَا هَذَا الرَّسُولُ: What is the matter with this Messenger (25:8). هَذَا: And approach not this tree (7:20). ذَى: Verily these two are sorcerers (20:64). هَذَا: Belonging neither to these nor to those (4:144). One also says ذَى, affixing to ذَى the كَ 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. ذَى: Dual of ذَى. ذَى: Those two men came to me فَذَى فِي ذَئْبُكَ مِنْ زَيْكَ. So these shall be two arguments from thy Lord (28:33). أُولَائُكَ (plural): These are on guidance (2:6). You also add لَذَى ذَى as a corroborative, so that you say ذَى ذَى (meaning that). relating to an object that is distant by common consent. ذَى ذَى: In that verily is a reminder (39:22). ذَى ذَى: That is your Lord (10:4). ذَى ذَى: This Book, there is no doubt in it. ذَى ذَى 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. ذَى ذَى is syn. with ذَى ذَى when it falls after ما and which are used as interrogative. ذَى ذَى: What is it that thou didst. ذَى ذَى: Who it is that is in the house. ذَى ذَى: Like this or thus. ذَى ذَى: Is thy throne like this (27:43). ذَى ذَى: Is this he whom Allah has sent as a Messenger (25:42). ذَى ذَى: 287
In like manner was the word of God proved true (10:34).

اذبِب: He collected the thing. 
اذبَب: He frightened him drove him away; blamed him.
اذابَب: He acted like a wolf; he was quick in pace. 
اذب: He became wicked and crafty like a wolf. 
اذاب: He is a wolf among a flock of sheep.
اذاب اکثَرهمْ الصَّيْعَ أو الذَّنَبْ.speed: He did a thing.
اذاب هو: He drove the beast.
اذاب هو: He chased away; blamed.
اذاب هو: He became quick in pace or act; he frightened; he was frightened.
اذاب هو: He frightened; he drove away or vanished (pass. part.).
اذاب هو: He repelled from him; he defended him.
اذاب هو: He drove away the fly or flies.
اذاب هو: He harmed or hurt or molested the people.
اذاب هو: He left or made him to be confounded and perplexed; he made him wavering or vacillating.
اذاب هو: He wavered or vacillated between two affairs. 
اذاب هو: Their state of affairs became unsteady. (inf. noun اذاب هو. مَدْبَدْبَ: Wavering, vacillating; one who does so; (plural مِدْبَدْبٌن. مَدْبَدِدُون: Wavering between this and that (4:144).
[aor. inf. noun] ذَبحُ: 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. نَحْر. But correctly ذَبحٌ is in the throat and نَحْرٌ is in the pit above the breast, between the collar-bones, where camels are stabbed. النَّحُور being used in relation to camels and الذَّبحُ in relation to other animals. ذَبحُ عَنَة: He slaughtered or ripped or rent or ripped open; he slaughtered or sacrificed for him by way of expiation. ذَبحُ also means, he slaughtered or slew in any manner. فَذَبحُوَا: Then they slaughtered her (2:72). ذَبحُ signifies the same as ذَبحُ except that it applies only to many objects, whereas ذَبحُ applies to few and to many. Moreover ذَبحُ signifies, he did the act of slaughtering thoroughly, fully and also mercilessly i.e. He slaughtered their sons and slaughtered them mercilessly (28:5). ذَبحُ: An animal intended to be slaughtered; an animal that is slaughtered or sacrificed. فَذَبحُوَ: And We ransomed him with a great sacrifice. ذَبحُ (feminine): Animal to be slaughtered; or that which is fit for sacrifice.

[pl. ذَبْحٌ] : 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. فَلاَنِ ٱلذَّبخَاتُ تُضَخَّم: Such a one does not treasure in his heart good advice. ذَبحَاتُ (plural): The works of the believers are his treasures. وَمَا ذَبْحَاتُ: And what you will store up (3:50).

[pl. ذُرُّ] : He sprinkled or scattered the salt. ذَرُّ الْمَلِحِ: God spread His servants upon the earth. ذَرَتُ الْأَرْضِ: The ground put forth the plant. ذُرْبَةُ (used as singular and plural, and ذُرْبَاتُ is used as plural): Children or offspring of a man, male or female; little ones or young ones; descendants; progenitors or ancestors, حَمَّلَ ٱلذُّرُّوْنَ فِي ٱلْفَلِكِ ٱلْمُسْتَخْفَى: We carried their offspring (or their progenitors) in the laden ship (36:42); women. وَلَدِيُ ذُرَّٰبُهَا: And he has weak

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offspring (2: 267). And some of their fathers and their children (6:88). He put me among the little ones.

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;  

He measured it with the i. e. cubit. He measured it with his forearm. He strangled such a one from behind with his forearm. Vomit overcame him and came forth to his mouth. In its primary acceptation signifies the stretching forth or extending the arm or foreleg; power or ability as also of a man's reach or extent of power or ability. (and sometimes also) : He was unable to do or accomplish the thing; as though meaning, he stretched forth his arm to it and did not reach it, thus the phrase is proverbially applied to him whose power falls short of the attainment or accomplishments of an affair, And felt powerless on their behalf (11:78). or he lacked strength or power or ability to do the thing; found not any way of escape from what was disagreeable therein; or he was unable to bear or endure or undertake the thing; : I have not the power or ability to do it; : Such a one has his heart free from animosities. : A man liberal in disposition.  

(i.e. 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. (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. (of a spear). Stretching out his forelegs on the threshold : Its length or measure is seventy cubits
[aor. inf. noun [ذَرُّو] and [ذَرُّوا] : The wind raised it, carried it away, scattered it. [ذَرُّو] : Dry grass broken into pieces which the winds scatter (18:46). [ذَرُّو] : The thing flew away or became scattered in the wind. [ذَرُّو] : I winnowed the wheat. [ذَرُّو] : He sowed the land, scattering the seed. [ذَرُّو] : By the winds that scatter with a true scattering. [ذَرُّو] : He struck his chin; he struck or beat him with a stick. [ذَرُّو] or [ذَرُّو] : He put his chin upon his staff. [ذَرُّو] : The chin (plural [ذَرُّو]). [ذَرُّو] : 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 torrent overturned it. : 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). [aor. inf. noun [ذَكَرُو] and [ذَكَرُو] and [ذَكَرُو] : 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 : I remembered or recollected the thing after I had forgotten it. : And remember when He made you inheritors of His favours (7:70). This is called [ذَكَرُو] : To remember with or in the mind. [ذَكَرُو] : He mentioned it, told it; related it. [ذَكَرُو] : 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 gloried 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 praise 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. 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 demanded such a one in marriage. He struck him upon his penis. (inf. noun and inf. part.): (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, So admonish by means of the Holy Qur'an him who fears My warning. (50:46). An admonisher. Admonish, for thou art an admonisher (88:22). and are all syn with meaning, he remembered or became reminded of. That they might take heed; be admonished; be mindful; become reminded
(7:131) and so is ذَکْرُۢنَ (بِذَکْرُۢنِ) and ذَکْرُۢنَ: 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 virtuous deed (29:46); (2). memory; (3). mentioning, telling, relating or saying of a thing, حَذَّنَ: 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), وإنَّهُ لَذَکْرُ لَکَ وَلَقَوْمِکُمْ: 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). إنَّ هَؤُلَّا ذَکْرُ: It is nothing but an exhortation or reminder for all peoples (38:88). Besides all the meanings given under ذَکْرُ: And ask of those who possess the Reminder (16:44). Here meaning, the Torah or the Holy Qur'an. إنَّ نَحْنُ نُنَذَّرُ الْذَکْرُ: Verily We Ourselves have sent down the exhortation (the Holy Qur'an). (15:10). And of those who possess the Reminder (16:44). ذَکْرُ: Exhortation; admonition; reminding; remembrance; mention, فَمَّ أَنتَ مِنْ ذَکْرَهَا: What hast thou to do with the mentioning thereof (79:44). When their admonition has actually come upon them (47:19); Repentance. إنَّ لَهُ الْذَکْرُ: Of what avail shall be his repentance (89:24); being reminded or caused to remember, ذَکْرُ الْذَّارِ: Their being reminded of or caused to remember of the Abode (38:47). A reminder or an exhortation.
for men of understanding (38:44). 

Reminder; exhortation; But as an exhortation for him who fears God. We have made it a reminder (56:74). It is infinitive noun of and so is. If my sojourn here and my reminding you of your duties offend you (10:72). 

We have made it a reminder (56:74). It is infinitive noun of and so is. 

If my sojourn here and my reminding you of your duties offend you (10:72). 

We have made it a reminder (56:74). It is infinitive noun of and so is.

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If my sojourn here and my reminding you of your duties offend you (10:72). 

We have made it a reminder (56:74). It is infinitive noun of and so is.
The bunches of the grape-vine were made to hang down so that they might be easily plucked. Its clustered fruits will be brought within easy reach (76:15). And We have subjected the same to them (36:73). He (God), humbled, abased or rendered low or contemptible and weak. Thou abasest whom Thou pleasest (3:27). Lowness; paltriness; abasement, disgrace, and weakness; easiness, tractableness; submissiveness and weakness; also gentleness and mercy. Nor has anyone to help Him on account of weakness or lowness of state or condition (17:112). Casting down their eyes on account of disgrace or abasement (42:46). Also is syn. with: And make soft to them the side of gentleness i.e. treat them with gentleness or lower to them the wing of humility i.e. be humble and submissive to them (17:25). According to Imam Raghib: the is a consequence of subjection and the is what is after refractoriness. So the meaning of the verse would be: (1). be gentle unto them like him who is subjected to them and (2). be submissive, gentle or tractable to them. Also means the beaten track. The decrees of God take their appointed course. Lowness, baseness, abjectness, abasement, disgrace, humiliation and weakness. And they were smitten with abasement (2:62). Lown, 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). More or most mean. The most honourable will
drive out therefrom the one most mean (63:9). อัลลิ้น (plural): The lowest.

They are among the lowest or most disgraced (58:21).

دمَ

[aror. inf. noun and مَدَمَمَةَ]دمَمَةَ (plural): He blamed him or found fault with him or censured him. دمَم: He was satirized. دمَم: He did or said that for which he should be blamed or found fault with. دمَم: He granted him protection or refuge. دمَم لله أُرَوَّلَ دمَم: He took a promise or an assurance or security or safety in favour of or against him. دمَم: 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. لَيْزِرَكُوا فِي كُلِّ أَلْوَلِ دمَم: They would not preserve any tie of relationship or covenant in respect of you (9:8). آتْت: Thou art in the protection of God. في دمَم كَذَا: I am responsible for such a thing. مذموم: Blamed or found fault with; censured or reprehended. مذموم: A person blamed. مذموم: 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.

فَقُطَد مذمومًا مَذمومًا: Lest thou sit down disgraced and forsaken. (17:23)

ذنب

[aror. and Ibn: بذنْب]ذنْب (plural): He followed his tail, not quitting his track. ذنْب: He committed a sin, crime, fault, frailty, shortcoming misdemeanour; natural failing. ذنْب: meaning a tail or in man the part of body corresponding to the tail. ذنْب: 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 ذنْب means, such errors and mistakes as bring about a harmful result and render one liable to be called to account. It differs from إنْمَم in being either intentional or committed through inadvertence; whereas ذنْب is peculiarly intentional. Plural is ذنْب and ذنْب is also sometimes used as plural. فاعْتَفَّوا بذنْبهِم: They have a charge or crime against me (26:15).
they confess their sins (plural). A horse having a long tail; a great bucket; a bucket full of water or nearly full of water; a lot, share or portion. مَلَّ: Like the share of their fellows (51:60); metaphorically it is applied to "rain".

ذَهَبَ [aor. ذَهِبَ inf. noun ذَهَابُ and مَذْهَبُ: He went or passed along; marched; journeyed; proceeded; passed away; departed. Syn. with فَإِذَا ذَهَبَ الْخَوْفُ مَرْ سَأَرَ مَنْ: But when the fear has passed away (33:20); It (said of a mark or trace) wasted away, became consumed, destroyed, exhausted, or expended. فَأَنذاَهِبَ رَحْمَتُمُ: Your strength depart from you or become exhausted (8:47). So let not thy soul waste away in sighing for them (35:9). ذَهَبَ إِلَى: He went, repaired, betook himself, or had recourse to him or it. ذَهَبَ إِلَى مَكْتَبِ: Then he went to his kinsfolk, strutting along (75:34). ذَهَبَ عَنْ: He or it went from, quitted, relinquished or left him or it. ذَهَبَ عَنْ عَنْ: And when fear left Abraham (11:75). ذَهَبَ أَفْرَادَةً: His reason or intellect left or forsook him or his heart. ذَهَبَ لَحْمَةً: His flesh wasted away. ذَهَبَ فِي الْأَرْضِ: He went into the open country or out of doors, to satisfy a want of nature. ذَهَبَ عَلَى الشَّيْءَ: The thing escaped my memory; it became confused or vague to me. ذَهَبَ 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. ذَهَبَ اللَّهُ بَيْنَهُمْ: God took away their light (2:18). ذَهَبَ بِطَوْرَتِكُمُ الْمُتَّلِقِ: And these two take away or destroy your best traditions (20:64). ذَهَبَةً: He removed, dispelled, put it away; he made it to cease; he did away or made away with it; he made an end of it; he wasted, exhausted or destroyed or spent it. ذَهَبَةً: Who has removed grief from us (35:35). ذَهَبَ عَنّا الْحُرُنُ: You exhausted your good things in life (46:21). ذَهَبَ عَنّا الْحُرُنُ: Surely, good works drive away (or put away or make an end of) bad works (11:115). ذَهَبَ إِلَى قُوَّالَبَ إِسْبَيْحَةٍ: Such a one holds the creed or opinion of Abu Haneefa. ذَهَبَ إِلَى إِسْبَيْحَةٍ: He tried every way or procedure or did his utmost in seeking the thing. ذَهَبَ إِلَى ذُهَابَ يْهَا: He resembled his father. ذَهَابُ (inf. noun).
We are able to take it away or We determine its taking away (23:19).

Going, departing etc.; or one who goes etc. (act. part.): I am going to my Lord (37:100).

Gold: 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 [aor. inf. noun] صاحب i.e. a possessor, an owner, a lord or master but often better rendered as "having" "possessing", "possessed of" or endowed with. The Nom case is ذَهَبَ. The Lord of the Throne, the Lord of honour (85:16). Accu. case is ذَهَبَانَ. And remember Our servant David, man or possessor of strong hands (38:17). Gen. case is ذَهَبْنِي. Sought out a way to the Owner of the Throne (17:43). [singular ذَوَّرُ (nom. case), ذَوَّرَ (accu. case), ذَوَّرَ (gen. case)] [ذَوَّرَ (nom. case), ذَوَّرَ (accu. case), ذَوَّرَ (gen. case)] [ذَوَّرَ (nom. case), ذَوَّرَ (accu. and gen. case)]. and ذَوَّرَ plural masculine (nom. case) and ذَوَّرَ plural (accu. and gen. case).

As determined by two just men (5:96): And call to witness two just persons (65:3): As to blood relations they are nearer one to another (8:76): Possessor of strong hands and powerful vision (38:46): (feminine of ذَوَّرُ). It is singular. ذَوَّرُ: On an elevated land of green valleys and springs or running water (23:51): ذَوَّرُ: is dual feminine in the nom. case and ذَوَّرُ is in the accus. and gen. case: ذَوَّرُ session: The two having many varieties of trees (55:49): ذَوَّرُ session: Two
gardens bearing bitter fruit (34:17). And if they be with (possess) child (65:7), and...and child is used as prefixed noun as meaning "something in possession" and not "a possessor". The woman brought forth what was in her belly.

**دَّاذَكْ**

[aor. inf. noun] دَّاذَكْ: He drove away or repelled him. [plural].

When much is taken, the word اَلْدُوُقَ is used. By amplification اَلْدُوُقَ 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. اَلْدُوُقَ: He defended his honour. اَلْدُوُقَ اَلْعَيْنَ: He dispelled from me anxiety and grief. اَمْرُتُنِّي اَلْدُوُقَ: Two women who were keeping back their camels or flocks (28:24).

**ذَقَّ**

[aor. inf. noun] ذَقَّ: He tasted it or he tried or knew its taste. فَلَنَّا ذَاقَا الشَّجرةَ: 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 اَلْدُوُقَ is used. By amplification اَلْدُوُقَ 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. اَلْدُوُقَ: He drove away or repelled, or kept back or deburred the camels from the water, or prevented them from coming to it. اَلْدُوُقَ اَلْعَيْنَ: He defended his honour. اَلْدُوُقَ اَلْعَيْنَ: He dispelled from me anxiety and grief. اَمْرُتُنِّي اَلْدُوُقَ: Two women who were keeping back their camels or flocks (28:24).

Taste you i.e. experience, feel etc., the punishment of burning...when much is taken, the word اَلْدُوُقَ is used. By amplification اَلْدُوُقَ 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. اَلْدُوُقَ: He pulled the string of the bow for the purpose of trial, that he might see what was its strength. اَلْدُوُقَ اَلْعَيْنَ: He tasted or experienced i.e. knew it by its falling. اَلْذَقَّ اَلْعَيْنَ: He tasted or experienced or felt the sweetness of faith. اَلْذَقَّ اَلْعَيْنَ: He tasted or experienced or felt the sweetness of faith. اَلْذَقَّ اَلْعَيْنَ: He tasted or experienced or felt the sweetness of faith. اَلْذَقَّ اَلْعَيْنَ: He tasted or experienced or felt the sweetness of faith.
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 الراء

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.

Carrying upon my head bread (12:37).

You will have your principal or original sums (2:280).

The head of a man or animal; the highest part of a mountain; its peak or summit or uppermost part of a valley.

He kissed his head.

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.

The beginning of the month; Take thou it from the beginning.

They are numerous and strong company of men.

To the believers he is compassionate and merciful. And Allah is Compassionate to His servants (2:208).

Pity, compassion; utmost degree of mercy.
of you (24:3).

He saw that his shirt was torn (12:29). He saw him or it with the eye and also with the mind. is of several kinds; first, it signifies seeing with the eye as in He saw his shirt torn; and with what serves for the same purpose as the organ of sight. Work and Allah will see what you do (9:105), because the sense of sight cannot be attributed to God. Similar to this is the phrase, He saw in him such a thing or He experienced from him such a thing. Secondly, "Seeing by supposition or fancy" as in I suppose or fancy that Zaid is going away. We suppose or fancy or think that you have foolishness in thee (7:67). Thirdly, seeing by reflection or consideration as in I see by reflection or consideration what you see not (8:49). Fourthly, seeing with the mind or seeing mentally or opining or judging a thing, a sense in which the inf. noun is more commonly used as in the words The heart did not belie what he saw mentally. He saw i.e. he fancied that he saw in his sleep or dream. Then means, he knew or he thought, it has two objective complements or when it has two objective complements, it necessarily means knowing (or the like). may be rendered as he saw or knew him or it to be; he thought or judged or held or regarded him or it to be. I knew, thought or regarded Zaid to be learned. Thou shalt think or regard people to be drunken (22:3) They were thinking them to be twice as many as they according to the evidence of the sight of the eye (3:14). He formed or held an opinion respecting the affair. I struck or fixed a banner into the ground. I kindled the . Hast thou not considered such a thing so as to be admonished thereby. as a phrase used on an occasion of wonder at a thing and for rousing the attention of the person to whom it is addressed.
Hast thou not considered the case of those ...... (2:244). When it denotes consideration that leads to becoming admonished. In like manner also and and 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). (inf. noun and (रायिन्हा) : I faced so that I saw him or it; I acted hypocritically or with simulation towards him; I pretended to him that I was otherwise than I really was. : He acted ostentatiously; he acted that men might see it. 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. (8:48). : To be seen of men. : 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. (inf. noun from (राय) : Sight of the eye like ; sight of the mind 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. 

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 حَلْمٍ (37:106).

Surely, Allah has fulfilled for His Messenger the vision (48:28).

[ar. inf. noun] رَبّ (น.): He was or became its رَبّ or lord, possessor, owner; he possessed or owned it; he had command or authority over it. 

He ruled or governed the people i.e. he was or became their lord, master or chief. 

He reared, nourished fostered, brought up, him, (i.e. زِيَاء) means, the woman patted her child repeatedly on its side in order that it might sleep. It is said that the primary signification of رَبّ is i.e. the bringing a thing to a state of completion by degrees. 

He increased or rightly disposed the benefaction. 

He put the affair in a proper state; he managed, conducted or regulated the affair and established it firmly. 

He collected the thing and possessed it. 

He stayed in the house. 

He made the oil fragrant or good and sweet or perfumed it. 

He brought up the child and took care of him till he reached his puberty. 

As they nourished me in my childhood (17:25). 

A lord, possessor, an owner of an anything; (زِيَاء and رَبّ 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 رَبّ الدَّارِ. 

i.e. he is the master of the house and رَبّ أَلْمَالٍ: He is proprietor.
of the property or its owner or master. Remember me or mention me to thy lord (12:43).

Are diverse lords better or Allah? (12:40).

She is the mistress of the house. One of the epithets used for God. The Lord of all the worlds (1:2).

A boy reared, fostered, brought up and taken good care of until he reaches his puberty (step-son); a man's wife's son; a woman's husband's son; a confederate. feminine) and 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 suffix some with the affix and some with
both these affixes together. Of these the most common are $hib$ and $himma$, and is the most common of the forms that have the affix $hib$ may be rendered "few" and "some" and with $himma$ affixed "sometimes" or "seldom" or it may mean "many" and $himma$ affixed "many times", "many a time", "often" or "frequently". As the context may indicate. $hib$: Few or many men stood.

Now surely scarce an instance is there of any one born having no father and of one having offspring whom two parents have not procreated (meaning Jesus and Adam).

(a tradition), O many a female having dress in the present life will be naked on the day of Resurrection. $himma$ is affixed to $hib$ 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 $himme$ 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 $himme$: Righteousness is the best traffic in respect of gain or profit.

$hib$: He gained or made profit in his traffic.

But their traffic has brought them no gain (2:17). $hib$: His traffic brought him gain or profit.

$himme$: Righteousness is the best traffic in respect of gain or profit.

$himme$: He waited for good or evil to befall him.

A thing or an affair or an event put me in expectation. $himme$: He looked for, expected or waited for the event to come about.

$himme$: 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.

[aor. رَبَطَ and inf. رَبَطَ] : 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.

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. and 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; He died; a fortress; a public building for the accommodation of travellers and their beasts; a religious house or house inhabited by devotees; a building for the poor; horses.

Such a one has got horses.
[aor. رَبَّىٰ inf. noun رَبَّىٰ] : The property increased and became augmented; it increased by usury. وَمَا أَتَىَ مِنْ رُبُّىٰ لَيْبُوُا فِي أَمْوَالِ الْنَّاسِ فَلَا يُبِّرُوا عَبْدَاللهِ: 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. رُبَّىٰ also means, it became high. رُبَّىٰ الفَوْسِ: The boy grew up. رُبَّىٰ الْرَّازِبَةِ: The horses panted or were or became out of breath. رُبَّىٰ: I ascended the hill or the elevated ground. رُبَّىٰ: I took more than I gave. رُبِّيَ الْصُدُقَاتِ: He (God) will increase charity or alms (2:277). رُبِّيَ الأَوْرَضِ: The earth became large and swelled. رُبِّيَ اَلْهَبُّ وَرُبِّيَ: It stirs and swells (22:6). رُبِّيَ: I brought him, I nourished him or it. رُبِّيَ الْأَمْلِ رَبَّىٰ فِيْنَا وَلِيَّدَا: Did we not bring thee up among us (26:19). رُبَّىٰ: A company of men. رُبَّىٰ: A large company of men or ten thousand. رُبَّىٰ: One million. رُبَّىٰ (it is also pronounced رَبَّىٰ): 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:

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Profit : Every loan advanced to draw profit is interest. Allah will abolish interest (2:277).
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Rab : Increasing or augmenting. And He punished them with a punishment exceeding other punishments; a vehement punishment (69:11).
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Rab' : More numerous; more powerful; more abundant in wealth. An 'Abi : Lest one people become more powerful, more numerous or more abundant in wealth (16:93).
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[ar. inf. noun رَبَّعٌ and وَرَبَّعٌ and وَرَبِعُ] : 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. رَبَّعٌ فَلَانٌ فِي مَالٍ فَلَانٍ : Such a one acted as he pleased in eating and drinking the property of such a one. وَرَبَّعُ : We went out sporting and enjoying ourselves. وَرَبَّعُ وَبَلَعَ : Send him with us tomorrow that he may enjoy himself and play (12:13). It is said in a hadith: مَنْ وَرَبَّعَ حَوْلَ الْحِمَيْسِ : He who goes round about the prohibited place of pasturage may enter into it. رَبَّعَ فِي المَكَانِ : He stayed in the house and ate and drank or enjoyed himself fully and at will. رَبَّعٌ : He backbited such a one.

[ar. inf. noun رَفَقٌ] : He closed up and repaired a rent. رَفَقٌ : He repaired the piece of cloth and sewed it up. رَفَقُ : The cont. of رَفَقٌ. رَفَقُ فَتْقُهُمُ الْفَتْقُ : He closed up the breach that was between them; he reconciled them; he reformed their affairs. رَفَقٌ : Being closed up. رَفَقٌ : They were a closed up mass and We opened them out (21:31). رَفَقَهَا : He is the reformer of the affair or he is the possessor of command or rule, so that he opens and closes and straitens and widens. رَفَقَةٌ : A woman unfit for coition.
रेंत
रेंत [aor. inf. noun रेंत] : The thing was or became well arranged. रेंत दंग़र : The front teeth were or became even in their growth or separate one from another, well set together and very white and lustrous. (inf. noun रेंतिल) : He put together and arranged well the component parts of the speech and made it distinct. रेंतिल 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. रेंतिल : I read or recited the Holy Qur'an in a leisurely manner, deliberately distinctly and well. रेंतिल टूट़ना टूट़ना : We have arranged it in the best form (25:33). रेंत अर्थन टूट़ना : And recite the Holy Qur'an slowly, distinctly and well. (73:5). रेंत लिया : here signifies proceeding in a leisurely manner and uttering distinctly, without exceeding the proper limits or bounds.

रेंज [aor. inf. noun रेंज] : It moved and shook. रेंज : 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. रेंज आँखा : When the earth shall be convulsed with violent convulsion (56:5). रेंज लिया : He shook the door violently.

रेंजा [aor. inf. noun रेंजा] : He postponed, put off, deferred or delayed the affair. रेंजा अर्थन : She was or became near to giving birth.

रेंज [aor. inf. noun रेंज] : He recited poetry or he versified in the metre terms रेंज। रेंज : 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. रेंजा : We sent down upon the transgressors punishment from heaven (2:60). रेंजा अर्थन : 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.

Indeed there have already fallen upon you punishment and wrath from your Lord (7:72); a sin or crime; an unlawful or forbidden thing; infidelity and unbelief; an action that leads to punishment; anger; that in which there is no good; malediction or execration; a light or slight motion; 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. 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.

If we return to the city (63:9). So when they returned to their father (12:64). Surely unto thy Lord is the return (96:9). 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); Rückkehr: He became poor. Rückkehr von seiner Reise: He returned from his journey. Rückkehr: He relinquished sin i. e. he repented. Rückkehr: He returned against him or to attack him. Rückkehr: He retracted his saying. Rückkehr (inf. nouns Rückkehr and مرجعة) as also: He made or caused him or it to return or revert; he sent back, turned back him or it. Rückkehr: And if Allah return thee to a party (9:83). Rückkehr zur Mutter: So We restored thee to thy mother (20:41). Rückkehr: He returned to me the answer. Rückkehr: What answer they return (27:29). Rückkehr: I returned the speech or I repeated it; I rebutted or rejected or repudiated it in reply. Rückkehr: Holding a disputation with one another or it means rebutting one another's saying or blaming one another (34:32). Rückkehr: They two (a man and his divorced wife) returned to each other by marriage or returned together to the marriage state. Rückkehr: Then it shall be no sin for them to return to each other (2:231). Rückkehr (inf. noun): (1) Return; Rückkehr: That is a return far from possible (50:4); (2) rain; Rückkehr: 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 Rückkehr: Surely unto thy Lord is the return (96:9). Rückkehr (inf. noun): Then to Me is your return (3:56). Rückkehr (act. part.): One who returns. It also means, a woman who returns to her family in consequence of the death of her husband. Rückkehr (plural): All will
return to Us (21:94). رجْعَةٌ : A return; a single act of returning. He said, إِنَّا لِلَّهِ وَإِنَّا إِيَّهَا الَّذِي رَجَعْنَ : Verily, we are for God and to Him shall we return (2:157). خِطَابٌ رِجْعَةٍ : A divorce in which one reserves to himself the right of returning to his wife.

رَجْفٌ : A return; a single act of returning. He said, ﴿وَهَدُّنَا إِلَى رَبِّنَا﴾ : Verily, we are for God and to Him shall we return (2:157). رَجْفَةٌ يَدَّ : A divorce in which one reserves to himself the right of returning to his wife.

رَجْفُ الْقُلُوبِ : The heart became agitated. رَجْفُ الْقُوَّمِ : The people became agitated. رَجْفَةَ الْحَتَّىِ : The fever caused him to shiver. رَجْفَةَ الأَرْضِ : On the day when the earth and the mountains shall quake (73:15). رَجْفَةٌ : He told evil tales and uttered many discordant false sayings in order that the people might become in a state of agitation; he spread false tales of conflicts and factions or discord and divisions. رَجْفَةٌ : They spread false tales about such a matter in the town in order to cause commotion or agitation. رَجْفَةٌ : Convulsion, violent commotion, particularly an earthquake or a violent earthquake or a vehement cry from heaven; any punishment that befalls a people. رَجْفَا : So the earth-quake seized them (7:92). رَجْفَةٌ : On the day when the quaking one shall quake or the first blast on the Resurrection Day shall resound (79:7).

رَجْلٌ : 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. رَجْلٌ : He had a disease or complaint of leg or foot. رَجْلٌ الْمَرَاةِ : He hugged the woman light. رَجْلٌ : 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).

Large part of a thing; an army. (plural and Dual).

A man (the opposite of a woman), applied only to one who has attained to puberty and manhood; or as soon as he is born and afterwards also. also signifies a woman's husband.

sometimes means a man and his wife, predominance being thus attributed to the former.

means also a man perfect or complete in respect of bodily vigour. He is a man among men, i.e. very strong, perfect or vigorous man.

Then 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).

Muhammad is not the father of any of your men (33:41).

Footman; a pedestrian, the opposite of ; 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 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.

[aor. inf. noun .: 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). 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).

[aor. inf. noun ] 

He hoped for the thing; he was afraid of it. I did not fear thee.

Who hopes to meet Allah (29:6).

For those who hope not for or fear not the Days of Allah (45:15).

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 is 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. He welcomed him; he invited him to ampleness i.e. may he have ampleness. is an inf. noun like or is a noun of place. 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). Thou hast come to thine own kins folk and hast found ease and ampleness and therefore be cheerful and be not sad.

Wine; the choicest, the sweetest, the most excellent; the oldest and the most excellent; or unadulterated or pure wine or wine that is easy to swallow; a sort of perfume: Unadulterated musk. Pure or genuine pedigree. They will be given to drink of a pure sealed beverage (83:26).

He saddled the camel; he mounted the camel. He smote him with his sword. Such a one mounted upon the back of such a one. He departed from the place. The people departed. A saddle for a camel; He stayed or abode, a man's dwelling abode or habitation or a place to which he betakes himself; or a place of resort; The traveller returned to his abode; goods, utensils or apparatus of a traveller because they are in travel the things to which he betakes himself; saddle bag:

He put the drinking cup in his brother's saddle-bag (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. Our departure has drawn near. Syn. with their journey in winter and summer (106:3). The place, object, point to which one journeys. Mecca is the object of my journey.

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 = إِنَا مَرَحَمٌ رَحِيمٌ. Mercy or compassion; or tenderness or kindness; or beneficence or forgiveness or an inclination to show one of these. The mercy of Allah and His blessings (11:74). Had it not been for Allah's grace towards you and His mercy (2:65). as contrasted to is generally spoken of such acts of God's kindness or mercy as relate to religion or spiritual matters. According to some is of two kinds, namely gratuitous and obligatory; (1). the first kind embraces everything: رَحْمَةٌ وَسَعْتُ كُلَّ شَيْءٍ; My mercy encompasses all things (7:157); (2). The obligatory is that which is promised to the pious and the doers of good. The mercy of God is nigh unto those who do good (7:57). also means, (3) sustenance or the means of subsistence, as perhaps in (41:51); (4). rain; (5). Plenty; or abundance of herbage and of the goods, (6). conveniences or comforts of life. And when We make people taste of mercy (comforts of life) (10:22 and 30:37). is syn with mercy etc. And nearer to mercy (18:82). syn. with And exhort one another to mercy (90:18). (plural رَحْمَةٍ) : Womb; relationship, particularly by the female side; tie or ties of relationship. Blood relations. And as to blood relations
they are nearer to one another in the Book of God (8:76).

These are names applied to God and are both formed to denote intensiveness of signification, from رحمن like رحيم from ملک and رخلاء from عطیم. علم is in the measure of فعلان and فعیل in the measure of فعل. 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 فعلان thus conveys the idea of fulness and extensiveness, while the measure of فعیل denotes the idea of repetition and giving liberal reward to those who deserve it. Thus the word رحمن would denote "mercy comprehending the entire universe", whereas the word فعیل denotes, "mercy limited in scope but repeatedly shown." In view of the above is He Who shows mercy gratuitously and extensively to all creation without regard to effort or work and is He Who shows mercy in response to and as a result of the actions of men but shows it liberally and repeatedly. The Gracious, the Merciful, Master of the Day of judgement (1:3-4). Moreover is applicable to God only, while the latter is applied to man also. 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 رحیم is The Holy Prophet is reported to have said, God has mercy on only those of His servants who have mercy on others. (act. part.) : One who takes mercy and رحیم is its plural and رحیم means, more or most merciful. Thou art the Most Merciful of those who show mercy (7:152).
oppose or contravene the will of God. Blowing gently by his command (38:37).

رَذَّةُ [aor. inf. noun رَذَّ) and رَذَّةٌ: He made him to go back or revert; he returned, rejected, repelled or averted him or it. رَذَّةٌ غَنِيَ: He made him to turn back with gentleness from the affair or thing. بُرِّدُوْنَكُمْ عَنْ دِينِكُمْ: Would turn you back from your religion (2:218). بُرِّدُوْنَكُمْ عَلَى أَغْفَلِيْكُمْ: They will cause you to turn back on your heels (3:150). رَذَّ آلِيَةٍ جَوَابًا: He returned to him an answer. رَذَّ عَلَيْهِ السَّلَامُ: He returned to him the salutation. رَذَّ عَلَيْهِ آَلِمُ: He made him to go back or revert; he returned, rejected, repelled or averted him or it. أَوْالْقُوْلُ: He referred the case to him. فَرَّدُوْنَ إِلَيْ اللهٍ وَالْرَّسُولِ: So ye refer it to Allah and His Messenger (4:60). رَذَّ الْبَابُ: He closed the door. رَذَّ السَّنَائِلُ: He turned back the beggar. فَرَّدُوْنَ أَيْدِيهِمْ فِي أَفْوَاهِهِمْ: They will cause you to turn back on your heels (3:150). فَرَّدُوْنَ أَيْدِيَهُمْ فِي أَفْوَاهِهِمْ: They turned their hands to their mouths (14:10). رَذَّاً فَرَّدُوْنَ لَكُمْ الْكَرْؤَةَ: Then We gave you back the power against them (17:7). فَرَّدُوْنَ إِلَيْهِ أَمْيَةً: Then We restored (or returned) him to his mother (28:14). رَذَّ: He or it went back or reverted etc. إِرَّتَدَّ: He reverted from Islam to disbelief. إِرَّتَدَّ: He reverted or went back. مِنْ يُرَتَّدَ مَنْكُمْ عَنِ دِينِهِ: And whoso turns back from his faith (2:218). رَذَّ: He returned or reverted, much or again and again. فَهُمْ فِي رَبِّهِمْ يُرَتَّدُونَ: They waver in their doubts (9:45). فَلاَ مَرْدَةٌ لَّهُ: There is none who can repel His grace (10:108). أَنَا رَذَّٰدُ إِلَيْكُمْ: We shall restore him to thee (28:8). رَذَّ (and ﺔَرَذَّ) is inf. noun, meaning returning; repelling, reversion, going back. أَنْ مَرَدُّنَا إِلَيْ اللهٍ: And our return is certainly to Allah (40:44). فَلاَ مَرْدَةٌ لَّهُ: There is no repelling it (13:12). رَذَّ (Pass. part.): A thing or person returned, reverted. قَوْلُ مَرْدَدٍ: A rejected or rebutted saying. رَذَّٰدُونَ: Punishment that cannot be averted (11:77). غَيْرُ مَرْدَدٍ: (plural), meaning reverted or returned, restored. فَيِّنْ لِسَانِهِ رَذَّٰدُ: Shall we be reverted or restored to our former state (79:11). رَذَّ: Anything returned after it had been taken; a reply or answer; a corrupt, bad or disapproved thing. فِيْ لِسَانِهِ رَذَّٰدُ: In his tongue there is a difficulty of utterance. إِرَّتَدَّ: Apostasy.
رَذَا: An apostate; particularly who returns to disbelief from Islam.

رَذَا [aor. inf. noun]: He supported or propped the wall by means of a buttress or by a structure to prevent it from falling. رَذَا: He strengthened and supported him or it by means of it. رَذَا: He helped, aided or assisted him. رَذَا: 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.

فَأَرْسَلْهُ: So Thou send him with me as a helper (28:35).

رَذَف [aor. inf. noun]: He rode behind him on the same beast; he or it followed him or it. رَذَف: I overtook him and outwent him. رَذَف: A portion of that which you desire to hasten may have drawn near to you or may have become close behind you (27:73). رَذَف: 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. رَذَف: One who rides behind another on the back of same beast. الرَّذَفَة: The second blast that shall follow the first. رَذَفَة: A second quaking shall follow it (79:8). رَذَفَة: (Following one another) Is the plural of رَذَفَة which is act. part. from مَرْدِفَيْنِ: Angels following one another (8:10). رَذَفَة: Synonymous words

رَذَم [aor. 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. رَذَم: He patched or pieced a garment. رَذَم: An obstruction; a barrier; a rampart or fortified barrier; a man in whom there is no good. رَذَم: An old and worn out garment, patched and pieced. رَذَم: I will set up a barrier or rampart between you and them (18:96).

رَذَّى [aor. 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 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.

زُلَل [aor. and inf. noun زُلَل [زَالْة] and زُلَل : He was or became low, base, vile or contemptible, in his aspect or circumstances or it (a thing) was or became bad, corrupt, abominable or disapproved. ازُلَل : He did a bad thing. ازُلَل : He rendered him base low, mean or contemptible or he pronounced him so or pronounced the thing to be bad. ازُلَل and ازُلَل and ازُلَل : Mean, low, contemptible, corrupt. ازُلَل : Comparative noun meaning worse and worst. (plural ازَلْلُون and ازَلْلُون) ازُلَل المُمَرَّر : 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). وَاتَّبَعُوا الازْلَلُون : And the meanest follow thee (26:112). And those who are the meanest amongst us have followed thee (11:28).

زَقَرَ [aor. inf. noun زَقَرَ and زَقَرَ : God gave him or granted him or bestowed upon him the means of subsistence; or supplied, provided or blessed him therewith. زَقَرَ الطَّيَّرَ فَرَحَهُ : The bird fed its young one. زَقَرَ الْامِرَّ يَدْنُهُ : The commander gave the army their subsistence money or allowances or pay. زَقَرَ : It (a place) was rained upon. زَقَرَ فَالَّذِينَ مَنَّا زَقَرَكُمُ اللَّهُ : Eat of what God has given you or provided for you (5:89). زَقَرَ فَالَّذِينَ مَنَّا زَقَرَكُمُ اللَّهُ : He was thankful to such a one or, acknowledged his beneficence. تَعْمَلُونَ زَقَرَكُمْ : 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 (he thought) that He will bestow upon him or without his reckoning upon the supply.  

رزق: 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.  

رزق also means, rain.  

رزق: The man to whom the child belongs is responsible for their food and clothing (2:234).  

رزق: And He has given me from Himself handsome provision (11:89).  

رزق: Thou art the Best of sustainers (5:115).  

رزق: It (a thing). was or became firm steadfast, fixed, steady, or settled or established in its place.  

رزق: He became firmly rooted or grounded in knowledge.  

رزق: His love became fixed in his heart.  

رزق: It (said of rain) sank into the earth so that the moistures of the rain and the soil met together.  

رزق: Anything firm, steady, steadfast, settled or established in its place.  

رزق: A firm or firmly rooted mountain.  

رزق: He has a firm footing in knowledge.  

رزق: is the plural of which is
act. part.: Those who are firmly rooted in knowledge or science; those who have deep knowledge or firm grasp of or commit to memory, the Book of God (3:8).

رَسُولٍ [aor. inf. noun and رَسُولָةُ] (3:8): He (a camel). was or became easy in pace; or it (hair) became lank, not crisp. 

He read (leisurely) and easily. (inf. noun رَسُولَةُ): He sent a Message or letter to him. 

God sent His messengers. (ارْسَلْتَ عَلَيْهِمْ رُسُولَهُ): We sent Our Messengers to them (5:71). 

He sent a book. (ارْسَلْتُ عَلَيْهِ بَكْرَةً): He sent loose his tongue against him. 

We sent a book. (ارْسَلْنا عَلَيْهِمْ رُسُلَهُ): We sent punishment upon (or against them). 

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; محمدُ رَسُولُ اللهِ: Muhammad is the Messenger of Allah (48:30). 

ارْسَلْتُ عَلَيْهِ: He sent a book. 

We set the satans on disbelievers; or We give the satans power, complete authority or dominion over the disbelievers (19:84). 

And say we are the Messengers of God. (26:17). In (20:48) we have فَقُولُوا أَنَّا رَسُولُ رَبِّ الْأَرْضِينَ: Say we are the (two) Messengers of God. (20:48) In (26:78). 

عَدَّوْنَ: They are all enemies to me, except the Lord of the worlds. (رَسُولُ (plural). 

Then We sent Our Messengers one after the other (23:45).

رسُولُ (plural). 

is (syn. with (رسُولُ): One who is sent; a Messenger. 

إِنَّ صَالِحًا: That Salih is one sent by his Lord (7:76). 

مُرْسَلُونَ: And the Messengers spoke the truth (36:53). 

وَسَلَّمُ عَلَى الرُّسُلِينَ: And peace be upon The Messengers (37:182). 

مُرْسَلٌ is pass. part. and its feminine is مُرْسَلَةَ and the plural of مُرْسَلُونَ is مُرْسَلَات. 

فَرَغَ مُرْسَالَتُهُمْ: By those sent forth to spread good (77:2).
(Its plural is ﺭﺳّار) and ﺭﺳّار: We will send the she-camel (54:28). ﺭﺳّار: We have been sending the Messengers (44:6). ﺭﺳّار is feminine of ﺭﺳّار: Meaning a woman who sends a message. ﺭﺳّار: And I am sending a messenger to them with a present (27:36). ﺭﺳّار and ﺭﺳّارت: A message, written or oral; a letter. ﺭﺳّار: Also signifies a tract (plural ﺭﺳّارات). ﺭﺳّار: I deliver to you the messages of my Lord. ﺭﺳّار: Also the apostolic office or function (7: 69). ﺭﺳّار: Thou hast not conveyed His Message (5:68). ﺭﺳّار: Gentleness or a deliberate or leisurely manner of acting or behaving. ﺭﺳّار: Act thou at thine ease. ﺭﺳّار: 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).

رسّأ

[ar. inf. noun رٰسُأ] رٰسُأ: The mountain was firmly established or fixed upon the ground. رٰسُأ also means, it (a thing) was or became stationary, at rest, fixed, fast, firm or steadfast. رٰسُأ: The ship cast anchor or became stationary upon the anchor. رٰسُأ: They stood firm in war. رٰسُأ: I effected a reconciliation between the people. رٰسُأ: He intended fasting. رٰسُأ: He made it (a thing) to become stationary, fixed, fast, firm, steady or stable. ﻤٰزَأ: And He made firm the mountains (79:33). ﻤٰزَأ: (Act. part.) meaning, stationary, fixed, firm, steady or stable. ﻤٰزَأ: ﺛٰمَازَةٰ and ﺛٰمَازَةٰ are plurals. ﺛٰمَازَةٰ: Firm, fixed, steady mountains. ﻤٰزَأ: He made it (a thing) to become stationary, at rest, firm, fixed, fast or stable. ﻤٰزَأ: A cooking pot that will not move from its place on account of its great size or being fixed in the ground. ﻤٰزَأ: Cooking vessels fixed in their places (34:14). ﻤٰزَأ: Firm, fixed mountains. ﻤٰزَأ: And We placed in the earth firm mountains (21:32). ﻤٰزَأ may be used as an infinitive noun or noun of time or noun of place as also: ﻤٰزَأ: In the name of Allah be its course and its mooring or
casting anchor (11:42). When will it come to pass or what is the time of its taking place or when will it occur (7:188). as stated above means the act of anchoring or the time or place of anchorage (a port and its plural is مرساة). مرساة is the anchor of a ship.

\[
\text{رشد } \quad \text{[aor. inf. noun رشد and نشأة] and رشد } \quad \text{[aor. - inf. noun رشد and رشد]}
\]

He took or followed a right course or way or direction; he held a right belief; was orthodox. رشد أمرة signifies the same. رشده : 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 رشده : He attained to years of discretion when he was able to take or follow a right course. ولفقت أثنا أثرا ورشده : Indeed We gave Abraham his guidance or right course (21:52).

قد تبين الوضاء 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). رشده means the same. فاولوك تحروا رشدا : It is these who seek the right course (72:15). وهليها لنا من أمورنا نشدا : And Thou provide for us right guidance in our affair (18:11). I have no power to do you either harm or good. رشدا is syn. With رشده and رشدا 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 رشدا relates to the things of the present life and to those of the life to come and رشدا only to those of the life to come but this distinction does not accord with Arabic idiom. راشدا (act. part.) and رشية : 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." راشدة منكم : Is there not among you one right - minded man (11:79). And the command of Pharoah was not at all right (11:98). راشدون and راشدين are plural of راشدا ;
Who follow the right course (49:8).

Thou wilt find for him no helper, guide or friend (18:18).

He made him to follow a right course or be directed him aright or to the right way.

Guiding: inf. noun رضى and رضى and رضى 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;

Thou wilt find for him no helper, guide or friend (18:18).

Find a shooting star in wait or ambach 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, (... is inf. noun from رضى).

And prepare an ambush for him who warred against Allah and His Messenger (9:107).

Verily thy Lord is on the watch or lies in wait to punish them (89:15).

The child sucked the breast of his mother.

He sucked meanness from the breast of his mother, i.e. he was born in meanness.

He begs of men.

His 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. : He sucked with him or had him as his foster-brother.

أَرْضَعَ الْوَلْدَ : His mother suckled him.

He caused the child to be suckled. يُرْضَعُ أَوْلادْهُنَّ (inf. noun): Shall give suck to their children (2:234).

If they give suck to the child for you (65:7).

Lَيْبُمْ رَاضِعٌ : A mean and ignoble person who sucks the teats of the she-camel so that nobody should know and ask milk of him.

رَاضِعٌ : A mean or niggardly person.

أَرْضَعَ : He sought or engaged a wet-nurse.

وَإِنْ أَرَادُتمَ أَنْ تَسْتَرْضَعُوا أُوْلادَكَمْ: I wished that the woman should suckle my child.

Foster-brother. : This is my foster-brother.

أَرْضَعَ : Mean and ignoble person who sucks 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.

آَرِضُ : Meanness. also means, mean, ignoble.

أَرْضَعْ (مَرْضَعِ) : A mother (or other woman) suckling or one having with her a child which she suckles.

وَدَّهُ كُلُّ مَرْضَعٍ : Every woman giving suck shall forget her suckling (22:3).

And We had already ordained that he shall refuse the wet-nurses, or We had before forbidden foster-mothers for him. The difference between مَرْضَعٍ and مَرْضَعُ according to some is that, whereas مَرْضَعُ is used when the abstract quality is meant and مَرْضَعةُ when the actual action is meant, i.e. مَرْضَعة describes a woman in the actual act of giving suck; or مَرْضَعْ signifies a woman who is about to suckle but has not yet suckled or who has a child with her whom she suckles and مَرْضَعَهُ 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 مَرْضَعة has been used in (22:3).
(plural of رضي is مرضع and that of مرضعات is both مرضعات and مرضع as given above).

originally [aor. inf. noun رضي ورضى and and رضى and رضى عنه لرضعان and رضوان and رضوان] : 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).

: 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.

: 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).

: 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.

: Except for him whom He approves (21:29).

: Their religion which He has chosen for them (21:29).

: Except him whom He chooses, namely a Prophet (24:56).

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: They two agreed respecting it or both liked it or approved of it.

: When they agree among themselves (2:233).

: Mutual agreement.
pleased.

Piety is a cause of the pleasure of the Lord and displeasure of Satan. 

Well-pleased, satisfied; regarding with good will or favour.

Well pleased, with their labour (88:10)

A state of life that is found pleasing, or with which one is pleased or that which is liked or approved (69:22).

is syn. with meaning that with which one is pleased, that which is liked or approved or chosen. preferred or judged to be fit for a thing (feminine of)

To thy Lord well pleased with Him and He well-pleased with thee (89:29).

Well-pleasing.

And make him, my Lord, well-pleasing, (to Thee) (19:7). (19:7). Also means, one who is responsible, loving; a lover or friend; obeying or obedient.

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.

These are fresh ripe dates.

It will cause fresh ripe dates to fall upon thee (19:26).

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 (33:27).

The sky thundered.

Such a one frightened or terrified
Wherein is thick darkness and thunder and lightning (2:20).

[Thunder.

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.

He looked to him with kindness or he had regard for him.

He watched his affair, he was mindful of his affair.

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.

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). (inf. noun): Desire or wish or hope. 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. He forsook his family against their wish or deserted them. A road by travelling on which one separates oneself from one's people against their wish; a place to which one emigrates; a place of refuge; a place in which one goes to and fro, seeking the means of subsistence; a fortress or fortified place. He will find in the earth an
abundant place of refuge (4:101).

[ar. يَرَفَفَ and يَرَفَفَ and يَرَفَفَ and يَرَفَفَ and يَرَفَفَ and [ar. يَرَفَفَ inf. noun يَرَفَفَ]. يَرَفَفَ : 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. يَرَفَفَ : He crushed or broke his neck. يَرَفَفَ الماء العطش : The water broke the vehemence of thirst. يَرَفَفَ : 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: يَرَفَفَ *وَهَا لَدَى أَعْمَادِ الْمَكَارِجُ وَأَحْيَا رَفَفَتْهَا وَنَشَرَ أَمْوَاتَهَا* : 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. يَرَفَفَ : When we shall have become bones and broken particles (17:50).

[ar. يَرَفَفَ inf. noun يَرَفَفَ and يَرَفَفَ and يَرَفَفَ and يَرَفَفَ and يَرَفَفَ and [ar. يَرَفَفَ inf. noun يَرَفَفَ]. يَرَفَفَ في كُلَامِهِ : [يَرَفَفَ] : He uttered foul, unseemly, immodest, lewd or obscene speech in relation to a woman; he talked to a woman in or respecting coition. يَرَفَفَ بِأَمْرَاتِهِ أو مَسْحَةً : 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. يَرَفَفَ إِلَى أَمْرَاتِهِ : He went into his wife. يَرَفَفَ : 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 يَرَفَفَ : Going in to one's wife. يَرَفَفَ وَلا فَضْوَقَ فِي الْحَجِّ : There will be no foul talk nor transgression during the Pilgrimage (2:198). يَرَفَفَ : It is made lawful for you to go in unto your wives on the night of the fast (2:188).
رفع

رفع [aor. inf. noun رَفَعَ and رَفَعُة] : 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. : He is a person of many gifts. رفعة : Passive participle from وَرَفَعَة meaning he who is given a gift. رفعة الَّذِينَ على الْقَوْمِ : 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. الْآرَافَادُ : The Tigris and the Euphrates.

رفع الطائر رفع الطائر: The bird expanded or flapped his wings without alighting. رفع على الْقُوْمِ: 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. مَتْكُبَةٌ على رفع خطِّي: Reclining on green cushions (55:77).

رفع [aor. inf. noun رَفَعَ] : 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 الَّذى رفع السَّمَاءَ بِعِيْرٍ عَمِيدٍ: Allah is He Who raised the heavens without pillars (13:3). إذ رفع إبْرَاهِيمَ: When Abraham and Ismail raised the foundations of the House (2:128). رفع إلى الشَّيْء: The thing rose into view to me. رفع سَمْكَة: He (God) has raised the height thereof (79:29). And at the heaven, how it is raised high (88:19). رفع لَّا صَخْرَةٌ غَنِيَّةٌ: A big stone was raised for us; i.e. rose into view or we stood near it or by it. وَرَفَعُنا فَوْقَهُمْ: 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).

Allah will raise, by means of this Qur'an some peoples, and humble or abase others (Majah).

And their spouses are of noble rank.

I presented him to the King.

I traced up the man's lineage to his greatest ancestor.

He helped him.

The she-camel withheld her milk.

They relinquished war.
good and excellent companions (4:70). This affair is easy or convenient to thee. Elbow or elbow-joint (مَرَافِق plural): a thing by which one profits or gains benefit or advantage; ease or comfort. Excellent is the resting-place (18:32). Such conveniences of the house as the privy and the kitchen and the like. He demanded or sought help. He profited or gained benefit by him or it; he made use of it; he leaned upon the elbow of his arm or upon the pillow. Excellent is the resting-place (18:32). And wash your faces and hands up to the elbows (5:7). Ar. *رَقَبَ inf. noun [زَقَبِيَة]. ِرَقَبَة : He looked, watched or waited for him or it; he guarded, kept or took care of it; was mindful or regardful of it. He sat looking or waiting for his companion. And you did not wait for my word or had no regard for it (20:95). They do not observe or have no regard for any tie of relationship or covenant (9:10). I will keep watch for you tonight. He put a rope upon the neck of such a one. and mean, he waited, or watched. So he went forth therefrom fearing, watchful (28:22). So wait thou, they too are waiting (44:60). A looker, watcher or waiter in expectation; a guardian, keeper or preserver; one stationed on an elevated place to keep watch; a spy or scout of an army; a watcher or an observer; a man's successor of his offspring or kinsfolk; the son of a paternal uncle; a species of serpent. Thou hast been the Watcher over them (5:118). Surely, I wait with you (11:94). The neck; a slave, male or female. His sin or crime on his neck, i.e. on his neck.
The emancipation of a slave (90:14-493).

May God emancipate him.

Smite (their) necks (47:5).

He became thick in the neck.

His heart became full of pity for him.

He wrote a book or letter: he figured, or decorated the garment or piece of cloth and made it striped with writing and the like. 

He sealed, stamped, imprinted or impressed the writing with the dots or points and made its letters distinct or plain.

He figured, or decorated the garment or piece of cloth and made it striped with writing and the like.

He cauterized the camel.

Any garment or piece of cloth figured, variegated or decorated with a certain decoration, such as a mark, a book or writing, 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 cave was situated, or the name of the cave itself.
cave was situated, or the name of their dog.

The people of the cave and the inscription (18:10).

Written; sealed, stamped or imprinted; a writing marked with dots or points. 

[: A written Book; a sealed and stamped Book (83:21).]

A land in which there is little herbage. 

[: A cauterized beast.]

[: A great calamity.]

[aor. inf. noun : He ascended the mountain. (aor. inf. noun (r.): He charmed him or fascinated him by uttering a spell. (Act. part) One who charms, a charmer; one who ascends. And it is said: Who is the wizard or charmer (to save him)? (75:28); who will ascend with it? : A charm or spell, either uttered or written. : A charmer or one who habitually practises charming; one who ascends mountain often and much. is the plural of (which means collar-bone).

[aor. inf. noun and : He rode or rode up; he mounted or mounted upon the beast. : He voyaged upon the sea. : He went on board the ship. : He went up, trod or travelled the road. : He committed a sin. : He went at random. : I became much in debt. : He followed and submitted to his desire. : And when they go on board a ship (29:66).

You shall surely go on from one stage to another (84:20). : Riding; a rider ( and are plurals). : Then on foot or riding (2:240). : And the cavalcade or caravan was below you (8:43).]
and some of them they eat (36:73).

Camels used for riding.

Neither horses nor camels. Camels used for riding.

The winds. A beast that is ridden.

He has not a she-camel to ride, nor one to carry burdens, nor one to be milked.

He set or put one part of it upon another; he composed, fashioned (or constituted) it, or put it together.

The clouds were or became heaped or piled up one above or upon another.

Clustered grain (6:100).

The water or wind became still or motionless.

The ship became motionless.

The people were or became still, motionless or silent.

Motionless water or wind.

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 overthrown 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. signifies the act of moving the wing; the act of impelling; the act of urging a
horse to run by striking with foot or leg.

The horse was urged to run and he ran.

The man fled and ran.

I urged the horse to run with my foot or leg.

The horse was urged to run and he ran.

And those who bow down and fall prostrate in Prayer (9:112).

The famous pre-Islamic poet Nabigha says:

He who worships God alone, The Creator of the world, will have a good plea and will obtain salvation from Him.

The palm-tree inclined.

And those who bow down and fall prostrate in Prayer (2:126).

The clouds piled up (52:45).

Then He piles them up (24:44).

And He heaps them up all together (8:38)

Rūkūn [aor. inf. noun ركَعَ] : He inclined to him or it; he relied upon him or it so as to be or become easy or quiet in mind; he was or became firm, still, grave, staid,
sedate or calm. And do not incline towards those who do wrong (11:114). He kept tenaciously to the place of alighting or abode and did not relinquish it. Side or outward part of a thing; a stay or support, Or that I could betake myself to a mighty support (11:81); a thing whereby one takes support, such as an army or force or military power; So he turned away in the pride of his power (51:40); a man's kinsfolk or clan; a man's people or party; persons by whom he is aided and strengthened; a noble or high person, He is an important person among the great men of his people; might and resistance; an affair of great importance, a formidable event; the essence of a thing whereby it subsists. means the fundamentals of Prayer without which it is incomplete.

Verily, by Him beside Whom none knows the secret and Who quickens the white bones when they are old and decayed. Who quickens the bones when they are old and decayed? (36:79); (2) anything old and decayed or worn-out. He revived what had become decayed of good qualities or practices.

They
broke a spear between them i.e. mischief or enmity happened among them.

They are in league against the sons of such a one as one man.

The stings of scorpions.

A fat she-camel.

They perished or became like 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 Naitaq: 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) 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
The month of Ramadhan is that in which the Holy Qur'an was sent down (2:186).

Dates and pomegranates (55:69).

In my heart is fear of him or it.

Certainly, they have greater fear of you in their hearts (59:14).

A single throw.
caution; Christian monks; ascetics or religious recluses. 

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 exaggeratedly fearful (as also excessive fear). 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. رهْفَكَ inf. noun رهْفَةٌ] : The people collected. A man's people and tribe consisting of his nearer relations, They are his tribe and his people closely related. Is my tribe mightier with you than Allah (11:93); A number of people less than ten among whom there is no woman. 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. رهْفَمَ inf. noun رهْفَةٌ] : He was or became stupid and frivolous; he did wrong and abominable things; he told a lie; he hastened to do a thing. It reached or overtook him or it; he followed him and was about to overtake him; it covered him or it. He did to him that which he disliked. I committed a sin. Debt covered him. And ignominy shall cover them (10:28). He compelled or urged him to do a thing which he had not the power to do. He made wrong to come upon him or overtake him or befall him. He imposed upon him excessive disobedience, or he oppressed him with excessive disobedience, or caused him trouble through rebellion. And we feared lest he should cause them trouble through rebellion and disbelief, or he should oppress them by rebellion and disbelief, or he should impose upon them
insolence and disbelief (18:81).

He constrained him to do a difficult thing. I shall constrain him to a difficult ascent (74:18).

Wrong doing; injustice; unjust or tyrannical conduct; sin; levity; compelling or urging a person to do a thing which he is not able to do; folly; arrogance; ignorance.

He shall not fear loss or injustice (72:14).

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.

He was or became lean or emaciated.

He remained, stayed or dwelt in the place. I made my tongue to be as though it were a pledge to him, to be restrained or used for his sake.

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.

Every man stands pledged for what he has earned (52:22).

Every soul is pledged for what it has earned (74:39). Also is added to to give intensiveness to its signification.

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.
He went to the people in the evening or in the afternoon, or he went to them at any time. راح أيَّامهُم or راح أَيّامهُم (inf. noun) means both going in the last or latter part of the day and going at any time of the night or day. راحَة أَيامهُ (inf. noun) راحَه (aor. inf. noun رَاحَ inf. noun رَاح meaning both going in the last or latter part of the day and going at any time of the night or day. راحَة أَيامهُ: He who slays a person with whom he is on terms of peace, or who has been given pledge of peace, will not perceive the odour of Paradise. راح مُنْكَ مَعْرُوفًا: He obtained from thee a favour. راحَة أَيامهُ: He drove back the camels in the evening (or afternoon from their place of pasture to their nightly resting place). جَعَلَتْ: When you bring them home in the evening and when you drive them forth to pasture in the morning (16:7). رَوحُ: A gentle wind; a breeze; breath; joy, happiness; rest or ease from grief or sorrow; mercy of God. ﷽لا بَاتِسَ مِن رُوحِ اللّه: None despairs of God's mercy (12:88). رَيحانَ: A certain plant of sweet odour; scented herbs; bounty or gift or favour of God; sustenance. فَرَوحَ و رَيحان: Then (for him is) comfort and fragrance of happiness (56:90). رَيحانَ also means offspring. The Holy Prophet has used in a tradition the word رَيحانَ i.e my two descendants, about Hasan and Hussain. رَوحُ: The soul, spirit or vital principle; inspiration; revelation; Word of God; the Holy Qur'an; angel; joy and happiness and mercy of God. Which He sent down to Mary, and a mercy from Him (4:172): He (God) sends down the angels with revelation (16:3): They ask thee concerning the soul (17:86): And He breathed into him of His Spirit (32:10): We sent to her Our angel (19:18): On the day when the Spirit and the angels will stand in rows (78:39): The holy or blessed Word of God, or the Spirit or angel of holiness. The expressions generally taken to signify the angel Gabriel...
The Spirit, Faithful to the Trust, has descended with it (26:194). This expression is also generally taken to signify the angel Gabriel. There overtakes them a violent wind (10:23). I feel the scent of Joseph (12:95); power, or force; prestige, predominance; turn of good fortune. There overtakes them a violent wind (10:23).

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. Flats: There is a wind... such a one turns with every wind. A man who is calm, sedate or staid.

Aor. inf. noun 鬃ٍلٍ. He parted his legs or made a parting between his legs. (Going easily). 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. A still rain. Invaders following one another; a certain species of birds.
[aor.] أَرَادَ [ربّاً] َرَّوُّدَ : He went to and fro; he was restless;
أَرَادَةَ : He sought after or desired the thing.

أَرَادَةَ (aor. inf. noun) : He desired the thing; loved or liked or sought it; chose it; cared for it; or was rendered careful or anxious by it.

أُرِيدُ لاَ أُذْهِبُ ذَكْرَاهَا فِي نَفْسِهَا : تمْسِلُ لِي لَيْتَوْنِي بِكُلِّ سَبِيلٍ

I desire to forget the remembrance of her, but it seems as though Laila was imaged to me in every road.

قَآرَذَتْ أَنْ أُعْبَيْنَاهَا : أَرَذَتْ مَنُّ كَدَأ (18:80)
I desired of him such a thing. ما أُرِيدُ مِنْهُمْ مِنْ رَزَقٍ : أَرَادَ بِكَدَا
Nor do I desire that they should feed Me (51:58).

أَرَادَ بِيْعُثُمُ الْيَسْرَ : أَرَذَتْ بِنَفْعٍ (48:12)
Or He intends to do you some good

غَيْبُ عَنِ الدِّمَاءِ بِنَبَيْنِ غَيْبَٰلِ : أَرَذَتْ بِنَفْعٍ
They seek the favour of God (30:39).

مِنْ اَلْإِرَادَةِ (inf. noun) : He desired it or sought it.

أَرَادَةَ (aor. inf. noun) وَيَغِدُّ عَنِ الْهَمَاءِ بَيْنِ غَيْبَٰلِ
He endeavoured to change him away, from or to, a thing by blandishment or by deceitful arts.

يُرِيدُ الْمُؤَمِّنُ صَدَرَ أَبِي بَراَءَةَ : وَيَغِدُّ عَنِ الْهَمَاءِ بَيْنِ غَيْبَٰلِ
The spear is ready to pierce the breast of Abu Bara, but it turns away from the bloods of the sons of Okeyl.

فَوَجَدَتْ أَنْ أُتِّجِرُهَا : أَرَذَتْ بِنَذِئٍ (18:78)
And they found therein a wall about to fall down

أَرَادَ أَلْقَى الشَّيْئَ : أَرَذَتْ تَخَيْرَ (18:78)
He incited him to do the thing.

أَرَادَةَ (inf. noun) زَاوَذَةٌ وَنَفْسُهُ : أَرَذَتْ تَخَيْرَ (18:78)
He deceived him or desired him to do an abominable thing against his will.

أَرَادَةَ عَنِ الْأَمْرِ وَعَلَى الْأَمْرِ : أَرَذَتْ تَخَيْرَ (18:78)
He endeavoured to turn him away, from or to, a thing by blandishment or by deceitful arts.

أَرَادَةَ عَنِ نَفْسِهِ : أَرَذَتْ تَخَيْرَ (18:78)
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).

سُبُوَّذَ عَنْهُ : أَرَذَتْ تَخَيْرَ (18:78)
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).

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in a leisurely manner. He acted gently towards him; he granted him a delay or respite; he left him alone for a while.

So give a respite to the disbelievers and deal thou gently with them for a while (86:18).

زاغ [aor. inf. noun زاغ and زاغ ]: He was afraid of him or it. زاغ also means, it took him by surprise; it (the drink) cooled it (the heart).

She gave me to drink a draught that cooled my heart.

May God give her to drink from the pool of the Prophet.

زاغ: Fright or fear. زاغ also means, it took him by surprise; it (the drink) cooled it (the heart).

زاغ: He was afraid of him or it.

The affair frightened him; it pleased him or rejoiced him.

The heart or core of the heart or the part of the heart which is the place of (fear).

زاغ: The heart or core of the heart or the part of the heart which is the place of (fear). زاغ: that came into my mind.

زاغ: 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 زاغ is the turning aside to deceive him who is behind one.

زاغ: He eluded or dodged such a one.

زاغ: The road deviated.

زاغ: A deviating road.

زاغ: He turned away from such a thing and returned, concealing his return.

زاغ: He was present in the battle.

زاغ: And when fear left Abraham (11: 75).

زاغ: The heart or core of the heart or the part of the heart which is the place of (fear).

زاغ: that came into my mind.
doubt combined with suspicion or evil opinion; he did with me what I disliked or hated. 

Leave thou that which causes doubt or disquietude in thee to that which does not cause doubt (a famous saying of the Holy Prophet).

Doubt; disquietude or uneasiness of mind, calamity. Evil opinion; false charge of calumny; doubt combined with evil opinion.

There is no doubt in it (2:3).

The calamities of time.

We are waiting for the calamities of time to overtake him (52:31). 

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 (9:110).

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 (11:111) or in a doubt which causes suspicion.

He doubted.

And their hearts are full of doubt (9:45)

The liars would have doubted (29:49)

One who doubts; doubting.

He who is transgressor or doubter (40:35).

He fed him and clad him and aided him; he stuck the feathers upon it; he repaired it (namely an arrow) by putting the feathers upon it.

God restored him from a state of poverty to wealth.

The bird shed many feathers.

Feather, plumage of birds; clothing; ornament and beauty, or beautiful and elegant dress; plenty; goodly state; household goods or furniture and utensils of whatever kind.

Verily, he is goodly in apparel.

Raiment to conceal your shame and
splendid vesture or dress (7:27).

رَاغٍ [aor. inf. noun رَاغُ يُرَاغٍ and رَاغُ الْشَّجَرَةٍ: 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;
كَمْ رَاغٍ أَرْضُكَ: 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.
أَسَبَنْ بِكُلِّ رَاغٍ: Do you build monuments on every elevated place? (26:129)

رَانِ [aor. inf. noun رَانَ الْشَّيْءَ فَلَانًا وَعَلَيْهِ وَبَهْ رَانِ: The thing overcame him.
رَانِ: His evil desire covered or overcame his heart.
رَانِ: His stomach (soul) became heavy or became agitated by a tendency to vomit.
رَانَ بِالْمَوْتِ أَوْ غَلِيْبَهُ: The death took him away. رَانِ also means, it (a garment) was or became rusty or covered with rust, dust or filth.
بَلْ رَانِ: Has rusted their hearts; covered their hearts or overcame their hearts, or has spread a blackness, dust, dirt upon their hearts (83:15).
11

باب الزّاء

ز

Zā

Numerical Value = 7
زبد [aor. زبدَ: He fed him with or gave him fresh butter to eat. زبد السّووقَ: He agitated the milk-skin or milk-bag in order (or until) that its butter might come forth. زبد لَهَ (زبدَ): He gave him a gift, or a little of his property. زبدَ: Froth, foam, or scum or dross. زبد السّداقَ: The side of the mouth had froth or foam appearing upon it.

زبر [aor. زبرَ: He prevented him from doing the thing. زبر أَلِاءَ: He raised the foundation by placing layers of bricks or stones on one another. زبر السّائلَ: He chid and repelled the beggar with rough speech. زبر أَلْتَابِ: He wrote the book. زبر عَلِيَّ: He bore it with patience. زبر: I read or recited it or did so with a low or faint voice. زبرُ (plural زبرُ): A writing or book; anything written; scripture; a book of wisdom and intellectual service not containing legal statutes or ordinances; section or party. زبرُ: And it is surely mentioned in the Scriptures or religious Books of the former peoples (26:197). زبرُ: The plural of زبرُ is زبرовنُ and the plural of زبرَ: زبرَاتُ. زبرُ: Signifies particularly the Book of the Psalms of David. زبرُ: And We have already written in the Book of David (21:106). زبرُ: The Syriac or Hebrew language. زبرُ: And they split in their affair between them forming themselves into parties (23:54). زبر: A piece of iron or a big piece of iron (plural زبرُ and زبرٌ: زبرُ): the anvil of a blacksmith; the upper part of the back next to the neck; the breast. زبرُ: Bring me blocks of iron (18:97). زبر: Stones; understanding or intelligence and self-restraint, or as some say زبر: He has no intelligence.

زبن [aor. زبنَ: He pushed or thrust it or pushed
or thrust it away. 

زَجَرَةَ ٱلْعَادُ : The she-camel pushed away the milker with her stifle joints on the occasion of being milked.

زَجَرَ ٱلْمَمَ : He sold the fruit on the tree.

زَجَرَ ٱلْعَدُ : He has withdrawn or withheld his good from us. (Singular زَجِّيَةَ)

زَجَرُ : Armed attendants or officers or soldiers of the prefect of the police. Syn. with مُرَضَّطَ : Angels or guards of the Hell or angels of punishment because they push the sinners into Hell.

زَجَرُ : We shall call on the guards of Hell (96:19).

زَجَرُ : One who exalts himself or is insolent and audacious in acts of rebellion and disobedience.

زَجَرَ ٱللَّهُ : He pierced him or thrust him with the pointed iron foot of the spear.

زَجَرَ : He chid him by a cry or by reproof.

زَجَرَ ٱللَّهُ : He prevented or hindered him from doing so by cry; as also زَجَرَ ٱلْكَلِبَ : He cried out at the dog that he might refrain.

زَجَرَ ٱلْعَمَّ : He cried out to or at the sheep or goats vehemently.

زَجَرَ تَزَجَرَ ٱلسَّحَابَ : The wind drives the clouds. زَجَرَ is therefore driving away; driving away with a loud cry; crying out.

زَجَرَ : He chid the bird, auguring evil from it; hence زَجَرُ also signifies, the auguring from the flight, alighting places, cries, kinds and names of the birds.

زَجَرَتْ : I have divined that it is so and so. زَجَرَتْ ٱللهُ ۖ كَذَا : She cast forth (she-camel) what was in her belly. زَجَرَتْ وَ زَجَرَتْ ٱلْكَلِبَ : A cry or shout by which one drives, checks or urges; driving away or driving away with a shout or cry. فَإِنْمَا هِيَ زَجَرَةٌ وَ زَجَرَةٌ ۚ وَاحِدَةٌ : Then it will be one shout or cry of reproach or reproof (37:20).

زَجَرُ : Chider, checker, restrainer or forbidder.

زَجَرُ ٱللَّهُ : The Holy Qur'an suffices as a chider. زَجَرُ (pass. part.) وَ زَجَرَاتُ (plural). زَجَرُ ٱلْعَدَّ : Then they drive away vigorously (37:3).

زَجَرُ 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.
A man who is driven, repelled, spurned.
Prevention, prohibition; threatening warning.
Wherein is a warning (54:5).

[阴] The thing became urged along quickly.
The affair was or became easy and right.
He pushed it gently; he drove or urged it gently.
He deferred or postponed the affair.
The wind drives away or gently drives the clouds.
Verily, God drives the clouds (24:44).

[阴] 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.

[阴] 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).

[阳] 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).

[阳] 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. زُحف : An army or a military force marching little by little or leisurely towards the enemy, or heavily by reason of their multitude and force and heaviness of motion; a numerous army or military force. إذا قُتِمَ اللَّيْلُ كَفَرُوا زَحَفًا: 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. فَرَّ مِنَ الزُحف : He fled from war or from encountering the enemy.

زُحَف [aor. inf. noun زُحِفَت ] زَحَفُ الكلَّام : He adorned, ornamented, decorated or embellished the house. زَحَفَ الكلَّام : He embellished the speech with lies. زَحَفَ : He adorned, decorated himself. زَحَفَ : Gold; any ornament, ornature, decoration or embellishment or anything adorned or embellished or embellished with false colouring (43:36). زَحَفُ الأَزْرُض : The ornamented or embellished lies of the speech. زَحَفُ الأَزْرُض : The ornature of speech; gilded speech; varnished falsehoods; speech embellished with lies (6:113). أَحْدَتُ الأَزْرُض : The colours of the plants of the earth or its herbage. زَحَفُها : When the earth receives its glitter or ornature (10:25).

زَرَب [aor. inf noun زَرَبَ زَرَبَ : He put the young lambs in their enclosure of wood. زَرَبُ التَّيْمُ فِي زَرَبَهَا : Small pillows; carpets; anything which is spread and upon which one leans and reclines. A poet says:

نَحْنُ نَبْوَعُ عَلَى ذَاتِ بَيْنَ زَرَبٍ فِيْها بَعْضَةً وَتَناَفَس

We are sons of parental uncle, but there are spread amongst us carpets underneath which lie concealed vehement hatred and envious competition. وَزَرَبَبَ مَتَبَوَّنة : And carpets spread (88:17). زَرَبَبَ الْبَخَّاءَ بِبَيْنَهُمْ مَتَبَوَّنة : Carpets of hatred are spread between them.

زَرَع [aor. inf noun زَرَعَ : He cast seed. زَرَعَ : He who sows reaps. زَرَعَ الأَزْرُض : He ploughed, tilled or cultivated the land. زَرَعَ اللَّهُ النَّبَاتِ : God made the herbage and plants to grow and increase. زَرَعَ اللَّهُ : May God render him sound and strong. زَرَعَ لَهُ بَعْضٌ شَقَاوَة : He obtained property after want.

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زَرَعُ (زَارِعُونَ) plural of زَرَع (zar'ûn) meaning cultivators: Is it you who grow it or are We the grower? (56:65) : Sowers, tillers or cultivators. يُحِبُّ الزَرَعُ (الزرَاعُ) : Delights the sowers (48:30). زِرْعٌ : 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. (الزرَاعُ) : Sowers, tillers or cultivators. زُرْعٌ وَ مَقَامٌ (زُرْعٌ) : Delights the sowers (48:30). كَوْمٌ : Cornfields and the noble places (44:27). زَرَعٌ : Offspring; children or child. فَلَانٌ : He or these are offsprings of such a one. The word also means the seed of seminal fluid of a man; the fruit or harvest of a man's conduct. زَرَعٌ مَزَرَعَةٌ : A place of harvest. الزَرَاعَةُ الأَخَرَةُ : The present world is the place in which is produced the fruit or harvest to be reaped in the world to come.

زَرَقَ [aor. inf. noun زَرَقُ] He was blue-eyed or gray-eyed; he was or became blind. زَرِقُ الْأَمَامُ : The water was or became clear. زِرَقَةُ بِضُرْهُ : He looked sharply at him. زَرَقَةُ (الْدِّجَّةُ) feminine): 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. الْعَدُوُّ الزَرَقُ : Fierce enemy. حَاكِرٌ أو فَلَانٌ : Hawk or falcon. وَ زَرَقَةُ الْأَصْحَابِ : And We shall gather the sinners on that day, blue-eyed or blind (20:103).

زُرِئَ [aor. inf. noun زُرِئَاتُ and زُرِئَةُ and مَزْرِئَةُ and مَزَرِئَةُ and زَرِئَةُ وَ الْمَزَرِئَةُ and زَرِئَةُ عَلَيْهِ [زَرِئَا] : He found fault with him; he derided him or ridiculed him; he mocked at him. زَرِئَةٌ إِذْ رَأَى : Also means, he held him in light estimation or despised him. زَرِئَةُ إِذْ رَأَى : Your eyes despise (11:32).

زَمَعَ [aor. and زَمِعَ اثْبَتَ فِي زَمَعٍ and زَمَعَ] : He said or asserted. زَمَعَ : 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 belief or firm belief. 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. In my opinion it is thus. I am surety for it (12:73). Which of them will guarantee that (68:41). He was or became chief or lord over a people. He coveted or eagerly desired.

زغم [aor. inf. noun زغم and زغم] : 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. The former is the beginning of the cry of an ass and of the like, and the latter is the sending it forth. For them there will be sighing and sobbing (11:107).

زف [aor. inf. noun زف and زف and زف] : He hurried or was quick. The wind blew gently and continually. The bird spread its wings and threw itself. The people were quick in their walking. He conducted the bride with festive parade to her bridegroom. They came to him, hastening (37:95).
[aor. inf. noun زَكَاةَ and زَكَّىَ]: He gobbled it; he swallowed it; ate it quickly.

زَقَّمَ : The food of the people of Hell; a certain tree in Hell; any deadly food; a certain tree having small leaves, stinking and bitter, found in Tihamah.

إن شَجْرَةُ الزَقَّمَمُ : Certainly the tree of Loggum (44:44).

زَكَاَ : It increased or augmented; it received increase and blessing from God; it throve by blessing of God.

العْلَمُ يُزَكَّىَ عَلَى الأَنفَاقِ : 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.

زَكَّىَ العَلَمُ : The boy grew.

زَكَّىَ الزَّرْجُلُ : Knowledge increases by spending.

زَكَّىَ الأَنفَاقَ : The land throve and yielded increase.

فَهَذَا لَا يُزَكَّىَ يَكِبَ : This will not befit thee.

مَا زَكَّىَ مِنْ أَحْدَهُمْ : Not one of you would ever be pure (24:22).

زَكَّىَ هُمْ (تَزَكَّىَهُمْ): He purified him or it, (aor. inf. noun زَكَّىَ): And may purify them (2:130).

فَقُدْ أَفَلَحَ مِنْ زَكَّيَّةِ : He indeed prospers who purifies it (91:10).

زَكَّىَ النَفْسِ : I attributed purity or goodness or righteousness to him.

زَكَّىَ نَفْسَهُ : He praised himself.

فَلَا تَزَكَّوْا التَّسْكُمُ : Do not attribute purity to yourselves, do not praise yourselves (53:33).

زَكَّىَ مَالَّهُ : He gave the (poor-rate) from his property.

تَزَكَّيَ : He became purified; he purified himself; he endeavoured to attain much piety; he gave the (poor-rate).

ذَلِكَ جِزْوَةٌ مِنْ تَزَكَّيَ : This is the recompense of him who keeps himself pure (20:77) as also يَزَكَّيَ and تَزَكَّىَ.

زَكَّىَ لِلَّهِ الْبَصَرُ : That he may endeavour or seek to purify himself (80:4).

زَكَّىَ : Increase; augmentation; purity; purification; good or righteous conduct; religious service; poor-rate; alms; praise; the pure or best part of a thing.

وَيُؤْتُونَ الزَكَّوْةَ : And they pay the Zakat (5:56).

زَكَاَ : They are active in giving alms or paying the Zakat (23:5).

زَكَاَ : And tenderness of heart from Ourself and purity (19:14).

زَكَاَ : Growing or thriving; who has never sinned, pure from sins; righteous; growing or increasing in righteous conduct;

زَكَاَ : A good or righteous man; a man leading pleasant easy and delicate life.
That I may give thee a righteous son (19:20).

More or most profitable; better or best; more or most pure; more or most lawful; good or pleasant; more or most abundant and cheap: This is more or most pure for you (2:233).

Which of them has the purest food (18:20).

Hast thou slain a pure or innocent person (18:75).

He deviated or turned away from truth.

His life glided away.

He made a slip or mistake in his speech;

meaning the same.

He caused or made him to slip.

He made him to turn from his opinion.

So Satan caused them to slip therefrom (2:37).

God 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 vehemently.

O God rout the combined armies and make them quake with fear (a saying of the Holy Prophet).

And they were violently shaken (33:12).

A slip; Commotion, agitation, convulsion; an earthquake or a violent earthquake (earthquakes; calamities-plural).

The earthquake of the Hour is a tremendous thing (22:2).

He advanced and drew near.

He made, brought or drew him or it near.

The Heaven shall be brought near to the righteous (26:91).
place (26:65). Nearness with respect to rank, degree or station, place or situation (as also زلفه); station rank, grade or degree. But when they see it near (قربا) (67:28), as according to some authors it is used in the sense of قرب (near); a portion or part of the night. The plural is زلف which signifies hours or periods of the night, commencing from the daytime, and the hours or periods of the daytime commencing from the night. واَلَّا زلطُ مَنِ اللَّهِ: And in some hours of the night (that are nearer the day, i.e. at sunset and nightfall (عَشَاء) (11:115). The word also means a cup or dish. إنِّي لَهُ عَدْنَا زلفٌ: And for him was a position of nearness to Us (38:26). فَوَزُرْنِي عَدْنَا زلفٌ: Will bring you near Us in rank (34:38).

زلف [aor. inf. noun زلف] and زلف زلف: He slipped. زلف رجله: His foot slipped or did not remain firm, or fixed in its place. زلف بسكان: He was or became disgusted with his place and removed to distance. زلفه: He removed him from his place. زلفه يصهره أو آزلفا: He made or caused him to slip; he caused him to remove or retire to a distance. زلفه: He looked sharply, angrily or intently at him. نبِلُوْنَكِ بِإِنْصَارِهِم: 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). ضَعْيَةٌ زلفا: A slippery place; a place on which the foot does not remain fixed or firm. زلفا: A smooth rock.

زلم [aor. inf. noun زلم] and زلم وَزَلَم: He cut the nose. زلم الأذناء: He filled the vessel. (زلم singular): Divining arrows by means of which the Arabs in the time of ignorance sought to know what was allotted to them. ازرلَم: That you seek to know
your lot by the divining arrows (5:4).

زَمَرَ [aor. and نُمَزَرِي and زَمَرْ] : He played upon a reed.
زَمَرَ : His property became scanty. زُمَرَ also means, he had little manliness. 
زَمَرَةَ (plural زَمَرٌ) : A company of men; a party in a state of dispersion.
زَمَرَاءَ : They came in parties in a state of dispersion, one after another.
زَمَرَ : To the Hell in groups or parties or troops (39:72).

زَمَلَ [aor. and نُمَزَلِي and زَمَلِ] : 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, 
زَمَلَةَ عَلَى الْجِمْرٍ : i.e. on the camel, or he rode with him so as to counterbalance him.
زَمَلَ : He wrapped him with his garment.
زَمَلَ : The bearer of a heavy load i.e. heavy responsibility; one wrapped-up in garment.
زَمَلَ : O thou who art bearing a great responsibility or thou wrapped up in thy raiment (73:2).

زَمِهْرَ or زَمِهْرُ العَمْيِ زَمِهْرُ العَمْيِ : The eye became red by reason of anger on the occasion of some distressing event.
زَمِهْرُ الْأَيْوَمِ : The day became intensely cold.
زَمِهْرُ الْوَجُّهِ : The face grinned so as to display the teeth;
زَمِهْرُ الْكَوْكَبِ : The star shone.
زَمِهْرَ : Intense cold; hurting cold or (simply) cold; the moon.
زَمِهْرُ : They will find there neither excessive heat nor excessive cold (76:14).

زَنْحِيلُ : Tempered with ginger (76:18).
Ginger.

زَنَمَ or زَنَمَ إِلَيْ هذَا الْخَصِمَ : زَنَمَ : They sent to me this adversary in order that he might contend in an altercation or dispute with me.
زَنَمَ : A mark made by cutting off a portion of the ear.
زَنَمَ : 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.
زَنَمَ : One adopted among people to whom he does not belong (and some say) not being needed as though he were a base, ignoble or mean; of doubtful birth; the son of an adulteress.
Ill-mannered and besides that, of doubtful birth (68:14).

He committed fornication or adultery with her. He said to him: O fornicator or adulterer, or he imputed to him i.e. fornication or adultery. In the proper language of the Arab أَزْنَة signifies the mounting upon a thing; and according to Al-munawi, in the language of law it signifies the commission of fornication or adultery.

He committed fornication or adultery. She committed fornication or adultery. She committed adultery or fornication or prostitutes herself. And approach not fornication (or adultery) (17:33).

Fornicatoress or adulteress; applied to a man, it has an intensive meaning i.e. one much addicted to fornication or adultery.

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).

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.

He gave up the world in order to devote himself to acts of devotion. And they were not desirous of it (or they set small store by him) (12:21).
quantity or amount of the property.

زَهَرَ [aor. inf. noun زَهْرٌ أَلَّهَجَةٌ] زَهْرُ : The face shone, shone brightly or glistened and gave light. زَهْرُ الأَلْلَهَجَةٍ : The thing was clear in colour and gave light. زَهْرُ الرَّجُلَ أو زَهْرَةٌ : The man was or became white and beautiful or white and fair in face. الزَّرَعُ : The land abounded with flowers. زَهْرَةٌ أو زَهْرَةٌ الدُّنْيَا : The beauty and splendour of the present life; its goodliness; its sweetness and pleasantness; the abundance of its goods or comforts; زَهْرَةُ الْحَيَاةِ الدُّنْيَا : The beauty of the present life (20:132).

زَهْقَ [aor. inf. noun زَهْقَ العَظِيمِ زَهْقُ : 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. زَهْقُ الْبَاطِلُ : The falsehood became weak; perished; came to naught; passed away; became null and void. زَهْقُ الْبَاطِلُ : Their souls may depart (9:85). زَهْقُ الْبَاطِلُ : The falsehood has vanished or departed or perished (17:82). زَهْقُ الْبَاطِلُ : The truth made what was false to pass away or come to naught. زَهْقَ : A thing passing or passes away or coming to naught or comes to naught or perishes or vanishes or that which departs. إن الْبَاطِلُ كان زَهْقًا : Falsehood indeed perishes or vanishes or passes away (17:82), as also: الْبَاطِلُ : 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 هُوَ زَهْقٌ : And lo! it perishes) (21:19); false. الْبَاطِلُ : Water running vehemently; deep well.

زَوْجَ [aor. inf. verb زَوْجَ بِيْنَ بَيْنَهُنِّ ] زَوْجُ : He coupled or paired a thing with a thing; united it to it as its fellow or like. زَوْجَةٌ بِيْنَ يَوْمَيْنِ : I married him to a woman; I gave a woman in marriage to him; I united a woman in marriage to him. زَوْجَةٌ إِلَى زَوْجَةٍ أو بَعْضَةٌ أو لَمْ تُرَاهَا : We gave her in marriage or wedded her to thee زَوْجَةٌ : When the souls shall be coupled; when people are brought together (81:8).
He (God) mixes them, males and females; He (God) makes them of different sorts (or sexes), males and females (42:51).

زوج: He married a woman or took a woman in marriage.
زوجة: He took a wife among the sons of such a one.
زوجات (plural): Any sort of thing; sort or species i.e. class.
أزواج: And grows every kind of beauteous vegetation (22:6).
أزواج من: 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.
أزواج من كل شيء: And of every thing We have created pairs (51:50); a woman's husband or a man's wife; mate; consort; comrade.
أَزْوَاجُ: Dwell thou and thy wife (or thy mate, companion, consort,) in the garden (2:36).
هِيَ خَلْقُ مُخْلِقُهَا: And from it He created its mate (4:2).
أَزْوَاجُهُ: And We cured his wife for him (21:91).
أَزْوَاجٌ كُلِّهَا: Species; classes; mates; pairs; companions; wives or husbands.
أَزْوَاجٌ: And of every thing We have created pairs (51:50); a woman's husband or a man's wife; mate; consort; comrade.
أَزْوَاجٌ مُخْلِقُهَ: And grows every kind of beauteous vegetation (22:6).
أَزْوَاجٌ مُخْلِقُهُ: Some classes of them (15:89).
أَزْوَاجٌ مُخْلِقُهُمْ: And you shall be three classes (groups or bands) (56:8).
مُخْلِقُهُمْ: They and their wives (or companions) (36:57).
أَزْوَاجٌ: And that you should not ever marry his wives (33:54).
خَلْقُ كُلِّهَا: He (God) has created all things in pairs (36:37).

زُورَ: [aor. inf. noun] He went to him with
a desire to see him; he visited him. 

He treated him with honour or hospitality, namely a visitor.

He impugned the testimony and annulled it.

He embellished his speech with lies; he falsified his speech.

He adjusted or corrected a thing, he beautified or embellished it.

He stigmatized himself by imputation or falsehood.

A lie; falsehood; an untruth; a false witness; anything worshipped in the place of God; the association of others with God; a place or places in which lies are told or where people sit or entertain themselves by frivolous or vain diversion; judgement; strength; deliciousness and sweetness of food; softness of a piece of cloth.

Those who do not bear false witness (25:73).

He declined or turned aside from it.

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).

Also signifies: He affected quickness of intellect.

Departure; cessation; motion or removal from its place; end; decline; declining of the sun and its setting.

There will be no end or decline for you (14: 45).

He anointed him with i.e.
oil of the (olive); he fed him with (i.e. oil). : Oil or the choicest constituent of the olive; any oil.
: From a blessed tree - an olive whose oil would well-nigh shine (24:36).
: By the Fig and the Olive (95:2).

زآد [aor. زآد inf. noun زآدة and زآدة and زآدة etc.]: It grew, increased, augmented.
: And We sent him to a hundred thousand or more (37:148).
: It increased in such a thing.
: زآدة : God increased him or may God increase him in good fortune.
: And He has increased him in knowledge and body (2:248).
: And We increased them in guidance (18:14).
: It or he grew, increased or augmented.
: Then they increased in disbelief (3:91).
: He who gives an addition and he who takes more, practise usury.
: زآدة : Increase; an addition.
: The postponement is an addition to disbelief (9:37).
: زآدة : Increase; addition; more.
: هل من مونه (50:31)

زاغ [aor. زاغ inf. noun زاغ and زاغغة etc.]: 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.
: زاغ البصر : The eye deviated not (53:18).
: زاغ الغة عن الطريق : He made him deviate from the right path.
: زاغ الرجل : He put the man in doubt or crookedness or made him deviate.
: زاغ : A doubting; a declining or deviating from the truth; perversity.
: زاغ في غلتهم : Those in whose hearts is doubt, perversity or swerving (3:8).
: فلما زاغوا آزغ الله قلتهم (3:8).
: When they deviated, God made their hearts deviate (61:6).

زآل [aor. ز آل and زآل inf. noun زآل etc.]: He put it away from its place; removed it or separated it (as also زآل زآل يفشل كذا). زآل : Zaid did not cease, or continued to do such a thing.
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 وأُمِّرَّ and ما أُمِّرَ is used in the manner of كَانَ لَأُمِّرُ 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 وَأَعْمَلُ). 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).

[aor. inf. noun زَانَ and زَانَ] زَانَ زَانَ زَانَ: He or it adorned, ornamented, decorated, decked, embellished, beautified, graced him or it. زَانَ also means: He made it appear beautiful, it was his pride, he commended it to him.

سَخَّالُ: 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).

زَانَاتُ الآخرة: A thing by which or with which one is adorned, ornamented, decorated, decked, embellished, beautified or graced, or by which one adorns himself; an ornament, ornature, decoration, embellishment, grace or the means of beautifying, adorning etc; beauty: Beauty is of three kinds, namely, mental, such as knowledge or science, and good tenets; and bodily, such as strength and tallness of stature, and beauty of aspect and extrinsic, such as wealth and rank or station or dignity (زَانَاتُ). All these kinds are mentioned in the Holy Qur'an (57:21; 24:32 and 18:47).

زَانَاتُ الدنيا: The finery, ornament, show, pomp or gaiety of the present world which includes wealth and children.

زَانَاتُ الأَوْضَاعُ: Wealth and children are an ornament of the life of this world (18:47).

زَانَةُ الزَّيَة: The ornament of the earth, meaning the plants, herbage etc. (18:8).
12

س

Sīn

Numerical Value = 60
It is one of the letters termed مهموسة (or non-vocal, i.e. pronounced with the breath only, without the voice); and of the letters termed أصلية 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 ش. In 36:2 may mean يا إنسان i.e. O man or perfect man or يا قائد i.e. O leader or perfect leader. س is a particle peculiarly prefixed to the aorist rendering it clearly denotative of the future. سيفعل: The foolish will say (2:143). It is not contracted from سوف contrary to what the Kufees say; nor is the extent of the future with it shorter than it is with سوف contrary to what the Basrees hold. Some assert that it sometimes denotes continuance, not futurity:

سادوان أعرين: You continually find others (4:92).

[ar. inf. noun سأل and اسماء etc.]: He asked, begged, questioned or inquired of him. سال مثباث: He asked or demanded property of him. وإذا سألتموه من أبا: And when you ask them for anything (33:54). سال مثباث: He asked, questioned etc. him respecting such a thing. سأل سأبل بعذاب ودفع: An inquirer inquires concerning the impending punishment about to befall (70:2). وإذا سألكن عذاب غني: When My servants ask thee concerning Me (2:187). سألوا منثوب عن الروح: They inquire of thee concerning the soul (17:86). سأل الله تعالى: I begged of God health. سأل أو سأل: Ask; inquire; beg; demand etc. سأل أبناء إسرائيل: Ask of the children of Israel (2:212). سألوا أبناء أمينا: And inquire of the people of the town wherein we were (12:83). و أقبل بعضهم: They asked, begged, one another. و أقبل بعضهم: And they disputed with one another. They will dispute with one another (37:28). سألوا أو سألوك: Concerning what do they question one another (78:2). سألوك بسموسى: A petition; an object of desire; a request or a thing that one has asked or begged. و أتيت سألوك بسموسى: Thou hast been granted thy petition or the thing thou hast asked for, O Moses (20:37).
inquiry; an interrogation; a demand or petition. 

He has wronged thee by demanding thy ewe in addition to his own ewes (38:25). 

An asker, inquirer, a beggar; seeker of knowledge; for one who asks and one who cannot (51:20). Beggars, inquirers etc. 

And those who ask for charity and for ransoming the captives (2:178). (pass. part.): A person or a thing, who or which is questioned about. Surely, covenant shall be questioned about (17:35). 

A question; a problem or proposition (pass. part.). They shall be questioned or called to account (37:25). 

(aor. inf. noun [سَبْبَ] سَبَّبَ مَنِهُ [سَامَ]). 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. 

لَا يُسَبَّبوا الْأَلْفَاحَ مِنْ ذِخَاهُ [سَامَ] (سَبْبَ inf. noun): He reviled not those whom they call upon beside Allah (6:109). 

Revile not those whom they call upon beside Allah (6:109). 

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). 

He made or appointed or prepared a means, a course of attaining the thing: 

سَبَّبَ الْأَلْفَاحَ (سَامَ) [سَبَّبَ] لَكَ سَبَّبَ الْخَيْرَ [سَامَ]. 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; 

فَلْيَسْبُبَ سَبْبَ إِلَى الْسَّمَاءَ: Let him stretch a rope to the roof or ceiling i.e. let him die strangled or die of rope; let him find a way to heaven (22:16).
Then he followed a certain way (18:86); a cause or reason or relationship or a connection or tie or a means by which a thing is brought about.

We gave him the means to accomplish every thing (18:85).

This is the cause of this; (plural).

We gave him the means to accomplish every thing (18:85).

That I may attain to the means of approach (40:37). The word also means, life. 

This is the cause of this; (plural).

And all their ties shall he cut asunder (2:167).

May God cut short his life.

The Sabbath or Saturday. It was so called because the Jews ceased work on this day and took rest. It is the sacred day of Jews as Friday is of Muslims and Sunday of Christians.

Those amongst you who transgressed in the matter of the Sabbath (2:66).

We did not see the sun for a week. It also means, a period; a long period of time or a long time, syn. with رَأْسَة. 

I stayed or dwelt for a long time; swift or an excellent horse that runs much; a boy of bad disposition and bold, or daring; an intelligent or cunning man; a man who sleeps much. 

primarily signifies "rest" and hence "sleep" or heavy or light sleep (slumber); or first part of sleep.

And We have made your sleep to be rest for you. The night and day. 

also means, time; or a long time, syn. with سَبِيبٌ. 
سَبْحٌ inf. noun سَبْحٌ and سَبْحٌ سَبْحٌ in the water and took pleasure in it. Syn. with غَمُوت. But according to some there is a difference between غَمُوت and سَبْحٌ سَبْحٌ the former signifying the coursing along in water with immersion of oneself and the latter, "coursing along upon water without immersion of oneself.

سَبْحٌ سَبْحٌ: The stars swim or glide along or pass along in the firmament with a spreading forth.

سَبْحٌ: All glide or travel along smoothly in their orbit (21:34). Thy fame has travelled as far as the sun and the moon. سَبْحٌ 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. سَبْحٌ: He went or travelled far in the land. سَبْحٌ: The man busied himself in his affairs or in earning his subsistence.

سَبْحٌ: He occupied himself in the accomplishment of his needs. إن لَكَ فِي الْبَحْر سَبْحٌ طُويَاءٌ: Thou hast in the day a long chain of business (73:8). سَبْحٌ also means, he slept; he became still or motionless. سَبْحٌ: He dug in the earth. سَبْحٌ في الكَلَّامِ: He talked much and fluently. سَبْحٌ اللَّه: He declared God to be far removed or free from every imperfection or impurity or defect, and he magnified, celebrated, lauded or glorified or praised God by the mention of His names, saying سَبْحَانَ اللَّه سَبْحَانَ 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). سَبْحٌ: He prayed, particularly, he performed the supererogatory prayer. سَبْحٌ: He made an exception by saying إن شاء اللَّه i.e. if God will. لَو لا تَسْبَحُونَ: Why do you not glorify Him; (68 : 29) why do you not say إن شاء اللَّه i.e. if God will.

سَبْحَانَ اللَّه سَبْحَانَ اللَّه: 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
may well be rendered how far is Allah from every imperfection etc. And Holy is Allah, and I am not of those who associate gods (with Him) (12:109). Some derive this word from سَبَاحَة as signifying "the swimming", or "being quick", or "being or becoming remote". So سَبَاحَة 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". سَبَاحٌ (plural سَبَاحٌ and سَبَاحٌ) 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. سُبُحَة is its plural, meaning swift horse. (feminine of سَبَاحَة). Its plural is سُبُحَات and سُبُحَات 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. : And by those who glide along swiftly (79:4). Act. part. from سَبَحَة. : And we are verily those who glorify God (37:167). : And had he not been of those who glorify (God) (37:144), (inf. noun of سَبَحَة): Declaring God to be free and far removed from every imperfection etc. and glorifying Him. : Each one knows his own manner of prayer and glorifying (God) (24:42).

سَبِط: [aor. سَبِط and سَبِط aor. inf. noun سَبِط or سَبِط سَمِع and سَمِع are plurals): The hair was or became lank, not crisp or loose and hanging. سَمِع: The rain was falling consecutively and was copious and extensive. Thus سَمِع has the idea of length and extensiveness. سَمِع: He is generous and liberal. سَمِع: A grandchild; according to some the word is used more commonly for a daughter's child as against سَمِع which signifies a son's child; a distinguished child; a tribe of the Jews. سَمِع: Hasan and Hussain are the two grandsons of the Prophet of God. سَمِع 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.

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.)

The bird of prey which only eats flesh. What an animal of prey has eaten (5:4).

Seven men. It has seven gates (15:45). (feminine). Seven fat cows (12:47).

Seven, oft-quoted verses (15:88). Seventy or seventy or more; many. Seventy men (7:156).

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. He (God) has completed
His favours upon you (31:21). (inf. noun سبع: A copious rain.): He performed the ablution completely and fully.

He put on an ample coat of mail = أصبغ سبع. (inf. noun أصبغ: He): A wide and long or ample coat of mail. (plural أصبغات): Make full-length coats of mail (34:12).

A full, complete, ample favour or boon.

preceded inf. noun سبق: 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. (feminine): Had it not been for an ordinance of Allah that had gone before (8:69).

He had predominance over him in such a thing. (plural): He overcame his people in generosity. (feminine): 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. (plurals): Of them are some who outstrip others in doing good (35:33).

The foremost, they are the foremost (56:11). (feminine), and plural is سابقات سبق: Those beings or angels etc. that excel others. (inf. سبق: By the beings or persons completely excelling others (79:5).
noun). To him belongs priority or precedence in this affair. 

**مستوى** (pass. part.): One who is outstripped or outrun or excelled. 

**وَ مَا نَحْنُ بِمَسْتَوْيَتِينَ** (plural). And We are not to be outstripped (56:61).

** سبيل**

[aor. inf. noun] سبيل: He abused or reviled him.

 سبيل الله: He spent the money in the way of religion or cause of Allah, or dedicated it to charitable purposes.

 سبيل: He dragged along his garment on the ground.

 سبيل المَهَام: He poured forth the water.

 سبيل: A way, road, path; an easy, wide or open or a conspicuous road.

 سبيل المُحرومين: And the way or method of the sinners may become manifest (6:56).

 سبيل الله: 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.

 والتفقوا في سبيل الله: And spend in the way or cause of Allah (4:116).

 سبيل المُؤومين: The way of the believers (2:196).

 سبيل الرُشد: The path of rectitude.

 سبيل الرَّحمة: The way of righteousness (7:147).

 سبيل: Right way (16:10).

 سبيل الطاعون: The way or cause of the Evil One (4:77).

 سبيل: There is no blame or cause of reproach against the righteous (9:91); plea or argument.

 لَيْسَ لَكَ عَلَى سَبِيلٍ: You have no plea or argument against me.

 سبيلنا أن أقول كذا: We are fit or worthy to do this.

 ليس علينا في السبيل: No blame attaches to us in the matter of the unlearned people (3:76); it also means, a means of access; a connection.

 التحذَّرْ مَعَ الرَّسُولِ سَبِيلًا: 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).

 سبيل: also means, a public drinking fountain.

 سبيل (plural): Ways, methods etc.

 سبيل: The paths of peace (5:17).

 فإن السبيل: You cut the road for the travellers (29:30).

 السُّلَم: 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).

[سُجُدَ] [aor. inf. noun سُجُدَ : He was or became lowly, humble or submissive, bending himself down; he prostrated himself, putting his forehead on the ground. سُجَّدَ : 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 سُجُودَ 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. وَللهُ سُجُودَ ما في السَّمَوَاتِ : And whatever is in the heavens submits humbly to Allah (16:50). and سُجُودَ : A single act of salutation]
Sajda (act. part.): Being humble, lowly or submissive, prostrating oneself. Sajda: Prostrating himself and standing (39:10); one who prostrates himself. The plurals of sajda are sajda and sajdan and sajda and sajdan: Such a one is humble, low. And those who bow down and those who fall prostrate in Prayer (2:126). And enter the gate submissively (2:59). Fall ye down in submission to him (15:30). Those who bow down and who prostrate themselves (9:112). (plural of sajda as shown above). A languid eye. They will be called upon to prostrate themselves (68:43). It also means prescribed prostrations. And after (prescribed) prostrations (50:41). A house of Prayer; a mosque; At every place of worship (7:30). (plural of masjid): Places of worship. All places of worship belong to Allah (72:19). A mosque in which a congregation assembles to perform the Friday Prayers. The Sacred Mosque i.e. the Ka'ba (2:145). The Distant Mosque (17:2). The two mosques i.e. the Ka'ba and the mosque of the Holy Prophet at Madina.

[Sajr inf. noun سجر: The water filled the stream. Sajr: He filled the oven with fire and heated it; he kindled fire in the oven. Sajr: He opened a way to the water; he made the water to flow forth. Sajr: He poured the water into his throat. Then in the Fire will they be burnt; then into the Fire they are poured (40:73). Sjur: The sea stormed and its waves rose. 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). (pass. part): (1) filled. Sjur: Filled with fire; (2) made to flow forth; (3) empty; (4) kindled; (5) still or quiet or still and full at the same time. A full eye.}
A dog having an iron-collar upon his neck. And by the swollen sea (52:7).

He poured forth the water. He read the Qur'an continuously. The judge decided the case judicially and recorded the sentence in the judicial record. 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 ل. 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.
سحَب [aor. سحِبَ inf. noun سحْبٌ : He dragged or drew it along upon the ground. سحَبَةٌ الزَّرَابِ : The wind drew along the dust upon the ground. يُسْحَبُونَ في الحَمَمِ : They will be dragged into boiling water (40:72). جَاءَ يُسْحِبُ ذِلَّةً : He came walking haughtily. سحَبَ الرَّجُلِ : The man ate and drank vehemently. سحَابٌ (سَحَابَةٌ) : Clouds (so called because the winds draw them along). مَطَرُّهُمُ السَّحَابَةُ : The cloud rained upon them. يُقْولُونَ سحَابٌ مَّكَّوَمٌ : They say: "Clouds piled up" (52:45)

سَحَحٌ [aor. يسَحَحَ inf. noun إسْحَاحٌ : He earned unlawful money. سحَحُ السَّحْمَ غَنِّ اللَّحْمِ : He removed his hair utterly in shaving. سحَحَ اللَّحْمِ أَرْضًا : He peeled off the fat from the flesh. سحَحَ أَرْضًا الأَرْضَ : He effaced the traces from the face of the earth (as also سحَحَ أَرْضًا (سَحَاحَةٌ) : He destroyed him or it; he destroyed it or him completely; he exterminated it; he distressed or afflicted him; he slaughtered him. فِي سحَاحَمُهُ غَدَابٌ : He (God) will completely destroy you by some punishment (20:62). سحَحُ سحَحٌ and سحَحَ : 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. أَكْلُونَ لِلسَّحَحِ : Devourers of forbidden or unlawful things (5:43). The word also means, little or small in quantity or number; paltry, mean, or inconsiderable. مَالِهُ سحَحٌ : His property may be destroyed with impunity; دَمَهُ مَالِهُ سحَحٌ : His blood may be destroyed with impunity. رَجَلُ سحَحٌ : A property destined to be destroyed. رَجلٌ سحَحٌ : A man who has a big belly and is much fond of eating and is not satisfied with it.

سَحّرَ [aor. يسَحّرَ inf. noun سحْرٌ : He hit or hurt his heart. سحْرُ حُكْمَ : He turned him from such a thing or i.e. from his course, way or manner of being. سحْرُ : He was turned from his course. فَأَلِي سحّرُونَ : How then are you being turned away from your course (23:90). سحْرَةٌ : He turned him from hatred to love; he enchanted or fascinated him or it; سحْرَةٌ : He enchanted or fascinated him much. سحْرُ أُغْيَةٌ : 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. (as also)

By which to bewitch us (7:133).

He deceived, deluded, beguiled, bewitched or outwitted him. (of the food and drink)

He fed him and diverted him from the feeling of want with food and drink.

He gilded the silver.

The rain spoiled the clay and the earth or dust so that it was not fit for use.

He removed to a distance or went far away from the affair.

The turning of a thing from its proper manner of being to another manner and hence enchantment or fascination, for when the enchanter makes what is false to appear in the form of truth, and causes a thing to be imagined different from what it really is, it is as though he turned it from its proper manner or being; or the producing of what is false in the form of truth; any event of which the cause is hidden, and which is imagined to be different from what it really is; embellishment by falsification and deceit; magic; sorcery. It denotes also corrupting and 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). (plural) 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). Also means, knowing,
skillful or intelligent. She has a fascinating or enchanting eye. 

With every skilful sorcerer (26:38).

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).

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).

Rather we are a bewitched people (15:16).

Thou art but one of the bewitched (26:154).

It was or became distant or remote.

The cloth became old and worn-out.

He bruised or pounded it or powdered or pulverized it.

The eye shed tears.

He shaved his head.

So cursed be the inmates of the blazing Fire, or be far away from the mercy of God (67:12).

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).

[...] [aor. inf. noun and ] : He mocked at, scoffed at, derided or ridiculed him.

: They mocked at him (11:39). I say so and I do not jest.

They mocked at him (11:39). 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). (also aor. inf. noun of ) : 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. inf. noun ُسْحَطَ : He was or became angry with the man or showed his dislike or discontent.

يُسْحَطَ ُللهُ ﻋَلَيْهِ : He disliked or disapproved of the thing.

ِفِى ِالشَّيْءِ : With the result that Allah is displeased with them (5:81).]

إِبْتِغُوا مَا يُسْحَطُ ُللهُ : Behold, they are discontented (9:58).

يُسْحَطَ ُهُمْ : He displeased or angered him; he made him angry.

يُسْحَطَ ﻛُلُّمَا ﻛُلُّمَ : They followed that which displeased Allah (47:29).

يُسْحَطُ ُمَنَ : Displeasure; dislike; anger; disapprobation.

يُسْحَطَ ﻋَلَى ُللهِ : Who has drawn upon himself the displeasure of God (3:163).

سَدَّ [aor. inf. noun ُسَدِّ : He closed up an interstice or intervening space; he stopped or repaired and made firm and strong.

يُسَدِّ ُرَمْقَ : It obstructed the horizon.

يُسَدِّ ُالْأَقْفَ : It maintains and preserves the strength.

يُسَدِّ ُالْبَابَ : He closed the door.

يُسَدِّ : 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.

يُسَدِّ ُبَيْنَهُمَا سَدَّ : Barrier was set between them.

يُسَدِّ ُبَيْنَهُمْ سَدَّ : Between us and them a barrier (18:95).

يُسَدِّ ُبَيْنَهُ ﻛُلُّمَا ﻛُلُّمَ : It or he was or became right; it took a right direction; he hit the right thing.

يُسَدِّ ﻓُرُأْ ﻛُلُّمَا ﻛُلُّمَ : He hits the right thing in the saying or he says the right thing.

يُسَدِّ ُهُمْ : He accused him of a fault as though thereby he stopped his mouth.

سَدِّ ُضَرْبَ ُبَيْنَهُمَا سَدَّ : 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.

يُسَدِّ ُهُمْ ﻗُوَلًا ﻛُلُّمَا ﻛُلُّمَ : Say the right word (33:71).

سَدَرَ [aor. inf. noun ُسَدَرَ : 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.

سَدَرَ ُسَدَرُ : Lote-tree. ُسَدَرُ ﻛُلِبَ لُم : A few lotetrees (34:17).

سَدَرَ ﻛُلِبَ لُم : A few lotetrees (34:17).


سَدَرَ ُسَدَرُ ﻛُلِبَ لُم : A few lotetrees (34:17).


سَدَرَ ُسَدَرُ ﻛُلِبَ لُم : A few lotetrees (34:17).

[aor. inf. noun سَادٌ: He took the sixth part of the possessions of the people. (aor. inf. noun سَادٌ): 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. فَلَمْ يَلْبِسُ: A sixth part. سَادُ: Sixth. سَادَاتِهِمْ: The sixth of them was their dog (18:23).

[aor. inf. non سَادٍ: He stretched forth his arms or hands. سَادٌ 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. سَادٍ and سَادَ (used both as singular and plural): Left, let alone or neglected; an animal left to pasture by itself. سَادٌ: A she-camel left to itself to pasture wherever she likes; سَادٌ: His talk went useless. سَادٌ: Does man think that he is to be left to himself, uncontrolled (75:37).

[aor. inf. noun سَرٌ: He made him happy or he or it rejoiced him. سَرٌ: He was glad or happy; he (the child) had his navel-string cut. سَرٌ: He pierced him in his navel. سَرٌ: He concealed it; he revealed it or made it known. They will manifest repentance or remorse or will conceal it (34:34). اِمْسَرَّةُ: Who conceals his word (13:11). اِمْسَرَّةُ: Delighting the beholders (2:70). اِمْسَرَّةُ: He revealed unto him a story. اِمْسَرَّةُ: I attributed to him secrecy; I spoke to him in private. اِمْسَرَّةُ: I appealed to them in private (71:10). اِمْسَرَّةَ: He recited Al-Fatihah inaudibly. اِمْسَرَّة: A secret; a secret thing (as also سَرٌ); mystery; a thing that is revealed (plural is اِمْسَرَّاتِ). سَرُّ: He knows the secret thought and that which is more hidden (20:8). سَرُّ also signifies: The heart; the mind; the recesses of the mind; the secret thoughts; the soul; it also signifies, secrecy or privacy; قُلْدَسَ اللَّهُ سِرًا: May God sanctify his
soul; secretly and openly (2:275); concealment; suppression; one having private knowledge of a thing.

فَلَنْ سُرَّ وَعَلَّانِيَّةَ

سُرَّ: 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.

هوَ كَرِيمُ السُّرَّ كَبِيرٌ الْبُرَّ: 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.

أَرضٌ سُرَّ: Fruitful land; goodness or excellence.

سُرَّة: A secret; a secret action that makes a man happy of his affair; heart or mind.

هوَ طَيِّبٌ السُّرَّة: He has a noble mind and heart.

سُرَّةٌ is plural.

وَأَلَقَهُمْ نَصْرَةً وَ سُرَّةً: On the day when secrets shall be disclosed (86:10).

سُرُورٌ: Happiness or joy; pleasure; delight.

وَأَنْهَىَهُمُ السُّرُورَ: And has made them to find cheerfulness and joy (76:12).

سُرَّاءٌ: Happiness; pleasantness and joy of life and the contrariness of suffering.

وَهُوَ صَدِيقٌ في السُّرَّاءَ وَالضَّرَّاءَ: He is the friend in happiness and suffering.

وَأَنْهَىَهُمُ السُّرُورَ: And suffering and happiness touched our forefathers also (7:96). Happy or joyful.

كَانَ فِي أَهْلِهِ مُسْرُورًا: He was happy among his people (84:14).

سُرُّ: 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.

وَأَنْهَىَهُمُ السُّرُورَ: He ceased to enjoy power or authority and ease and comfort. السُّرُورَ and أسُرُورٌ are plural.

عَلَى سُرُورٍ مُتَقَابِليَنَّ: Sitting on thrones, facing one another (15:48).

سَرُبٌ[aor. inf. noun]

سَرُبٌ فِي الأَرْضِ: He went away in the land.

سَرُبٌ الْوَجْلُ: The man went away at random.

سَرُبٌ النَّمَّاءٌ: The camels went away, being left alone, whithersoever they would.

سَرُبٌ النَّمَّاءٌ: The water flowed. The water came forth from the punctures made in sewing the skin.

سَرُبٌ: A subterranean excavation; a hole or burrow; also flowing water.

سَرُبٌ طَرِيقُهُ: A way in which people follow one another; فَاتَّخَذَ سِبْلَةٍ سَرُبٍ: It took its way into the sea, being free, or going swiftly or burrowing (18:62).

سَرُّبٌ: Going away or going
away at random. : Going or going openly, apparently and freely in the daytime (13:11). Some say that significes 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).

سَوَّالِ

[aor. inf. noun سَوَّالِ] : He clad him with a i.e. a shirt; a coat of mail; any garment that is worn. سَوَّالِ (plural) : Their garments shall be of pitch (14:51).

سَجِح

[aor. inf. noun سَجِح] : He was or became beautiful in the face. سَجِح الكَذِبْ : He forged the lie. سَجِح : A lamp; also metaphorically, the eye. جَعَلَ فِيْهَا سَجِحَاء : He (God) has placed therein a Lamp (25:62).

سَجِح

[aor. inf. noun سَجِح] : The cattle pastured or pastured where they pleased or pastured in the morning. سَجِح السَّيْلِ : The torrent flowed easily. سَجِح المَوَاصِيْنِ : He made the cattle go forth in the morning to the pasturage. جَيْنِ تَرَخَّونَ وَجَيْنِ تَرَخَّونَ : When you bring them home in the evening and when you drive them forth to posture in the morning (16:7). سَجِح مَا فِيْ قَلْبِهِ : He gave forth what was in his heart. هَوَّا يَسَجِحُ فِي أَغْوَاضِ النَّاسِ قَلْبِهِ : He feeds upon the reputation of people i.e. he defames them in their absence. سَجِح : Cattle or camels pasturing where they please. سَجِح : He sent him. سَجِح الْقُومَ : He sent the people and left them. سَجِح زُوُجَتَهُ : He divorced his wife. سَجِح الْمَوَاصِيْنِ : The dismissal of a wife by divorce; dismissal in a general sense; sending away, after divorce; سَجِحُوهُ بِمَغْفُوفٍ : Send them away in a becoming manner (2:232). أَوْ سَجِحَ بِإِخْسَانٍ : Or send (them) away with kindness (2:230).

سَوَّد

[aor. and inf. noun سَوَّد] : He carried on a thing or put it forward from one stage to another in regular order consecutively and uninterruptedly. سَوَّد الثَّيْمِ : He perforated the thing. سَوَّد الْذَّرَّاعُ : He fabricated the coat of mail by inserting the rings into one another. سَوَّد الْحَدِيثِ : He carried on
uninterruptedly and well the narrative. Coat or coats of mail; any other rings; consecutive or following one another: Stars that are consecutive. Also means the nailing or making firm or fast with nails. And do thou make a due adaptation of the rings, or measure well the links in the fabrication of the coats of mail (34:12).

He covered the house with an awning over its interior court. An awning extended over the interior court of a house; a tent; dust rising or spreading or diffusing itself; smoke rising high and surrounding a thing. Its canopy shall enclose them (18:30).

He or it was quick, speedy, hasty. He hastened in walking; he sought or endeavoured to be quick. Whereas signifies endeavour or affectation to be quick. denotes what is as it were an innate quality. They hastened to such a thing or they vied one with one another in hastening or in hastening to get to the thing before others. This is the significance of i.e. vying with one another to get before others to a thing. Those who fall into disbelief hastily (3:177).

Quick; expeditious; speedy or swift. A swift horse. Quick in reckoning (2:203). Quick in punishing (7:168). More and most quick, expeditious of reckoners (6:63). The plural of They will come forth from the graves hastening (70:44).

He was unmindful, negligent or heedless of the affair. There is no reproach or heedlessness in their benefits. He was unmindful, heedless or negligent; he exceeded
or transgressed the right bound or limit or measure; he acted extravagantly or immoderately. 

ئُجِرَى من أسَرَى: He spent his property extravagantly. 

ئَسَّرَ: This also signifies the committing of many faults, offences, crimes, sins. 

We recompense him who is extravagant, commits excesses or crimes and offences (20:128). 

Slaying of a person other than the slayer; slaying without proper authority; slaying more persons for one person slain; maiming or mutilating before slaughter. 

فَلا يُسَرَّف في القُنُّ: He should not exceed proper or prescribed limits in slaying (17:34). 

فَلا تَأْكُلوا سَرَفًا وَيَدَرًا: He ate it hastily. 

أَكْلُوا سَراَفًا وَيَدَرًا: And do not eat in extravagance and in haste (4:7). 

And excesses in our affairs (3:148). 

مَسْرَفٌ: One who transgresses or exceeds just bounds; acting extravagantly (act. part.). 

نَمْ هُوَ مَسْرَفٌ مُّنْتَابٌ: Who is an extravagant and a doubter (40:35). 

أَنْتُمْ قَوْمٌ مَسْرَفُونَ: You are a people who exceed all just bounds (7:82; 43:6). 

سَرَقٌ: [aor. inf. noun سَرَقَ and سَرَقَة etc.] He stole from him property; he took it secretly and by artifice. 

سُرَقَهُمْ: He robbed them. 

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

إِسْتَرَقَ السَّنَعُ: He listened or heard stealthily (15:19). 

سُرَقَ صُوْنَة: He became hoarse. 

سُرَقَتِي عَرَضي: I have been robbed of my honour or reputation. 

سُرَقَتْي غَيْنِي: My eye overcame me. 

سُرَقَ (يُسَرَق): It was or became imperceptible. 

سُرَقَ: (plural سَرَقٍ and سَرَقْتُ and سَرَقْتُونَ and سَرَقْتُونَ فَسَارَقْتُونَ and سَرَقْتُونَ سَارَقْتُونَ): A thief; one who steals. 

سُرَقَة: And a man who steals and a woman who steals (5:39). 

إِنْكُمْ لَسَارَقُونَ: Indeed you are thieves (12:71; 12:74). 

سَوْمَدَةٌ: Signifies or implies continuance or continuing; or continuing incessantly or endlessly. 

هُوَ لَكَ سُوْمَدَةٌ: It is thine forever. 

سُوْمَدًا: (make the night) continue over you till the Day of Resurrection (28:72). 

سُرَى: [aor. inf. noun سَرَى and سَرَى] He journeyed or travelled by night or in the night. 

سُرَى فِي الْسَّمَّ: 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 embelished with lies; wonderful stories or written tales or lies of the ancients.

But the legends of the ancients (6:26).

By the pen and by what they write (68:2).

Inscribed; written.

By the Book inscribed (52:3).

And everything small and great is written down (54:54).

He had or exercised absolute authority over us; he acted as a watcher and guardian over us paying frequent attention to us.

Guardian or watcher or one exercising absolute authority.

Thou hast no authority over them; thou art not
appointed a guardian over them (88:23).

appointed a guardian over them (88:23).

inf. noun سَطَّاٰرَةُ : 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).

They would all but attack (22:73).

aor. inf. noun سَعَدَ : He was or became prosperous, fortunate, happy or in a state of felicity; cont. of سَعِيَ (aor. inf. noun سَعِيَاءُ). They say, سَعِيَاءُ : Our day was or became auspicious, lucky; cont. of سَعِيَاءُ. نَجِسُ : The water came upon the surface of the land naturally, not requiring a machine to raise it for the purpose of irrigation.

اَمَّا الَّذِينَ سَعَدُوا : As for those who will be happy or who will be fortunate or lucky (11:109). سَعِيَاءُ (act. part.): A man prosperous, fortunate, lucky, happy and in a state of felicity (as also سَعِيَاءُ); rendered happy, prosperous, lucky etc.; a rivulet or canal for irrigation.

سَعِيَاءُ : Some of them will be unlucky and others fortunate (11:106). سَعِيَاءُ: Prosperity, felicity, happiness, good fortune (cont. of سَعِيَاءُ). See also under سَعِيَاءُ (No 801).

سَعِيَاءُ is of two kinds: دُنْيَايَةُ (relating to the world to come) and حَيَّةُ (relating to the present world). The latter is of three kinds: بَدنِيَةُ (relating to the body), خَارِجِيَةُ (relating to external circumstances).

سُعَرُ inf. noun سُعَرَ : He lighted or kindled the fire; he made it burn or to burn fiercely.

سُعَرَةُ : He provoked war. سُعَرَ الرُّجَلُ : The man was smitten by hot wind (i.e. سَوَّمُ); the man was or became vehemently hungry and thirsty; the man was or became mad.

سُعَرُ : And when the Hell is set ablaze (81:13). سُعَرُ : Lighted or kindled or made to blaze or flame. نَارُ سُعَرُ : Fire kindled or made to blaze; also means fire itself; the flame of fire.

سُعَرُ : Madness; insanity; demoniacal possession; punishment; vehemence of hunger and burning of
thirst; heat; pain; scab; fury. In error and insanity (54:48).

سَعَى [aor. if. noun سَعَى] : He went or went along quickly; he ran.

سَعَى من أقصى المدينة : From the far side of the city running (28:21).

سَعَى signifies, going along with vigor and lightness, activity or quickness.

سَعَى [aor. inf. noun سَعَى] : They will come to thee in haste (2:261).

سَعَى إليه : He repaired or be-took himself to him.

سَعَى فَاسَعَوا إلى ذُكُرِ اللَّهِ : Go ye to the remembrance of God; hasten ye to the remembrance of God (62:10); he strove, laboured or exerted himself.

سَعَى لَهَا سَعَى : And strives for it as it should be striven for (17:20); he worked or wrought or did.

لَيْسَ لِلَّهِ الاِسْتِحْلاَمُ : There is nothing for man except what he has wrought or he earned or gained (53:40).

سَعَى لِأَلْهِمْ : He earned for his family.

سَعَى فِي الأُمَرَالْفَانِ : I strove in respect of the affair of such a one, either to reform it or to pervert it.

وَأَلْدُنُّ سَعَوا فِي أَبَاتِكَا : Those who strive to falsify or nullify Our Signs or pervert their meaning by impugning their character (34:6).

سَعَى يَمَّمُّهُ : He created disorder among them.

سَعَى بِهِ : He slandered him.

سَعَى بِهِ عَلَى قُوُمِهِ : The woman committed adultery.

سَعَى بِهِ المُرَاةَ : He manages or regulates the affairs of his people.

سَعَى : Striving; running; going along with vigor and lightness; labouring or working.

سَعَى : Hunger or hunger combined with fatigue.

سَعَى وَسَعَى : An hungry orphan.

سَعَى : In a day of hunger (90:15).

سَعَى : The people entered upon a state of hunger.

سَعَى [aor. inf. noun سَعَى] : He shed blood.

سَعَى : He contended with him in the shedding of blood.
fornication with her. They committed fornication or abomination. The committing of fornication with another. (act. part.): A fornicator; (feminine of سَفَرْ: A fornicatoress; a woman who does not abstain from fornication. (plural of سَفَرْ): Fornicators and (plural of سَفَرْ): Fornicatoresses (4:25,26). Blood poured forth (6:146). also means, stretched upon the ground; wide; thick; coarse or big. (aor. inf. noun سَفَر): He wrote the book. (aor. inf. noun سَفَر): He went on a journey. (aor. inf. noun سَفَر): A book or writing; a great or large book; a book that discovers or reveals truth. (plural). (sing. سَفَر) : Carrying a load of books (62:6). (sing. is سَفَر i.e. a writer; a scribe): Writers or scribes (80:16). (plural سَفَر): The food of the traveller. (sing. سَفَر): An ambassador; a mediator; a messenger who makes peace; a commissioned agent. (plural سَفَر): Office of a
The hot wind smote or burned his face or blackened it (signifying blackness tinged with redness). He made a mark upon it; he made a mark upon it with a hot iron; he slapped or struck his face. He seized his forelock and dragged him. We will assuredly seize (him) by the forelock and drag him to the Fire, or We will assuredly blacken his face (signifying face because it is the forepart thereof); or We will mark (him) with the mark of the inmates of the Hell, or We will abase and render (him) despicable (96:16).

The thing became of black colour tinged with redness.

He shed blood or caused water to flow. He spoke fluently. Will shed blood (2:31). A great shedder of blood; an eloquent and able speaker (or): A great and habitual liar.

We turned it upside down, rendering its upper part to be its lower part (11:83). 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).

He pared and smoothed the thing; he stripped off or removed its outer covering. They embarked in a boat (18:72).
[aor. and inf. noun of the first and of the third and of the second] He was ignorant or he behaved ignorantly; he was foolish or he acted foolishly; he was light-witted or he behaved light-wittedly; he held himself in light estimation and rendered himself low. The expression is really either or or when it is used as its seeming but not real object and means as given above. He drank much of the wine without having his thirst satisfied thereby. (as also ) : Light-wittedness; weakness of judgement and deficiency of intellect; ignorance or foolishness. : Foolishly, for lack of knowledge (6:141). also means, he ruined himself (Lisan). : Light wittedness; weakness; weakness of judgement and deficiency in intellect; ignorance or foolishness. : O my people, there is no foolishness in me (7:68). (act. part. feminine ) : One who is light-witted; weak of judgement and deficient in intellect (plural is ) : Deficient in intellect or weak (2:283). : The foolish will say (2:243).

[aor. inf. noun ] : The sun burned or scorched him, altering the colour of his complexion and skin, and pained his brain by its heat; melted or heated him or it. : Hell or fire of Hell. : Soon I shall cast him into the fire of Hell (74:27).

[aor. inf. noun and ] : It fell down upon the ground; it fell from a higher to a lower place. : He fell down in my estimation or the regard which I had for him. : He committed a mistake in his speech. : He deviated from the road. : He stumbled upon or happened to find accidentally his lost beast. : The star set or disappeared. : The people alighted at my place. : The child fell from the belly of its mother abortively. : He repented of what he had done; he grieved for or regretted an act of inadvertence; he
became confounded or perplexed; he slipped; he committed a mistake. 

And when they were smitten with remorse (7:150).

The man tottered on account of age old.

His decision has become null and void.

Surely, they have fallen into trial (9:49).

It will cause fresh ripe dates to fall upon thee (19:26).

He has ceased to be mentioned.

Or you cause the heaven to fall (17:93).

Falling down; a thing that falls. A piece of the cloud falling down (52:45).

An old man tottering by reason of old age; low, ignoble, base or mean.

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 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.

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 they gave him water to drink).

And their Lord gave them to drink a pure beverage (76:22).
his cattle or land. 

: A party of men watering (their) flock (28:24). 

: And does not water the tilth (2:72). 

: He dyed the garment. 

: God sent down rain to him, or may God send down rain to him. 

: His belly suffered from dropsy. 

: He traduced him, found fault with him. 

: The sweat flowed without stopping. 

: His heart became deeply affected or became permeated with (his) enmity. 

: He gave him to drink; he assigned to him water to drink or for purpose of irrigation or to water his cattle. 

: And We give it for drink to Our creation cattle and men in large numbers (25:50). According to Imam Raghib, (inf. noun of سَقَّاء) and (inf. noun of سَقَّاء), while generally meaning the same, the former signifies, giving one to drink so that one may take it howsoever one will so that the latter is more ample in meaning than the former. 

: He sought or demanded drink from him; he asked, begged or prayed for rain. 

: And when Moses prayed for water (2:61). 

: He drew water from the well. 

: Do you hold the giving of drink to the pilgrims (9:19), or in this verse سَقَّاءْ may also mean سَقَّاءٌ أَهْلُ سَقَّاءٍ سَقَّاءٌ. سَقَّاءٌ also means a place for giving people to drink or for watering; a vessel in which one is given to drink i.e. a drinking-cup. 

: He happened to put the drinking-cup in his brother's saddle-bag (12:71). 

: A beast's share or turn of drinking water; a giving of drink; a sending down of rain upon mankind. 

: I prayed that the rain may be sent down upon him. 

: (Let) her drink, or (have) her turn of drinking (91:14). 

[inf. noun سَقَّاء] : He poured forth or out the water or made it to flow. (inf. noun مَاء سَكَّوبَ) : The water was or became poured out or forth or flowed (pass. part.): Flowing water (56:32).
The anger of Moses subsided or was appeased (7:155).

The heat became intense as the wind stopped blowing.

The heat became subsided.

The wine made him intoxicated.

The intensity or oppressive sensation etc attendant upon anxiety.

The agony or stupor or intoxication of death comes in truth (50:20).

The wine made him intoxicated.

When you are drunken or not in full possession of your senses (4:44).

The wine made him intoxicated.

The wine made him intoxicated.

The intensity or oppressive sensation etc attend upon anxiety.

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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.  

أَسْكَنَ الْرُّجْلُ: If He so wills, He can cause the wind to become still (42:34).  

أَسْكَنَ الدُّرْبَيْنِ: I have made to dwell some of my posterity or children (14:38).  

أَسْكَنَ الْمُسْكِينَ: The man became a مُسْكِينَ: Poverty has rendered him motionless.  

مُسْكِينُ: Lowly, humble submissive, poor; also ignominious, abject or in a state of abasement (مُسْكِينَ plural) (2:216).  

عَفَّمُ: Expiation which is the feeding of a poor man (2:185).  

جَرَّ: An abode or dwelling; a place of alighting or abiding; a house; جَرَّ: There was a Sign in their dwelling place (34:16).  

جَرَّ: The state of a جَرَّ; lowliness, humbleness, submissiveness; also lowness, abasement; ignominy; poverty; destitution; an evil state or condition; also poverty of mind; weakness.  

جَرَّ: They were smitten with abasement and destitution (2:62).  

جَرَّ: Calmness or tranquility; staidness; a quality inspiring reverence; mercy, pity or compassion.  

جَرَّ: Wherein there will be tranquility from your Lord (2:249).  

جَرَّ: A thing to which one trusts so as to become easy or quiet in mind; source or cause of tranquility, ease, quiet, mental comfort.  

جَرَّ: He has appointed or made the night for rest (6:97).  

جَرَّ: Thy prayer is a cause or source of tranquility for them (9:103); mercy, pity or compassion; blessing, prosperity or increase.  

جَرَّ: Still, motionless, stationary, calm.  

جَرَّ: وَلَوْ هَاتَنَا جَعَلَهُ سَكَنًا: And if He had pleased, He could have made it stationary (25:46); Inhabiting a dwelling; inhabitant or dweller (سَكَنَ plural).  

جَرَّ: مَسَاءَةً عِينَ مُسْكِينَة: Uninhabited houses (24:30).  

جَرَّ: A knife.  

جَرَّ: كُلَّ وَاحِدَةٍ مَنْ يَسْكُنُ سَكِينًا: To every one of them a knife (12:32).

سلَ: He drew a thing out from another thing or he drew it gently; he stole the thing secretly.  

سلَ: He slipped away or stole away i.e. went away secretly or clandestinely or covertly from among them.  

سلَ: 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.

[{
'aor. inf. noun سلب
: He seized, snatched or carried off by force the thing from him or deprived him of it.

سُلِبَتْ فَوْادَةٌ وَعَقِيلَةٌ: He deprived him of his heart and his reason.

وَأَنْ يُسْلَبُهُمُ الْبَابُ شَيْئًا: And if the fly should snatch away anything from them (22:74).
}

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'aor. inf. noun سلحة
: It (a bird) muted or dunged.

سُلِحَةٌ السَّيِّفُ أو سَلْحَةٌ السَّيِّفِ: He armed him with the sword.

سَلَحَ: A weapon or weapons, or instrument or instruments of fighting.

سَلْحَ النَّورُ: The horns of the bull. سَلْحَةٌ is plural.

وَلَا يَخْلُدُوا جَذْرَهُمْ وَأَسْلِحَهُمْ: And let them take their means of defence and their arms (4:103).
}

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'aor. inf. noun سلَحَ: Its skin was stripped off.

سَلَحَ جَلَدَةٌ: We passed the month.

سَلَحَ النَّهَارَ مِنَ اللَّيْلِ: God separated the day from the night.

سَلَحَ الْمَهْدُورُ مِنْ قَبْرِهَا: The serpent cast off, or divested itself of its slough.

سَلَحَ الْمَهْدُورِ: The month passed away.

فَانَسْلَحَتْ مِنْهَا: He stepped away from them (7:176).

فَإِذَا سَلَحَ الْأَشْهُرِ: From it We strip off the day or separate the day, or draw forth gently the day (36:38).

فَإِذَا سَلَحَ الْأَشْهُرِ: And when the sacred months have passed away (9:5).

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.

سَلْسَابِيلٌ: Whose name is Salsabil (76:19); name of a mountain in Heaven; source.
سُلْطَان

[ar. inf. noun: سُلْطَانُ الْقُلُوبِ بالْقُلُوبِ] سُلْطَانٌ : He made the thing to reach the thing or become connected with it, or to chain or link the thing with another thing. سُلْطَانُ الْمَاءِ : He poured down the water سُلْطَانٌ: Flow down; form a chain; come in an unbroken succession; be concatenated. سُلْطَانَ : A chain; rings of iron rope; unbroken succession; tradition; pedigree; long flash of lightning. لَمْ تَفْيِ صَلْطَانٍ : Then (put him) into a chain (69:33). سُلْطَانٌ (plural of سُلْطَانَ) : Chains; ropes etc. لِلْكَافِرِينَ سُلْطَانٍ : We have prepared for the disbelievers chains (76:5).

سُلْطَانٌ

[ar. and "سُلْطَانٌ" and "سُلْطَانَ" aor. inf. noun: سَلَوُطَةٍ] سُلْطَانٌ : 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. سُلْطَانٌ : He was or became clamorous or foul-tongued. سُلْطَانٌ عليه : 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. سُلْطَانُ عَلَيْهِ : He (God) would have given them power over you (4:91). سُلْطَانٌ : Strength, force or power; predominance, authority. فَجَعَلَ لَكَ سُلْطَانًا عَلَى أَخْذِ حَقِّ مِنْهُ : I have given thee power or authority to take my due from him. لَا يَسِلْطُ عَلَيْهِمْ سُلْطَانٌ : Thou shalt have no power upon them (17:66). سُلْطَانٌ : 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. فَلَمْ نُرْزِلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ : لَوْلَا بَلَغُونَ عَلَيْهِمْ بِسُلْطَانٍ (7:72). قَدْ جَعَلْنَا لَوِيَةً : Wherefore do they not bring a clear argument or authority regarding them? (18:16). سُلْطَانٌ : We have given his heir authority, power or plea (17:34). سُلْطَانٌ : also means a ruler, governor, a king or Khalifa (سُلْطَانُ). The word also sometimes means a miracle.
When We sent him to Pharaoh with a manifest miracle (51:39).

سلف

[<aor. 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 لَعَمَلَ : As for what has passed (5:96).

صلح : A good deed of his preceded so as to prepare for him a future reward.

سلف الفَآفَ : The she-camel was or became among the foremost of camels in arriving at the water.

سلف الأَرْضُ أوَّلًا : He turned over the land for sowing.

سلفها : He did it previously or beforehand.

اِسْلَفَتَ فِي الأَيَامِ الْخَالِيَةِ : Because of the deeds you did before or in the days gone by (69:25).

اِسْلَفَتْ اِحْسَانًا : He did to him to be requited with a good action.

اِسْلَفَتْ مَالًا : He lent him money to be repaid without interest.

(بَعْضُهَا) : 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.

فَحَمَتْهُمْ سَلَفًا : And We made them a thing past or a precedent (43:57).

سلفة (plural of سلف) : Ancestors; past generations.

سلق

[<aor. inf. noun سلق and سلق] : He threw him down on his back;

سلقة بِرَمْحٍ : He thrust or pierced him with a lance; he struck him or smote him with a spear.

سلقة بالكِلَامِ : He hurt him with speech or spoke severely to him.

سلقُكُمْ بِالسِّيَةِ جَدارٍ : They hurt you by what they say or bite you or smite or assail or scold you with sharp tongues (33:20).

سلقُ اللَّحمِ عَنَّ الْعَظِمِ : He flayed him with a whip; he galled it, namely the back of the camel.

سلقُ النَّحَجِ عَنَّ الْعَظِمِ : He peeled off the flesh from the bone.

سلقُ الْمَرَاضِيَةُ : He greased the leathern water-bag.

سلقُ النَّوَّرَةِ النَّبَاتِ : The cold shriveled or blasted the herbage.

سلقُ الحَابِطِ : He scaled the wall.

سلق also means, he shouted or did so vehemently.

سلك

[<aor. inf. noun سلك and سلك] : He travelled or went along the road.

سلك الطريقِ إِلَى سَلَك : That you may traverse the open ways thereof (71:21).

سلك المكان : He
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 سلم and سلام and سلام and سلم and سلم] : He was or became safe, secure, or he escaped from affliction. سلم من [سلام] : He was or became safe, secure, or he escaped from affliction. من غيب : He was or became free from fault, defect, blemish, vice etc. سلمة البينة : The serpent bit him. سلم الدلو : He made the bucket strong or firm. سلمة الله : سلم : He inserted the thread into the needle. سلمة الله (inf. noun تسلم) : God made him safe, secure or free from any affliction, or saved or protected him. مسلمة ± : Without defect or blemish, of one colour (2:72). ولكن الله سلم : But Allah saved (you) (8:44). سلم عليك : He said, "peace be upon him" or greeted him with the greeting of peace. فصلووا على أنفسكم : Salute your people with the greeting of peace (24:62). هدّى مسلمة : He gave or delivered the thing to him. سلم مال الأمر : Blood-money to be handed over (4:93). إذا سلمتم ما أتبتكم : Provided you give what you have agreed to give (2:234). الله سلم بالامر : He became pleased with or resigned to the affair. وصلتما تسلمتما : And they submit completely (4:66). تسلم : Submission, resignation. سلم أمرة إلى الله : He committed his case to God. سلم الله كذا : He conceded that it was thus. أسلم الله : Aسلم الله كذا (is both transitive and intransitive): He resigned or submitted himself. أسلم الله : 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. من أسلم وجهه لله : Whoever submits himself completely to Allah (2:113). فلمّا أسلمنا : When they both submitted (to the command of God) (37:104). أسلم الله : He committed his case to God. أسلم الله : Aسلم الله إلى الله : They count it as a favour to thee that they have embraced Islam (49:18). أسلم الله العبد : He deserted the enemy and threw him into destruction. أسلمت إليه : I
paid in advance to him.

الإسلام : Complete submission to God; the religion of Islam.

إن الدين عند الله والإسلام : The true religion with Allah is complete submission (3:20).

وهو يدعو إلى الإسلام : And he is called to Islam (61:8).

مسلم : One who resigns or submits himself to God; one who has accepted Al-Islam as his religion and follows it.

كان حييفا مسلمًا : He was inclined to God and obedient to Him. 

مسلمين (الذين يسلمون) : Complete submission to God, the religion of Islam.

مسلمات : Complete submission to God and obedience to God.

مسلم : Complete submission to God; one who has accepted Al-Islam as his religion and follows it.

سلم : Peace; security; submission; immunity or freedom from faults, defects, blemishes etc.

سلام على نوح (peace be upon Noah) : Peace be upon Noah (37:80).

ومن الذين يسلمون : Peace; any money or property paid in advance; the making of captive; a captive;


إذا جاء ربه بقلب سليم : He came to his Lord with a sound heart (37:85); bitten by a serpent; wounded.

سلم : Peace, or reconciliation; being at peace; submission or self-resignation; the religion of Islam; a man who is at peace with another.

أدخلوا سلم في السلم كافة : Enter peace all of you (2:209).

 وسلم : Peace; any money or property paid in advance; the making of captive; a captive;

أدخلوا سلم : He took him captive or made him captive without war.

سلم : A man the property of one man; a man belonging wholly to one man (39:30).

سلم وهم بالمسلمون : Safe and sound (plural). 

سلمون : They were safe and sound (68:44).

سلمون : He submitted or surrendered or obeyed; he was or became submissive.

سلمون : (plural of سلم) which is act. part. from إسلم.
On that day they will surrender themselves (37:27).

سَلَّمُ : A ladder, or a series of stairs or steps, (syn. with مَرَاةٍ and درجة) upon which one ascends, either of wood or of clay; a means to a thing. 

سَلَّمَ : He took it as a means to fulfil his want. 

سَلَّمُ : Have they a ladder? (52:39).

سَلَّمَ : 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. 

سَلَّمَ : He was or became free from anxiety. 

سَلَّمَ : He made him contented with it; he removed his sorrow through it. 

سَلَّمَ : A whitish bird resembling a quail; whatever renders a man happy and contented and forgetful of his worries; honey. 

سَلَّمَ : And We sent down on you Manna and Salwa (2:58).

سَمَّدَ : 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. 

سَمَّدَ : He betook himself to him or it. 

سَمَّدُ : And will you remain heedless or while you amuse yourselves? (53:62).

سَمَرَ : He held conversation by night. 

سَمَرَ : He drank wine by night. 

سَمَرَ : He or it was or became brownish, dusky, dark. 

سَمَرَ : He put out his eye with a hot iron nail. 

سَمَرَ : He held a discourse with him by night. 

سَمَرُ : A man holding or one who holds a discourse or conversation by night (plural سَمَّارُ and سَمَّارَ). It is used both as a singular and plural. 

سَمَرُ : I left them holding conversation etc.
 سمَعَ: Telling stories or indulging in discourse about it at night

سمَاعَةِ: The Samaritans; a people said to be one of the tribes of إِسْرَائِيلِ; a sect or people of the Jews differing from them in some of their institutions. They remain to this time in Syria and are known by the appellation of فَمَا سمَاعَةِ سامِئِ. أَسَامِئًا is the relative noun of

سمَعَ: And what has thou to say, O Samiri? (20:96)
hear; or listen; but سمع denotes what is unintentional as well as what is intentional. : He listened or gave ear to him. فاستمع لما يُؤْلَي : And give ear to what has been revealed (14:20; 17:48). نحن أعلم بما يستمعون به إذ يستمعون إليك. : We know best what they listen for, when they listen to thee (20:14). آسمعة : He made him hear and he made him understand; he told him a thing; he abused or reviled him. إنك لا تسمع الموتى : Thou canst not make the dead to hear (27:81). سمع : 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. خُذِّم الله على قلوبهم وعلى سمعهم : God has set a seal on their hearts and their ears (2:8). The word is used both as singular and plural. أَوْ أَلْفِ السمع : Or who gives ear (50:38). سمعاً وطاعة : I hear and I obey. سمعك إلي : Give thy ear to me i.e. listen to me. سمع also signifies the act of hearing or what one hears. فاستمع بينهم لمغزاً : Surely, they are debarred from hearing (26:213). ضرب على أم السمع : He struck him upon the brain. سمع (is the intensive form of سمع, which is act. part. from سمع). أبى السمع : The brain. ضرب على أم السمع. : And Allah is All-Hearing and All-Knowing (2:228). سمع when applied to a man also means, made to hear or told: 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 (سمعplural). They are habitual listeners to falsehood (5:43). سمع (act. part. from سمع). : One who makes others hear. وما أنت بسمع من في القبور (أسمع) : And thou canst not make those to hear who are in graves (35:23). سمع (past. part. from سمع). : Without being heard. The expression has a number of meanings: (1) Mayest thou not be made to hear i.e. mayest thou be deaf; (2) Mayest thou not hear anything that may please thee; (3) May not what thou sayest be accepted; (4) Mayest thou be not obeyed; (5) Mayest thou not hear anything...
offensive (4:47). One who listens i.e. listener. Then let their listener bring a manifest authority (52:39). is plural (26:16).

[war. inf. noun سَمَّكُ the epithet سَمّاَتُ اللهُ : The thing rose or became high or elevated or lofty. سَمَّكَ اللهُ : He ascended. سَمَّكَ السماء : God raised the heaven. سَمَّكَ Room; ceiling of a house; height; depth, thickness of a thing; stature. يَعْبُرُ طَوْلُ السَّمَكَ : A camel tall of stature. رَفُقَ سَمَّكَاهُ : He (God) has raised its height (79:29).

[war. inf. noun سَمَّ : He poisoned it; it pierced or passed through it; he probed or examined it, namely an affair; he made it firm or strong. سَمَّى : I closed the bottle. سَمَّى القَوُّ : He rectified the thing. سَمَّى بِنِّي الْقَوْمَ : He brought about reconciliation or harmony among the people. سَمَّى الْحَيَّةَ : The serpent bit him. سَمَّى الْحَيَّةَ : I betook myself to thee. سَمَّى الْبَرْزُحَ : The wind burnt. سَمَّى : The eye of a needle. فِي سَمَّ النَّبِيّ : Through the eye of a needle (7:41); a hole of any thing; poison; cowries; object, aim, purpose, intention. أَصَابَ سَمَّاً : He attained the object of his pursuit. سَمَّاَ مَالَةً : He has no object or he has no hopes for him. سَمَّاَ : A hot wind; a violent and intensely hot wind. وَوَقَانَا عُذَابَ السَّمُومِ And He has saved us from the torment of the burning blast (52:28). سَمَّى الْبَرْزُحَ : Hot wind was blowing in the day or the day was violently hot.

[war. and سَمَّ سَمَّى : He was or became fat. سَمَّ وَسَمَّى : He or it rendered him fat or plump. سَمَّى : Which will not fatten (88:8). سَمَّى : is act. part. from سَمَّى and means, fat, plump. جَاءَ بِعَجْلٍ سَمَّى : He brought a fatted calf (51:27). سَمَّى : is the plural of سَمَّى (or سَمَّى سَمَّى). أَرَى سَمَّى بِقَرَائِتِ سَمَّى سَمَّى سَمَّى سَمَّى : I see seven fat kine (12:44). سَمَّى : A land of good soil. كَلَّامٌ سَمَّى : Chaste, eloquent or excellent speech or language.

[war. inf. noun سَمَّى : He or it was or became high, lofty, or it rose high; he was or became noble or high in rank. سَمَّى مَهَمَتَهُ إِلَى مَعَالَى : His ambition aspired to high things, i.e. he sought glory. هُمُ بِسَمَّى الأَمْوَرَ : His possession is immense.
They exceed one hundred. The people went out hunting. He named him Zaid or called him Zaid.

(55:79) Blessed is the name of thy Lord (plural). And He taught Adam all the names (2:32). It also means fame, renown, reputation of a person. His fame spread among the people.

They name the angels with the names of females (53:28). A competitor or contender for superiority in eminence, glory or greatness; a lie or an equal; a namesake of another.

Do you know any equal of His? (19:66) (past. part. from اسم). Fixed; marked; named; known.

For a fixed period (2:283). He is one of the best of his people. The upper or uppermost part of anything.

The creation of the heavens and the earth (38:11). Kingdom of the heavens and the earth (38:11).
To Him belong the keys of the heavens and the earth (39:64).

The means of approach to the heavens (40:38).

Lord of the heavens and the earth (63:8).

To Allah belong the treasures of the heavens and the earth (63:8).

For Allah are the hosts of the heavens and the earth.

Light of the heavens and the earth (24:36).

O Maker of the heavens and the earth (12:102).

سنّ [aor. inf. noun سنّ] : He bit him with his teeth. He pierced him with the spear.

سنّ السِّكَّةَنَّ : He sharpened the knife and polished it.

سنّ الأمَّةِ : He undid the knot.

سنّ اللهِ للناسِ سنّة : He manifested the matter or the affair.

سنّ سنة : 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.

سنّ الطُّرِيقَةُ : He followed or pursued that way or course.

سنّ عُليهمِ سنة : He established or instituted or prescribed for them a law or custom or mode of conduct.

سنّ سنة : He pursued a way, course, rule, mode or manner of acting or conduct of life.

سنّ اللهِ للناسِ سنّة : 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 النبيِّ : 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 اللهِ في الْذِّيْنَ خَلَوْا : (Such has been the) way of Allah with those who passed away (33:63).

فَقَدْ مَضَتْ سنّةَ الْأَوَّلَيْنَ : The example of the former peoples has already passed (8:39).

فَقَدْ خَلَتَ مِنْ قَبْلَكُمْ سنّة : There have been many dispensations before you (3:138).

فَقَدْ مَضَتْ سنّةَ الْذِّيْنَ مِنْ قَبْلَكُمْ : The ways of those before you (4:27).

سنّ أسّاناتِهِ : He cleaned his...
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 [or silk brocade] or thin or fine (silk) as opposed to . On them will be garments of fine green silk and gold embroidered (76:22).
The camel was or became large in the hump.

It made him fat; he raised it from the ground like the

He filled the vessel. He raised the grave from the ground like the

The cloud rained copiously or abundantly upon the land. The highest part of a thing or the best or choicest part thereof. Thus means: (1) To raise high or to fill, or a thing which raises or fills; (2) water running above the elevated chambers; (3) a certain fountain or source coming from above.

And it will be tempered with the water of (water coming from above) (83:28).

It passed through a time extending over years and . The food became altered for the worse, or rotted; it rotted or became altered for the worse by the lapse of years.

It has not rotted (2:260). For see next word.

: Slumber. See under .

The cloud watered the earth. The camel turned about the well to draw water.

The fire became high in its light. The lightning flashed and became bright; gleamed.

The man became high or exalted in rank.

means light, or the light of lightning and of fire; or a light: The flash of his lightning may well-nigh (or the rising and gloaming upwards) take away the sight (24:44). (derived both from and or (year) : A year (syn. or or )

As derived from or , 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 (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 سنة as denoting that in which is ampleness 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. A land affected with drought or barrenness. A hard, rigorous or distressing year. That you might know the number of years (10:6). We punished Pharoah's people with years of drought (or drought) (7:131).

[...] and [aor. inf. noun] : He did not sleep by night; he remained awake at night. ليلُ السَّهْرُ : A night of sleeplessness (opposite ليلُ نَاهِمٌ). السَّهْرُ : A running spring. السَّهْرُ : Land that produces plants quickly. السَّهْرُ : 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. السَّهْرُ : And behold! they will be in the open or will be awakened (79:15).

[...] and [aor. inf. noun] : The place was or became smooth, soft, plain or level. السَّهْلُ المَكَانُ : The affair was or became easy. السَّهْلُ الْآمِرُ : You build palaces in its plains or soft and level places (7:75). السَّهْلُ : A man of easy disposition. السَّهْلُ : You have come among your relatives and in an easy and soft place.

[...] and [aor. inf. noun] : He was or became altered in colour or emaciated or lank and lean. السَّمِيمُ : He was or became smitten with سَمَّاء i.e. burning heat of summer. السَّمَاءُ : He cast lots. السَّمَاءُ : He shot arrows (سَمَاءُ) with him in competition; he cast or drew lots with him; or competed with him in doing so. السَّمَاءُ : He cast lots with them and overcame them therein.
And he cast lots (with the crew of the boat) and was of those cast away or of the losers (37:142).

He shared with him in such a thing; he contended with him for a thing.

He was or became unmindful, forgetful, neglectful or heedless of it or inadvertent to it, his mind adventing to another thing or affair or case. Some think that 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. (Unmindful; neglectful, heedless or inadvertent).

The thing was or became bad, evil, foul, ugly etc. Evil is what such a one has done. And an evil way: His nature was or became bad.

I said, may God remove the face of such a one far from good or prosperity. That they may cover your faces with grief: He held an evil opinion about him. He was grieved on account of them. The faces of disbelievers will become grief-stricken: He did evil or ill.

And if you do evil, it will go against them: A man of evil nature or deeds; a bad or wicked man. Thy father was not a wicked man: He did evil to him. And you do evil, it will go against them: A man of evil nature or deeds; a bad or wicked man. On them...
shall fall evil calamity.

Evilness, foulness or badness; immoral, unrighteous, sinful or wicked conduct; anything bad, evil or foul; evilness of state or condition; harm; damage; injury; diabolical possession or insanity or madness; leprosy; the fire; Hell; weakness in the eye.

Defeat and evil; injury, harm; trial and torment; perdition, destruction or corruption.

No evil had touched them (3:175).

They shall have a bad abode (13:26).

They will have a grievous punishment (27:6).

Disgrace and affliction will surely fall on disbelievers (16:28).

Those who did evil (30:11).

And evil act or action; a fault, an offence, or such as is intentional; a sin, a crime for which one deserves punishment; the recompense of a sin; an evil or evil accident; a calamity; a misfortune; a trial or affliction; scarcity of the goods and comforts of life; straitness of circumstance; failure.

And if an evil befall you (3:121).

Aye, who so does evil (2:82).

So Allah preserved them from the evils or evil affects of their plots (40:46).

So the evil consequences of what they did befell them (16:35).

Those who commit evil deeds (45:22).

Gone are the ills or misfortunes from me (11:11).

Evil, bad foul (applied to a man).

They mixed good deeds with evil ones (9:102).

Any evil, foul, unseemly or abominable saying or action or habit or practice; any saying or action of which one is ashamed when it appears and which one would like to hide; any disgraceful action; the external portion of the organs of generation of a man or of a woman; nakedness; corpse; a dead body.

How to hide the corpse of his brother (5:32).

Their shame (or nakedness) became manifest to them (7:23).

He is the most evil of the people; Evil, bad foul (applied to a man).

Worst consequences of what they did (39:36).

One who does evil (act. part.).
who do evil (40:59).

ساح: The court or open area of a house; a part of a house where there is no building or roof; out-house; precinct; coast.

ساد: [aor. inf. noun] سيد: He was or became a chief, lord, master, possessed of glory, honour, eminence etc. سيدة قومه: He was or became the chief of his people, or he ruled over them. سيد الكلام: The chief of the people. سيد الكلام: Noble and chaste (from سيد). They found her lord (or husband) at the door (12:26). سادات: We obeyed our chiefs and our great ones (33:68).

ساد: سيدة: The best of speech. The chief of the people. أسود: 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.

ساد: سادات: We obeyed our chiefs and our great ones (33:68). أسود: His face became black i.e. his face became expressive of grief; he became grieved, sorrowful and confounded or perplexed and unable to see his right course by reason of shame or in consequence of a deed that he had done; he became disgraced.

ساد: أسود: Those whose faces will be black (3:107). أسود: Black (from أسود). وجة: A black face or a sorrowful face. عل: His face becomes black or darkens (16:59). أسود: Hard or difficult, grievous days. أسود: Dark faces or faces darkened or blackened on account of shame or grief. أسود: Their faces are blackened (39:61). أسود: The original copy of a book or the like. أسود: Greater and greatest in respect of estimation, rank or dignity; more or most liberal or bountiful.

ساد: أسود: He is greater in rank, or is more liberal than such a one. أسود: The most dignified or exalted or bountiful of the people (plural is أسادات). أسود: Black; black race. أسود: The serpent and the scorpion etc.; dates and water.
From the black thread (2:188). Raven black (35:28).

He leaped or sprang to or upon him. He was angry; he rose or became elevated. He ascended the wall. When they climbed over the wall of his chamber (38:22). He ascended the wall or climbed or scaled it like a thief. He was angry; he rose or became elevated.

They will be set up between them a wall (57:14). A woman's bracelet of silver or of gold. Bracelets of gold (43:54).

He has eminence in glory. 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 (24:2). Then bring ten Chapters like it (11:14).

He mixed it, one part with another, and stirred it about and beat it. A portion or share; vehemence or severity; a mixture.

A whip; scourge; I struck Zaid with a whip. A leap or spring.
water collects and stagnates; a road or track of little width between two elevations.

ساعة

ساعة: 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: I sat with him for a little while.

ساعة: They cannot remain behind a single moment (10:50)

ساعة: Difficulty, distress or affliction.

ساعة: A grievous or distressing hour or time, distance or remoteness.

ساعة: In a short time; A little while ago.

ساعة: Instantly.

ساعة: Now; just now; this moment; the Resurrection; Great Event.

ساعة: is of three kinds (1) The death of one man. قد: Those indeed are the losers who deny the meeting with Allah, until when death comes to them suddenly (6:32). (2) The death of one generation. إن: If the life of this boy last long, he will not die until the death of the generation shall come to pass (a tradition). (3) The Resurrection.

ساعة: They ask thee concerning the Resurrection (or the time thereof) (79:43).


ساعة

ساعة: The drink was easy and agreeable to swallow; it passed the faeces easily and agreeably.

ساعة: The day was or became easy.

ساعة: The ground sank with him.

ساعة: Applied to beverage or wine and food means, descending easily and agreeably down the throat, easy and agreeable to swallow; not choking.

ساعة: Agreeable and pleasant for those who drink (16:67).

ساعة: And shall not be able to swallow it easily (14:18).

سُوف

سُوف: is a particle denoting amplification, because it changes the aorist from the strait time which is the present to the ample time, which is the future and is used with respect to that which has not yet happened or is
postponed. It is a word used to denote promising or threatening. According to some, it is synonymous with سَوْفَ أَفْعَلُ 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. : I will do such a thing. Then you shall know (11:40). : And soon will He be pleased (92:22).

Sāq [aor. inf. noun ساق] سنمّى : He drove, or urged the cattle to go. : He carried on the narration. : He caused good fortune to betide him. : We drive it to a dead land : We shall drive the guilty (19:87). : A public place, a street or market-place or fair (أسواق plural). : And they walked in the streets or market places (25:21). : The thickest part of the fight. : Driving. : Unto thy Lord on that day will be the driving (75:31). : A driver. : Along with it a driver and a witness (50:22). : 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. : Trunk of the tree (plural is ساقٌ). : Then he began to pass his hand over (their) legs and (their) necks (38:34). : It then stands firm on its stems (literally, "legs") (48:30). : The people became in a state of distress. : The fight became vehement. : The affair became distressful. : When the truth shall be laid bare; when there will be severe affliction; on the day when calamity shall be disclosed (68:43) : When one shank rubs against the other shank in agony; when affliction is combined with affliction (75:30).
[aor. inf. noun سُوَّلَ] : He or it was or became lax, flaccid; it hung down loosely; it was or became pendent.

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. 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).

The cattle pastured where they pleased. He left the cattle to pasture as they pleased; he took or made the cattle to pasture. On which you pasture (your cattle) (16:11).

The bird hovered round the thing. 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.

They afflicted you with dreadful torment (2:50).

He brought abasement upon him. He sent forth the horses to pasture where they would. He left him to do what he pleased. He urged (his horses) against the people and made havoc among them.

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.

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).

Angels making havoc or attacking vehemently (3:126).

A mark, sign or token or badge by which a thing is known or by which the good is known from the bad. Thou canst know them by their mark (2:274).
The affair of the man became right or straight.

(1) He made it equal, uniform, level, plain, straight, right or direct. 

(2) He was buried and the earth was made level over him. 

(3) That the earth were made level with them. 

(4) He perfected them as seven heavens; (2:30); (2) he made it uniform or equal with another thing and like it; (3) he made it symmetrical; he made it congruous or consistent in its several parts; he made or fashioned it in a suitable manner; (4) he made it to be adopted to the requirements of wisdom; (5) he made it complete, or completed or perfected its make.

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 

(15:30) and 

(82:8) and 

(91:8) all these meanings apply.

When we held you equal to the Lord of the world 

(26:99) : The good and the bad are not alike 

(5:101) : He sought or desired what was equable, uniform; it was or became equal, equable, alike, uniform, level, straight, right.

(5:101) : He sought or desired what was equable, uniform; it was or became equal, equable, alike, uniform, level, straight, right.

(5:101) : He sought or desired what was equable, uniform; it was or became equal, equable, alike, uniform, level, straight, right.

(5:101) : He 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.

(5:101) : He sought or desired what was equable, uniform; it was or became equal, equable, alike, uniform, level, straight, right.

(5:101) : He sought or desired what was equable, uniform; it was or became equal, equable, alike, uniform, level, straight, right.

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(5:101) : He 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.
thoroughly cooked.

He turned towards a thing. 

If he had levelled up the space between the two mountain-sides (18:97).

And he shall see him in the middle or midst of the fire of Hell (37:56).

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).

A young man uniform in make or symmetrical, without disease and without fault or defect. 

The road or way that neither exceeds nor falls short of that which is right, the right or direct road.

He turned towards the heavens (2:30).

It was or became equal to it and like it in measure, extent, size, bulk, quantity and in value.

Throw back to them (their covenant) on terms of equality or with equity (8:59); (2) the middle or midst of a thing.

Then he turned towards the heavens (2:30).

Equality, equability, uniformity or evenness (syn. سوّاء), equity, justice or rectitude.

This is a complete dirhem; (6) Equitable, just or right.

Come ye to an equitable, just or right word between us and you (3:65); (7) Equidistant or midway between two parties or places; (8) Equal or alike.

They are not all alike; among the People of the Book (3:114).

Alike for all seekers (41:11); (9) A similar person.

A like; equidistant or midway.

A place equidistant or midway; or a market-place, or having a mark or sign by which one is guided or directed thereto (20:59).

Complete or full; right or direct; of symmetrical and good and uniform make. 

A man equally free from excess and deficiency in disposition and make, or sound in limbs.  

The road or way that neither exceeds nor falls short of that which is right, the right or direct road. 

Full three nights; with no bodily defect for three nights (19:11). 

And he appeared to her in the form of a perfect man (19:18).

I will guide thee to the right path (19:44).
[aor. يَمِسِّبُحُ inf. noun سَاحٌ] : It (the water) ran upon the surface of the earth. سَاحٌ : He went or journeyed through the land or earth for the purpose of devoting himself to religious services or exercises. فَمِسِّبَحًا فِي الأَرْضٍ : So journey through or go about the land (9:2). سَائِحُونَ (سَائِحُونَ inf. noun) : A man going or journeying through the earth; fasting or a faster; a faster who keeps to the mosques. سَائِحُونَ : The fasters; those who observe the obligatory fasts; those who fast constantly; those who journey to war against disbelievers or to seek knowledge. أَلْحَامِيْدُونَ السَائِحُونَ : Those who praise Allah and those who go about in the land serving Him (9:112). سَائِحَةٌ (سَائِحَةٌ inf. noun) : A running water. سَائِحَاتٌ (سَائِحَاتٌ fem. pl. inf. noun) : Women devout in worship, given to fasting (66:6). For which may be derived from سَاحُ or سَحَّ : He or it went, travelled, journeyed, passed away or departed. سَاحٌ : Going; departure; journey; سَاحَ كَثِيرًا سَيِّئًا : He went at vehement or fast pace. سِيبَالُ الجَبَال سَيِّئًا : Mountains will move away or pass away quickly. وَسَارَ بِأَوْلِيَاءِهِ : And he was travelling with his family (28:30). سِيرَاتُ فِي الأَرْضِ : Travel in the land (3:138). سِيرَةٌ : He made him or it go, journey, depart, pass, move or go away. سَرَّ في النَّاسِ : It became commonly known among the people. يَوْمُ سِيَّرَ الْجَبَالِ : On the day when We shall remove the mountains or make the mountains move or pass (18:48). يُوْمُ يُسِيرُ الْجَبَالِ : He it is Who enables you to journey through land (10:23). سِيَّرَةٌ : A way, course, rule, mode or manner of acting or conduct of life, or the like; mode of being; condition, state, (syn. سِبْرَةٌ (ضَرْعَةٌ (طِرَقَةٌ). سَيَّرَةٌ في الأَرْضِ : We shall restore it to its former state (20:22). Stories of the ancients. سَيَّارَةٌ : A company of travellers. سَيَّارَةٌ : A company of persons journeying. فَوْمُ سَيَّارَةٍ : A carvan of travellers came (12:20).
The water flowed.

The horsemen poured upon him.

(a proverb): They fell into a hard case, and we fell into one that was harder than it.

So that valleys flow according to their measure (13:18).

A torrent or flow of water; a flood.

And the flood bears (on its surface) swelling foam (13:18).

A fierce flood (34:17).

He made it flow or run.

And We caused to flow for him a fountain of molten copper (34:13).
13

باب الشِّيْن

ش

Shīn

Numerical Value = 300
[aor. inf. noun ﺖﺎَﻧْا : He called ill-luck to fall upon them. ﺖﺎَنْا and ﺖﺎَنْا: The left side or direction. ﺖﺎَنْا: 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).

[ar. inf. noun ﺖﺎَنْا : I pursued his way, doing as he did. ﺖﺎَنْا: 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. ﺖﺎَنْا: He is a man of great rank or dignity or importance or nature. ﺖﺎَنْا: It is of his nature that he should do such a thing. ﺖﺎَنْا: What is thy business or what is thy state? ﺖﺎَنْا: So when they ask thy leave for some affair of their, give leave to those of whom thou pleasest (24:63). Every day He is in a different state (55:30).

[ar. inf. noun ﺖﺎَنْا and ﺖﺎَنْا: He made it to be like it or to resemble it. ﺖﺎَنْا: He rendered the affair confused or obscure or ambiguous to him. ﺖﺎَنْا: But he was made to appear to them like one (crucified), or it appeared so unto them (4:158). ﺖﺎَنْا: The two men were so like each other that it was difficu lt to distinguish one from the other. ﺖﺎَنْا: For (all such) cows appear to us alike (2:71). ﺖﺎَنْا: So that the (two) creations appear similar to them (13:17). ﺖﺎَنْا: Mutually resembling; co-similar; alike (6:100,142). ﺖﺎَنْا: He made himself to be like him, or he affected likeness with him. ﺖﺎَنْا: A Book (whose verses are) mutually supporting (39:24). ﺖﺎَنْا: (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 ﺖَﺤْﻛَمَ (decisive); or (5) that which cannot be rightly understood without repeated considerations. ﺖَوْاَرْ
And others that are susceptible of different meanings (3:8).

[inf. noun شَتَة * and شَاتِ ]: It (the state of affairs of a party) became dissolved, broken up, discarded or unsettled. شَتَة : They became separated, disunited, dispersed or scattered. آخَافُ عَلَيْكُمُ شَاتِ (a saying of the Holy Prophet) : I fear for you division, disunion. شَتَة also means, scattered, dissolved, disunited, divided, disordered, unsettled. شَتَة : A dissolved state of affair. شَتَة : Their hearts are divided (59:15): Your endeavours are diverse (92:5). شَتَة (plural) : They came separated, disunited i.e. شَتَت: Whether you eat together or separately (24:62).

شَتَة [aor. inf. noun شَتَة]: The winter commenced. شَتَة: The day was or became intensely cold. شَتَة : I stayed in the town during the winter. شَتَة: winter; hail that falls from the sky; drought or dearth. شَتَة: Journey in winter and summer (106:3). شَتَة: An intensely cold day.

شَجَرَ [aor. inf. noun شَجَرَ بِثَم]: The affair or case became complicated and confused so as to be a subject of disagreement and difference between them. شَجَرَ بِثَم: Respecting the disagreement or difference that has happened between them (4:66). شَجَرَ بِثَم: He thrust him with the spear. شَجَرَ لِبَيْنَى: He raised the hanging branches of the tree. شَجَرَ: The kind of plant that has a trunk or stem; a tree (plural is شَجَر). شَجَرَ : Fire out of the green tree (36:81). It is also used as plural of شَجَرَ. شَجَرَ: And the stemless plants and the trees submit (55:7). شَجَرَ: A tree, so called because of the intermixing or confusion of its branches. إنها شَجَرَةُ نُخْرَجَ فِي أُضَلُّ الْحَجِيم: It is a tree that springs forth in the bottom of Hell (37:65). شَجَرَةُ الْزَقُوم: The tree of Zaqum (37:63). شَجَرَةُ عَصْبَة: A good tree (14:25). شَجَرَةُ حَبَيْنَة: An evil tree (14:27). شَجَرَةُ الْمَلَعْوَة: The cursed tree (17:61). شَجَرَةُ طَيْبَة: The stock or origin of a person; a pedigree. هو مَن شَجَرَةُ طَيْبَة: He is of
a good stock; a small speck on the chin of a boy.

شَحَّ [aor. 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.

شَحَّ : He is niggardly of his property.

شَحَّ : Niggardliness, stinginess; greed or avarice.

شَحَّ : Whoso is guarded against the avarice of his own-soul (59:10) (and also شحاح and شحاح) is the plural of شحح which i.e. niggardly, stingy or avaricious or vehemently greedily or culpably greedy.

شَحَّ : He is niggardly of a thing.

شَحَّ : Being greedy for wealth (33:20).

شَحَّ : Being niggardly of aid to you (33:20).

شَحَّ (aor. and inf. noun) : He was or became fat.

شَحَّ (aor. and inf. nun) : He was or became desirous of fat.

شَحَّ (aor. and inf. noun) : The she-camel became fat after leanness.

شَحَّ : The plural of شحم which means fat; the substance of fatness.

شَحَّ : We forbade to them their fat (6:147).

شَحَّ : A fat man.

شَحَّ : He filled (or laded) and completely equipped or furnished the ship.

شَحَّ : He filled the town with horsemen.

شَحَّ : He drove away the man. في الفلك المضجون : In the laden and completely equipped or furnished ships (36:42).

شَحَّ : The thing rose or became raised.

شَحَّ : He went forth from his people.

شَحَّ : He returned to them.

شَحَّ : The star rose.

شَحَّ : He raised his eye towards the sky and did not move his eyelids.

شَحَّ : His eyes became fixedly open.

شَحَّ : On which eyes will fixedly stare (14:43) (act. part. feminine gen.) فَإِذَا هَيَّ شَحَّةَ : 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. Angels stern and severe (48:30) and and (plural applied to men). Seven hard years (plurals applied to things and men).

Seven hard years (12:49) (feminine of "شاذ" (plural of "شاذ" (more i.e. possessing the quality of "شاذ" in a greater measure i.e. more or most hard)).

Angels stern and severe (66:7). Angels (plural of "شاذ" (more i.e. possessing the quality of "شاذ" in a greater measure i.e. more or most hard)).

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. On which the wind blows violently (14:19).

[ar. شرب and شرب and شرب and شرب: inf. noun شربة and شربة and شربة and شربة: He was or became evil, corrupt or depraved; he increased in evil.

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 خير). And from the evil of the enier (113:6); (2) An evil or bad man as also شرير (plural is شرير and شرير and شرير). Nay, it is evil for them (3:181). is also used to denote the comparative and superlative degrees. فلأن شر : He is worse than thou. al-ناس: Such a one is the worst of the people. They are the most wicked people under the vault of heaven (a saying of the Holy Prophet). أولئك هم شر : They are the worst of creatures (98:7). These are in worse plight (5:61). also means poverty; fever. شر (as stated above) is the plural of شر. They are the most evil or wicked people. ولقد تغذوا من الأشرار : We used to reckon them among the wicked (38:63). Sparks of fire. إنها تومى يشرب كالفصر (77:33).

[ar. شرب and شرب and شرب and شرب: inf. noun شربة and شربة and شربة and شربة: He drank the water, or he drank it at a single draught or leisurely; he was or became satisfied with drinking. شرب الديواء: He took or swallowed the medicine. شرب الدخان: He smoked the tobacco. كلوا وشربوا: Eat and drink (2:188). اكلُ علىِ النامِ: Allāh destroyed him. أكل فلان مالى وشربه: Such a one consumed my property. شرب به: He lied against him.

إذا ما ألغب أحرب حب شرب فلا تأمل له عنده انصرفًا

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).

One who drinks (act. part.); a drinker; drinking; moustache.

Plural is meaning moustaches.

For those who drink (26:156). 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. Every tribe knew their drinking-place (7:161). Plural of i.e. a drink. It is also plural of i.e. an upper chamber; green and juicy herbage.

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).

\textit{Shareed} \textit{[aor. inf. noun]} and \textit{Shareed} \textit{[transitive verb]}: He took fright and fled or ran at random; he departed. \textit{Shareed} \textit{[inf. noun]} and \textit{Shareed} \textit{[inf. noun]}: He departed from the obedience of God. \textit{Shareed} \textit{[transitive verb]}: He made him to take fright and flee or run away at random. \textit{Shareed} \textit{[inf. noun]}: He rendered him notorious by exposing his vices and faults.

Then strike fear in those that are behind them (by routing them); terrify or disperse or scatter those that are behind them or render them notorious by exposing their faults for those who will come after them (8:58).

\textit{Shareedem} \textit{[plural]} and \textit{Shareedem} \textit{[plural]}: A party or company of men or a small number of men; a piece or portion of a thing. \textit{Shareedem} \textit{[inf. noun]}: Old and worn-out garments. \textit{Shareedem} \textit{[inf. noun]}: They are indeed a small party (26:55).

\textit{Shareet} \textit{[aor. inf. noun]} and \textit{Shareet} \textit{[transitive verb]}: He imposed upon him such a condition. \textit{Shareet} \textit{[transitive verb]}: He marked himself and prepared himself for such an affair. \textit{Shareet} \textit{[inf. noun]}: He made it known that his camels were for sale. \textit{Shareet} \textit{[plural]} \textit{[transitive verb]}: (1) A sign, token or mark which men appoint between them. \textit{Shareet} \textit{[transitive verb]}: The signs of the Resurrection; (2) the beginning of a thing. \textit{Shareet} \textit{[transitive verb]}: Its beginnings or signs have already appeared (47:19). \textit{Shareet} \textit{[plural]} \textit{[transitive verb]}: The best or meanest of people. \textit{Shareet} \textit{[transitive verb]}: He is among the basest or the noblest of people.

\textit{Shareg} \textit{[aor. inf. noun]} \textit{[transitive verb]}: He entered into the water. \textit{Shareg} \textit{[transitive verb]}: He entered into the affair. \textit{Shareg} \textit{[transitive verb]}: Such a one made manifest the truth. \textit{Shareg} \textit{[transitive verb]}: He entered the water or drank the water with his hands. \textit{Shareg} \textit{[transitive verb]}: God made it manifest such a thing for us, or He instituted, established or prescribed for us a religious law or ordinance. \textit{Shareg} \textit{[transitive verb]}: The man made manifest the truth and crushed the
falsehood. The way became manifest. He (God) has prescribed for you the religion (42:14). Signifies because it is a way to Eternal life or because of its manifestness; the religious Law of God, consisting of such ordinances as those of Fasting and Prayer and Pilgrimage etc. also means, a custom. also signifies a law, an ordinance or a statute of religion or way of belief and practice in respect of religion; a way of belief or conduct that is manifest and right in religion. means, a watering-place such as is permanent and apparent to the eye, like the water of rivers; a way to water. For each of you, We prescribed a clear religious Law and a way (5:49). Then We set thee on a clear path (45:19). Entering into water to drink (plural  and : Fishes lowering their heads to drink, or directing themselves or repairing from the deep water to the bank; fish appearing upon the surface of the water. When their fish came to them on their Sabbath day appearing on the surface of water (7:164). A main road. The learned man or the Prophet who practises what he knows and instructs others.

[Ref.: ]

The sun rose. The thing became intensely red with blood or with a beautiful red colour. The sun became near setting and its colour became blended with duskiness and redness. His face shone and was bright with beauty. He entered upon the time of sunrise. They pursued and overtook them at sunrise (26:61). And the earth shall shine with the light of its Lord (39:70). Sunrise (38:19). Relating to the east; of the east; place of sunrise; eastern. A place facing the east; a place upon which the sun shines; a place to the east. From her people to a place to the east (19:17). femin. Neither of the east nor of the west (24:36).
الشرق: 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. 

أَشْرَكٌ: 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 مَشْرَقٌ وَمَغْرَبٌ (مَشْرَقٌ) 


فَلا أَقِمْ بِبَرِّ الْمُشْرِكِينَ: But nay, I swear by the Lord of the easts (70:41). 

شَرَكٌ: inf. noun [شَرَكَةُ] 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. 

أَشْرَكَةُ: I made him a co-partner in the affair. 

أَشْرَكَةِ فِي الْأَمْرِ: 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. أَشْرَكَةٌ). أَشْرَاكُ الذَّنِينَ: Those who set up equals with God say (16:36). 

أَشْرَكُ: He (God) does not forgive if a partner is associated with Him (4:49). 

وَأَشْرَكَةُ: And Aَشْرَكَةُ are syn. 

وَأَشْرَكَةَ فِي الْأَمْرِ: And He make him share my task or co-partner or co-sharer in my task (20:33). 

وَوَارِثُهُمْ فِي الْأَمْوَالِ: And be their partner or co-partner in wealth (17:65). 

شَارَكَةُ: Co-partnership occurred between them. 

شَرَكٍ: A sharing, participation, co-partnership; setting up or associating false gods with the One God; belief in plurality of gods; disbelief; hypocrisy. 

شَرَكٍ: A share. 

فِي عَبْدٍ: He emancipated a share belonging to him in a slave. 

أَشْرَكُ: (plural أَشْرَاكُ) One who associates false gods with God, or equals or co-partners with Him; an idolater; disbeliever; a hypocrite. 

شَرَكُ: A believing slave is better than an idolater (2:222).
أ: Are plurals of وَلَزَوْناَمُشْرِكُونَ مَشْرِكٍ.
ب: Even though the idolaters or disbelievers may hate (it) (9:33).
بر: Most of them were disbelievers or idolaters (30:43).
بر: (feminine of مُشْرِكٍ and مُشْرِكَاتٍ is plural) 2:222; 33:74.
ج: They shared, participated with one another or were or became co-partners. في العَذَابِ مُشْرِكٍ (37:34)

[ar. inf. noun خَرَاءٍ: 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. وَمِنَ النَّاسِ مِنْ يَشْرَأُونَ نَفْسَهُمْ إِبَةَاءَ مَرَضَاتِ اللّهِ: And of men there is he who would sell himself to seek the pleasure of God (2:208).
د: 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 شَرَى١ also means, he gave up one thing and laid hold on another. إنَّ اللّهَ أَشَرَأَ الضَّلَالَةَ بِالْهُدَى١: 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 شَطَٰط١ under 789.

[ar. inf. noun شَطَّا١: 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. The bank and side of a valley and of a river. The sides of the valley. It has no plural. شَطَّا١: The shore of the sea.
شَطَرُ [aor. inf. noun] شطرة: He halved it; he divided it into halves.

شَطَرَ: He betook himself in the direction of him.

شطر بُنيَ الدارُ: He withdrew far away from his family or he broke off from them or quitted them in anger.

شطر: The half of a thing; a part or portion of a thing;

شطر الإيمان: Purification is part of faith; a direction in which one looks or goes.

شطر المسجد الحرام: So turn thy face towards the direction of the Sacred Mosque (2:145). It also means, remoteness or distance.

شَطَ: (aor. inf. noun) شَطّ: It (a house) was or became distant or far.

شَطَ فَلاَنَا: He rendered him far off or he transgressed against or acted unjustly towards him.

شَطَ: He transgressed or acted wrongfully or unjustly he exceeded the right bounds; he became removed far away from the right or the truth.

شَطَ في حَكَمِه: He acted unjustly, wrongfully, injuriously in his judgement.

شطَتَ عَلَيْهِ: I acted wrongfully, tyrannically or wrongfully against him.

شَطَ في سَلَمِه: He exceeded or went far beyond the due bounds in bargaining for his commodity. (شط is syn. with شط في القول.

شَطَ في القول: He was harsh or rude in speech.

شَطَ في القول: (أمر دُوَشَطَ) = شطط: Enormity; a thing exceeding the proper bounds or an enormous thing; an extravagant thing.

آمَرَ دُوَشَطَ: An affair that is extravagant or exorbitant or exceeding the due bounds

لقد قلنا إذا: (أو قُلْ ذُو شطط)

شططا: We should have uttered an enormous thing (18:15).

شَطَنَ [aor. inf. noun] شَطَنَ وَشَطَنَ: He turned away in opposition to him from his design or aim or his direction or course; he put him away (ابتدأ) ; he bound him with the long rope.

شَطَنَ عَلَى الْرَجُلَ: The man was or became remote or far away from the truth or from the mercy of God.

شَطَنَ فِي الْأَرْضِ: It entered into the earth.

شَطَنَ: The wicked or evil spirit i.e. Satan or the devil.

قَوْسَوْسَ إِلَيْهِ الشَّطَنُ: But Satan whispered evil suggestions to
him (20:121). شيطان: A devil; any one that is excessively or inordinately proud or corrupt or rebellions or that is insolent and audacious in pride and in acts of rebellion of mankind and of the jinn and of beasts; serpent or a certain species of serpents (plural). إنخال إلى شيطين: When they are alone with their devils or ring-leaders (2:15). كَانَ رَجُوُسُ الشَّيْطَانِ: As if it were the heads of serpents (37:66). رُؤُوسُ الشَّيْطَانِ has been taken by some as meaning heads of certain foul or ugly plants. شيطان also signifies any blamable faculty or power or propensity of a man such as anger etc. زِكَّةُ الشَّيْطَانِ: His anger got the ascendancy over him or he was or became very angry. هل انكرت الله: He plucked out his pride. شيطان الفلا: Devil of the waterless deserts i.e. thirst. أيَّ مَسِينِ الشَّيْطَانِ may also mean thirst has touched me i.e. I am very thirsty (38:42). شيطان may also have been derived from شتا which means, he burnt or he perished. In this sense of the word شيطان 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.

شَعْب [aor. inf. noun] شُعَبْ: A road or valley between two mountains. شَعَبُ الشَّيْطَانِ: He collected or united the thing; he separated or disunited or divided the thing. تَفْرَقُ شِعْبَاهُمْ: Their union became broken up, or their tribe became separated. إنَّ اعْمَلَ شَعْبًا: Their separation became closed up, or their tribe drew together; شُعَبْ: He repaired or adjusted; he impaired or marred. الشَّعْبُ الرَّجُلٌ: The thing appeared. الشَّعْبُ الْشَّيْطَانِ: The man died. شَعْبُ الرَّجُلٍ لَّى شَعْبَةٍ فِي أَمْرٍ: Give me a portion of the property. شُعُوبُهُمْ: Collection or union; separation or division; a great tribe (مَهْمَةٌ قُبَيلَةٌ عَظِيمَةٌ) or a crack; distance or remoteness. وَجَعَلْنَا كَمْ شَعْوَابُ وَقَبَائِلًا لِتَعَاوَنُوا: And We have made you into tribes and sub-tribes that you may know one another (49:14). شُعْبُ also means, a nation, people, race or family of mankind (جَبَلُ مَنْ شُعَبْ: A part, division; شُعْبَة: A branch of a tree growing out apart; a cleft in a mountain. مَسْلِمَةُ مَنْ شُعْبٍ: A lock of hair. كَبِيرَةُ الْشُعْبِ: A question having many branches. Of
three branches or sides (77:31).

The vicissitudes of time.

The predominant signification of شعر 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. (شاعر) (شاعر): A poet. شاعر: Excellent poetry. ما هو شاعر: But he is a poet (21:6). شاعر: How good or excellent a poet is he.

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 شاعر meaning the place or means of perception or knowledge and الحرام meaning sacred (2:199). See also under "Proper Names". شاعر (aor. شاعر): He versified; he spoke in verse. شاعر: The predominant signification of شعر is poetry or verse. وَمَا أَعْلَمْ مَا كَانَ (شاعر) (شاعر): A poet. شاعر: Excellent poetry. ما هو شاعر: But he is a poet (21:6). شاعر: How good or excellent a poet is he.
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) 

And of their wool and their furs and their hair: Hair (but not nor nor)

: And He kindled the fire. 

: He went far into the affair. The fire became kindled or blazed or flamed. He became inflamed with anger. 

: He was or became vehemently desirous of the thing. 

: His love has entered beneath the pericardium of her heart or rent it i.e. she loved him vehemently (12:31). 

: Business, employment, occupation. 

: They will be happy in their occupation (36:56).
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. ﴿شفعَ بَينَ النَّاسِ﴾ 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.

الْشَّفَعَ : And intercession will not benefit it (2:124). ﴿وَلاَ يَشْفَعُ عَنْهَا﴾ : 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. ﴿شَفَعَ﴾ : Contr. of ﴿وَتَرَ﴾; an even number; a number that may be divided into two equal parts; one of a pair. ﴿وَالْشَّفَعُ وَالْوَتَرُ﴾: By the even and the odd (89:4). ﴿شَفَعَ﴾ (plural is ﴿شَفَايَةَ﴾): An intercessor, as also ﴿شَافِعُ﴾ (plural ﴿شَافِئِينَ﴾). ﴿فَمَا مِنْ شَافِئٍ﴾: So there is no intercessor for us (26:101). ﴿وَلَا شَفَعِيَّ بِطَاعَةِ﴾: Nor any intercessor who will be heard (40:19). ﴿فَيْلَ لَا مِنْ شَفَاعَةٍ﴾: Have we then any intercessors (7:54)? ﴿شَفَعَ﴾ also signifies he or it was or became tall or high. ﴿إِذَا شَفَعَ﴾ : Intercede thou, thine intercession shall be accepted.

شَفَطَ [aor. ﴿شَفَطَ﴾ inf. noun ﴿شَفَطََُ﴾: He was solicitously affectionate towards him. ﴿شَفَطََُ﴾: He was niggardly of the thing. ﴿شَفَطَ﴾ (act. part.) is syn. with ﴿مُشَفَطَ﴾ and means fearing or fearful or affectionate, kind or compassionate. ﴿شَفَطَ﴾ مِنْ ﴿الْآمِرِ﴾: He was fearful of the affair. ﴿شَفَطَََ﴾: He feared or was cautious of him or it or was kind or affectionate towards him and solicitous about him. ﴿الْإِشْفَاقَ﴾ (inf. noun) according to Imam Raghib signifies, being affected with care or solicitude mixed with fear. When it is transitive by means of ﴿مِنْ﴾, the meaning of fear is most apparent in it; but when transitive by means of ﴿عَلَى﴾, the meaning of care or solicitude is most apparent in it, or it signifies being affected with fear, sometimes mixed with
faithful or sincere or honest advice; and sometimes divested thereof. 

And were afraid of it (33:73).

Did you fear (58:14)?

He was affected with pity or compassionate and tenderness for the child. 

The man entered upon the time of خفَق 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 أَقُسِّمُ بِالْخَفَقَ and and (مُخَفَّقَةٌ) : Fearful. 

And they are fearful of the Hour (21:50). 

And thou wilt see the transgressors in fear (42:23). 

(شِفَّاءٌ) (syn. with مُخَفَّقَةٌ) : Kind, compassionate, affectionate.

[shafa inf. noun] : He struck his شَفَّاء i.e. lip. 

[shafa] : He put his lip near to his lip. 

شَفَّاءٌ: The lip of a human being. 

شَفَّاءٌ: The two lips of man. 

شَفَّاءٌ: And a tongue and two lips (90:10). 

شَفَّاءٌ: A word. 

شَفَّاءٌ: He has praise among the people.

[shafa] [shafa يَشَفَّي] [shafa يَشَفَّي] : The sun set or it was or became near to setting, or it set save a little. 

أَشَفَّيْ: He was or became on the brink of it. 

أَشَفَّيْ: He was or became in the last part of the night which is termed POINT OR EXTREMITY, VERGE, BRINK OR EDGE OF ANYTHING. 

خُفَقَةٌ (مُخَفَّقَةٌ) : He is on the point of destruction. 

كَنَّهُمْ عَلَى شِفَافَةٍ فِي نَارٍ (3:104). 

خُفَقَةٌ also means, a little; a small part or portion, somewhat. 

شَفَّاءٌ: There has not remained of it save a little. 

شَفَّاءٌ: God restored him to health. 

شَفَّاءٌ: It is He Who restores me to health (26:81). 

شَفَّاءٌ: He relieved him from doubt respecting the question. 

شَفَّاءٌ: And He relieve the minds of people who believe (9:14).

شَفَّاءٌ: His speech will please thee. 

شَفَّاءٌ: To become free from disease or sickness; to recover from disease etc; to become convalescent; medical treatment; a medicine, cure or remedy. 

شَفَّاءٌ: For people there is cure in it (16:70).
[aor. inf. noun شَقَّ الْشَّيْءَ: He split, clave, tore or rent the thing.  
شَقَّ الْعَصَا: He broke the staff, i.e. he separated himself from the community.  
شَقَّ عَصَا الْمُسْلِمِينَ: He created disunion and dissension among the Muslims.  
شَقَّ الْأَرْضِ: The vegetation sprouted forth from the earth.  
شَقَّ الْأَرْضِ: Then We clave the earth (80:27).  
شَقَّ الْنَّهْرِ: He crossed the river by crossing.  
شَقَّ عَلَيْهِ: It had a severe effect upon him; it distressed, afflicted, fatigued him; it was hard, troublesome, oppressive to him; he caused him to fall into a hard, distressing position imposed upon or imposed upon him that which was burdensome, oppressive or onerous.  
وَمَا أُرِدَّ أَنْ شَقَّ عَلَيْكُ: And I would not lay any hardship upon you. (28:28).  
شَقَّ: 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.  
شَقَّ: Opposition; hostility; schism; being mutually remote. This word, however, is not used about the party which sides with the truth.  
شَقَّ: They are creating a schism (2:138).  
شَقَّ: This is because they have opposed Allah and His Prophet and whose opposes Allah and His Prophet (8:14;also 59:5).  
شَقَّ لَبَنَّهُمُ شَقَّوْا الْلَّهَ وَرُسُولَهُ وَمِنْ بَشَقَايْنَ اللَّهَ وَرُسُولَهُ: The people contented and quarrelled with each other and took opposite sides.  
شَقَّ: For whose sake you opposed the truth (16:28).  
شَقَّ: It became rent or cloven in pieces.  
شَقَّ: On the day when the heaven shall be rent asunder (25:26). It is syn. with شَقِيَّةَ الْقُرْءَ: And the moon is rent asunder.  
شَقَّ: The half.  
شَقَّ: 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.  
شَقَّ: Except with great hardship to (yourselves) (16:8).  
شَقَّ: The half or a piece of a garment; a piece or portion of Hell; a far journey; a difficult road; a part, region, quarter or
tract towards with the traveller directs himself or in the reaching of which one is overtaken by difficulty or a distress; a journey; distance. 

١٤٢٨ : But the distance (or hard journey) seemed too long to them (9:42). 

١٣٣٦ : Harder; more troublesome; more difficult. 

١١٠٦ : But the punishment of the Hereafter is harder (13:35).

شَقَّى [aor. inf. noun شَقى and شَقَّة] 

١٤٢٨ : (1) He was or became unprosperous, unfortunate, distressed, unhappy or miserable; شَقَى being cont. of سَعَى (see No. 701 and cont. of شَقَّة سَعَادة). 

١٤٢٨ : (2) he was or became in a state of straitness, distress or difficulty; he suffered or experienced fatigue. شَقَّة: Ill-luck, unhappiness etc. (syn. with رَبَّنَا غَلِّبَ عَلَيْنَا شَقِّيْنَا). 

١٤٢٨ : O, our Lord our evil fortune overcame us (23:107). شَقَّة is of two kinds, (a) أَخْرَوْيَة (relating to the world to come) (b) دُنِوَائِيَة (relating to the present world). The latter is of three kinds: خَلْوَة (relating to the soul) and بَدْنِيَة (relating to the body) and خَارِجَة (relating to external circumstances). It also means, fatigue. 

١٤٢٨ : Those who will prove unfortunate (11:107). شَقَى: That thou may be distressed (20:3). شَقَى: Unfortunate; miserable. 

١٤٢٨ : Some of them will be unfortunate others fortunate (11:106). شَقَى: More and most unfortunate, unprosperous, miserable; more and most fatigued. 

١٤٢٨ : When the most wretched amongst them got up (91:13). See also No. 701.

شَكَّ [aor. inf. noun شَكْنَاء] شَكْنَاء [شَكْنَاء] 

١٤٢٨ : The affair was or became dubius or confused. 

١٤٢٨ : He doubted, wavered or vacillated in opinion or was uncertain, respecting the affair. 

١٤٢٨ : The affair became confused or dubious to him, or the affair was difficult or hard to him. 

١٤٢٨ : I pierced him with the arrow. 

١٤٢٨ : Doubt; (cont. of 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 جعل is not جعل. 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. اني الله شكر : Is there doubt concerning Allah (14:11)?

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 الله وبهجة الله وبيعة 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. لين شكرتم لا يتذكم: If you are grateful, I will surely bestow more on you (14:8). And be grateful to God for His bounty (16:115). أن أشكر الله: Be grateful to Allah (31:13).

شكر (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 شكر 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.  
شكور: May God recompense or reward his work or labour.  
شكور: He was or became liberal or bountiful after he had been
niggardly.  
شكور: The udder became full of milk.  
شكور: Thankfulness or gratefulness.  
شكور: Or desires to
be grateful (25:63).  
شكور: Give thanks, O house of David (34:14)  
شكور: Grateful or thankful (شاكرين) and (شكورا) plural).  
شكور: whether he be grateful or ungrateful
شكور: Will you then be grateful (21:81)?  
شكور: And be of the grateful (7:145).  
شكور when used about
God means, One Who approves or rewards or forgives.  
شكور: God is Appreciating or Approving and All-Knowing
شكور: the intensive form of شكور and means one who
is very grateful or thankful or it simply means, thankful or
grateful.  
شكور 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.  
شكور: Few of My servants are grateful
(34:14).  
شكور: 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.  
شكور: Allah is Most
Forgiving, Rewarding (42:24).  
شكور: (pass. part.): Appreciated,
approved, rewarded.  
شكور: Your labour has been
appreciated (76: 23).

شكس: [aor. شكس inf. noun]  
شكس: He was or became perverse,
stubborn or obstinate or ill-natured.  
شكس: He behaved
towards him with harshness.  
شكس: They treated one another
with harshness or disagreed with one another;  
شكس: The night and the day are opposed to each other.  
شكس: Disagreeing with one another; and behaving with
harshness, or disputing together (39:30).
He bound the beast with the rope with which a camel's fore-shank and arm are bound together. He dotted the book or writing with the diacritical points. 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 مثل). And others of a similar nature (38:59). is syn. with شكل and also means: Particular way; natural disposition by which a man is restricted (as with a شكل) ; his direction towards which he would go; side, aim; intention; purpose, course, mode or manner of acting or conduct. Every one acts according to his own way (17:85).

He complained to him or told him of Zaid's evil conduct to him. According to Imam Raghib it is the showing or revealing of grief or sorrow; the primary signification of شكو is the opening of the small skin for water or milk called شكوة and showing what is in it, meaning a small receptacle in which water or milk is put. I only show my sorrow and grief to God (12:87). And shows her grief to God (58:2). He explained his disease to the physician. He revealed or disclosed his affair to Allah. He complained of his disease. 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. 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). Like a niche wherein is a lamp (24:36).

He (an enemy) rejoiced. 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 romance. 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. He sat in the sun. (plural). 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 inf. noun] شَهَدُ | شَهْدَةٍ | شَهْدَاءٍ: He was present in the assembly.  
شاهد المجمع | شهيد: He saw the thing and got information about it.  
شاهد الجماعة: He was present at or got the Friday Prayer.  
من شهد: Were they present at their creation (43:20).  
أشهد علَّفمهم: whosoever of you is present at home in this month (2:186).  
شهيد على كذا: He gave decisive information or testified respecting such a thing; he became a witness (شاهد) of or to such a thing; he had knowledge of such a thing and beheld it with his eyes.  
شاهد عند الحاكم: He gave his testimony in the presence of the judge in his favour and against him.  
لِمْ
Why do you give witness (evidence) against us (41:22).

He swore by such a thing.

He swore by God.

God declares or God says or God has given evidence or God has written or God knoweth that there is no God but He (3:19).

And God knows, or God says or declares that they the hypocrites are certainly liars (63:2).

I declare or I know or I acknowledge that there is no God but Allah.

I did not make them witness the creation of the heavens and the earth (18:52).

And He made them witnesses against their own souls (7:173).

And have witness when you sell to one another (2:283).

And ask or call two witnesses to be witness (2:283).

He was slain as a martyr in the cause of God.

As a name of God, means The Faithful or Trusty in His testimony or He from Whose knowledge nothing is hidden; the Omniscient.

And let no harm be done to the scribe or the witness (2:283); one personally present.

And call to your aid those of you who possess much knowledge i.e. your helpers or your gods (2:24).
with (شهيد) : 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. 

الش‌هیدُ الْعَلَّامَةِ : The present one knows what the absent one knows not.

وشهد شاهد من أهلها : And a witness of her household bore witness (12:27). 

الش‌هیدُ 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. 

ش‌هیدُ : An angel or a guardian angel (50:22).

ش‌هیدُ also means tongue.

ما لفَلال آدَاء و لا شاهد : 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.

الش‌هيدون and شاهدین and شهادت and شهادی are plurals of شهید.

وهم شاهدون : And they were witnesses (37:151).

وآتَا مَعْمَكُ مِن الش‌هادِن : And I am with you among the witnesses (3:82).

وبيين شهودا : And sons abiding in his presence (74:14).

وهم على ما يفعلون بالمؤمنين شهود : And they were witnesses to what they did to the believers (85:8).

قَوْمُ شهود : People present.

وَبَعْلُ الأَشْهَادَ : And the witnesses shall say (11:19).

ش‌هاة : Information of what one has witnessed or beheld with his eyes; testimony, evidence, witness, decisive information; declaration of what one knows.

لا تَكْنَوْا الشهادة : Conceal not the testimony (2:284); the thing seen غَلَامُ الْعَلَّامَةَ : The Knower of what is unseen and what is seen (6:74); martyrdom in the cause of God; an oath.

ش‌هادات (plural) : Oaths

أربع شهادات : Four testimonies i.e. oaths (24:7).

مَشْهَدُ : 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.

مَشْهَدُ عَظِيمٌ : Because of the meeting of a great day (19:38).

مَشْهَدُ : Something or the person about which or whom witness is given.

وشاهد ومشهد : 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). And when the sacred months have passed (9:5).

[ar. inf. noun and aor. inf. noun ] 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 there of; a high-sound moaning; a cry of distress. Wherein their portion will be sighing and sobbing (11:107). Such a one uttered a single cry and died. A man whose anger is vehement.

[ar. inf. noun and aor. inf. noun ] He loved, or desired the thing most eagerly or intensely. The food was good, sweet, pleasant and the like. 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. In the same meaning.

And they will abide in that which their souls desire (21:103).

And therein will be all that the souls desire (43:72).

[ar. inf. noun] شابُ: He mixed it; he adulterated or vitiated it. شابُ الرَّجُلِ: He deceived the man in selling and buying, acted treacherously towards him and dishonestly. شابُ also means, he spoke truth or was veracious. شابُ: A mixture; an admixture; a thing mixed with another thing; what is mixed with something else; a thing with which another thing is mixed. Shabāt: In addition to it a mixture of boiling water (37:68); a piece of dough. Shabāt (plural): A medley of sundry sorts.

[ar. inf. noun] شارِ: He gathered or extracted honey from the comb and separated it from the wax. شارُ الدَّابَةِ: He displayed his agility to show his power. شارُ نفسه: He made a sign to him; he or it pointed to it or at it, or indicated it. شارُ عليهِ: He made known to him the manner of accomplishing the affair that was conducive to good, and guided him to that which was right. شاورُهُ في الأمرِ: Thereupon she pointed to him (19:30). شاورُهُ في الأمرِ: 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 شاورُهُ في الأمرِ and شاورَهُ). 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 opinion or extract one another's view. شاورُ and مشاورُ signify the same:

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. ﴿أُمِّرُوهُمُ شُؤُوٍّ ِبِيْنَهُم﴾ : They decide their affairs by mutual consultation (42:39)

[ar. inf. noun ﴿شَأَطِ ﴿شُؤُوٍّ ﱪِبِفْلَان﴾ : He abused such a one and accused him. ﴿شَأَطَ ﴿شُؤُوٍّ ﱪِبِغَضْب﴾ : He became excited; his anger became enkindled. ﴿شُؤُوٍّ﴾ : Flame or fire without smoke; heat of fire or sun; flame of fire; thirst or vehement thirst; ﴿جَمَّلٌ ﴿شُؤُوٍّ﴾ : A thirsty camel; inveighing against or reviling; clamour. ﴿لِيْهُم﴾ : For them is a flame of fire (55:36).

[ar. inf. noun ﴿شَأَكِ ﴿شُؤُوٍّ﴾ : The thorn hurt or wounded me or pierced my body. ﴿شَأَكِ الشَّوَّاَك﴾ : He extracted the thorn (from his foot). ﴿شَأَكَتِ الشَّجَرُ﴾ : The tree was thorny or abounded with thorns. ﴿شَأَكَتِ الْرَّجُل﴾ : The man exhibited his ﴿شُؤُوٍّ﴾ i.e. vehemence of might or strength or his prowess and his sharpness. ﴿شُؤُوٍّ﴾ : 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. ﴿لِيْهُم﴾ : The one without sting (8:8). ﴿حُوُّ﴾ : The sting of scorpion. ﴿شُؤُوٍّ ﴿شُؤُوٍّ ﴱِلِّلَّ﴾ : They have vehemence of might or strength or valour in war. ﴿لَعْئَرَاتِ الشَّوَّاَك﴾ : The one without sting (8:8). ﴿دُوَّةُ الشَّوَّاَك﴾ : He has effectiveness in the infliction of havoc among the enemy.

[ar. inf. noun ﴿شَأَح﴾ : His face was foul, ugly. ﴿شَأَحَتِ الْوَجْهُ﴾ : His neck was long or short. ﴿شَأَحَتِ الْوَجْهُ ﴱِعَظُّا﴾ : The faces became ugly.

[ar. inf. noun ﴿شَوَّى﴾ : He roasted, broiled or fried the meat. ﴿شَوَّى الْلُّحم﴾ : He heated the water. ﴿شَوَّى الْمَاء﴾ : Like molten lead which will burn or roast the faces (18:30). ﴿شَوَّى﴾ : 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. ﴿ةَمَاعَةُ لِلسَّوْى﴾: Stripping off the skin even to the extremities of the body.
(70:17). or it may mean, eager to roast.

[ aor. inf. noun شَاءُ and مَشَاءُ and مُشَاءُ etc.: ] He willed, wished or desired it (syn. with آرَادَةُ and المَشَايَةُ and أَلْماَشَايَةُ). Most of the scholastic theologians make no difference between آرَادَةُ and المَشَايَةُ though they are said to be originally different; for the former in the proper language signifies, the causing to be or exist (syn. with الإِيْجَاذُ) or the latter, the willing, wishing or desiring (syn. with بالْطَلْبِ). Let him who will, believe, and let him who will, disbelieve (18:30).

شَيْءُ (plural is أَشْيَاءٌ) : A thing; anything; something, somewhat. It 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.

كُلٌّ شَيْءٌ هُالِكُ الأَنْجِهُ : Everything is subject to perish except He (28:89). لم يُكُنْ شَيْئًا مَذْكُورًا : He was not a thing spoken of (76:2). هو أَحْسَنُ مِنْكَ شَيْئًا : He is somewhat better than thou.

ليَسْ مِنْ الْأَمْرِ حَتَّى : It is of no account. شَيْيًا فَقَدْ شَيْئًا : Bit by bit. ليس لَكَ مِنْ الْأَمْرِ شَيْئًا or شَيْئًا لِهِ مِنْ الْأَمْرِ : He has no concern with the affair. Thus hast no concern in the matter (3:129). شَيْيًا تَأْنِيَ مِنْ أَمْرٍ أَجَاجُكُمْ : 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. يَا شَيْيًا لا تَسْتَفْلِوا (شَيْيًا) : Do not ask about things (5:102).

شَابَ [ aor. inf. noun شَابٌ and مَشَابٌ and مُشَابٌ ] : He became
white-haired or hoary. 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 (30:55). White-haired white-headed or hoary.

Will turn children grey-haired (73:18).

I saw the mountains white with snow and hoar-frost. White-haired white-headed or hoary. Grey-hair; old age.

Weakness and old age (30:55). White-haired white-headed or hoary.

Grey-hair; old age.

Grey-hair; old age. Iblis, because of his having been created of fire and his ancestor: And our father is a very old man (28:24).

I inherited generosity from his ancestors; The mountain-goat that is advanced in age. The seven or five planets i.e. Mercury, Venus, Mars, Jupiter Saturn. Iblis, because of his having been created of fire and ancestor: And our father is a very old man (28:24).

He plastered the wall with the necessary material or with gypsum. He raised the
building high.  

[162x701]building high. 

He rubbed his skin with perfume,  

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.  

Built strongly and raised high. Both are used as syn. with each other.  

Lofty castle (22:46). (plural of )  

Strongly built and high towers (4:79).  

[129x554]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.  

The partisans of Ali.  

And of his party or followers was Abraham. (37:84).  

And they became divided into sects (6:160).  

We have indeed destroyed the likes of you (54:52).
باب الصاعد

ص

Sād

Numerical Value = 90
The fourteenth letter of the alphabet, is one of the letters termed مَهْمُوسَةٍ 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 أَفْضِلُ i.e. I explain, while in the other two Chapters it stands for the Divine attribute صَادِقُ or merely صَادِقُ الوَعْدِ يَقُولُ or merely The Truthful.

[inf. noun] صَبَبَ inf. noun: He poured out or poured forth water. أَنَّا صَبَبْبَنا الْيَمَةَ صَبَباً: How We poured down water in abundance (70:26). صَبَبَ الْحَيْلَ فِي الْبِرْمِ: He let down the rope in the well. صَبَبَ دَرَعًا: He put on his coat of mail. قَصَبَ عَلَيْهِمْ: Thy Lord poured down upon them the portion or share, or severity of punishment; (أَوْ صَعْقَةً or thunderbolt); God severely punished them (89:14). صَبَبَ: He or it was destroyed. صَبَبَ بِهَا أَوْ بِأَلِيْهَا: He became affected with excessive love for her. صَبَبَ عَلَيْهِمْ الْبَلَاءَ مِنْ صَبَبٍ: Affection was poured down upon him from above.

[inf. noun] صَبَبَ inf. noun: He departed from (or forsook) his religion to another religion. صَبَبَ فِي دِينِهَا: He was or became a صَابِيٌّ: Sabian. صَبَبَ عَلَيْهِمْ: He guided the enemy to them. صَبَبَ عَلَيْهِمْ صَابِيٌّ (صَابِيٌّ صَابِيَّ) صَابِيٌّ (صَابِيٌّ صَابِيَّ) صَابِيٌّ صَابِيَّ: 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 (سُبَيْحَةَ) should not be confused with the Sabeans. One who forsakes his own religion for another religion.

The Believers and the Jews and the Christians and the Sabians (2:63).

[aror. inf. noun صَبَحُ ] : He came to the people in the morning, or he attacked them in the morning.

: He came to him in the morning.

: He watered the camels in the morning.

: He gave to him a morning-draught of milk or wine.

: He came to the people in the morning, or he attacked them in the morning.

: He journeyed with the people by night until he brought them in the morning to the water.

: Such a one explained to me the truth.

: And there came upon them early in the morning a lasting punishment.

: He wished the man good morning.

: He prayed that God may make his morning happy.

: He entered upon the time of morning.

: And morning found him in the city apprehensive.

We have entered upon the morning and so has the whole country (a saying of the Holy Prophet).

also means, he awoke from sleep in the last part of the night. It also means, he or it became in the morning (or simply it or he was or became).

: And it was or became in the morning, or the morning found it, like a garden cut.

: So glorify God when you enter evening and morning.

: He became learned.

: They became losers.

(plural صَبَحٌ) : Dawn or daybreak or first part of the day.

: And making raids in the morning.

: And the dawn when it breathes.

also means, the truth or a clear or plain thing or case.

: One of the names of Mecca.

: The Cleaver of the daybreak.
Those who entered the morning (being plural of مَصْبُوحَةٍ which is act. part. from مَضْعُوحُ مَصْبُوحٍ (أصْبَحَ). Cut off by the morning (15:67). cont. of مَسَاءَةٌ: Morning or forenoon from sunrise to noon, or according to some from midnight to noon.

أثَنَى صَبَاحًا وَمَسَاءًا: I came to him in the morning and in the evening.

يَوْمُ الصَّبَاحِ: The day of the predatory incursion of the enemy.

فَسَاءُ صَبَاحَ الْمَنْذِرِينَ: 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 يا ضَارِحَةٍ i.e. the enemy has already attacked, so prepare yourselves to meet his attack.

مَضَافِيحُ (مَصْبَاحُ): A lamp or its lighted wick (syn. with سِمْرَة); a large drinking-vessel of the kind called مَصْبَاحُ. فَذْخَ: The lamp is in a glass (24:36).

فَذْخُ: We have adorned the lowest heaven with lamps (67:6).

مَصْبَاحُ النَّجْوُم: The stars that are signs of the way to the travellers.

[inf. noun صِبْرُ: 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 صِبْرُ which may be considered as understood.

عَلَى كَأَنَّ يَهَرَأَشْ: I restrained myself to endure such a thing.

فَلَان عَلَى اثْنَىِ الدَّابَّةِ: Such a one was patient on the occasion of affliction.

عَلَى الْشَّيْئَ: He restrained him from the thing.

عَلَى الدَّابَّةَ: He restrained the beast and did not give him food.

عَلَى صَبَأْرَة: He made him or it firm or fast; he bound or tied him or it firmly or fast.

عَلَى صَبَأْرَةٍ also means, he stuck or clave to him.

بَدْنِي لَا يَصِبْرُ عَلَى الْبُرْدَةِ: My body will not endure cold patiently.

ثُمَّ جَاهَدُوا وَعَصْبُوا: Then they struggled and remained steadfast (16:111).

فَصَبْرُوا عَلَى مَا كَذَبُوا: They remained patient notwithstanding their rejection (6:35).

إِضْطَرْبُ: Is Syn with صَبْرُ. 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 patient or enduring is he. 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). He demanded of him patience. The man fell into a calamity. Patience or endurance or restraining oneself from impatience or complaining; steadfastness; constancy in good or bad deeds. And seek help with patience (2:46). And Thou pour down or bestow upon us steadfastness (2:251). The month of Fasting. Patient, enduring, steadfast or constant. : Acquiring patience or tried with patience. : Having very great patience, denoting measure and quantity. One of the names of God signifying: The Clement or Forbearing; One Who does not readily punish but forgives and defers punishment. 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 ) 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.

: 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. (plural) : 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 (صبغ is syn.). He became settled or established in religion.

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 نعمة: (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.

He engaged in play or youthful conduct, or he indulged in amorous dalliance until hoariness came upon his head.

I will inclined towards them (12:34).

A youth, boy or male child (syn. with غلام) ; a young male child before he is called غلام (syn. غلام female); also signifies, the edge of the sword; the head of the human foot i.e. toe.

Who is a child in the cradle (19:30).

East wind.

Youth, boyhood or childhood.
صحاب [aor. صحاب inf. noun صحاب and صحبة [صحبة and صحب: He associated, kept company or consorted with him; he was or became his companion, associate, comrade, fellow, friend or fellow-traveller.

صاحب الله أَوُ صاحب الله: May God protect or defend thee.

صاحب فلانا: He guarded or protected such a one.

صاحب: A companion, an associate, a comrade, a fellow or a friend; a fellow-traveller, an attendant; a master, lord; possessor, an owner; an occupant inmate or a proprietor of any thing; (صاحب plural).

صاحب: You are like the female companions of Joseph (a saying of the Holy Prophet).

صاحب: The inmates or companions or dwellers or owners of the Heaven and companions or inmates of the Fire (7:45).

صاحب: Owners or occupants of the elevated places (7:49).

صاحب: Dwellers or inmates of the flaming Fire (9:113).

صاحب: Dwellers of the Thicket or of the Wood (15:79).

صاحب: 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 who are in the graves (inmates) (60:14).

صاحب: Those on the right hand and those on the left hand (56:28,42).
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).

[pl. of گمیل] : He read the word wrongly.

[pl. of گمیل] : He collected the written pieces in a volume.

[pl. of گمیل] : 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.

[pl. of گمیل] : The record of his actions is black.

[pl. of گمیل] : The former scriptures or scrolls of Books (87:19).

[pl. of گمیل] : A sort of bowl; a round dish; (plural of گمیل) : 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 (80:34).

There became large number of rocks in the place.

A rock. When we took refuge on the rock (18:64).

(and and گمیل) is plural of گمیل 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. (aor. بصد) (transitive):

He hindered him, prevented him or turned him away, from it.
They turn (men) away from the path of Allah. Did we keep you away or prevent from the guidance? (34:33)

He prevented. He cried out or raised a clamour at or by reason of such a thing (inf. noun) He laughed at such a thing or he laughed violently. Thin water of a wound mixed with blood before the matter becomes thick; or matter or pus, like water, in which there is a mixture of red and white; or matter or pus mixed with blood in a wound; what flows from the insides or skins of the inmates of Hell and is mixed with water and blood; hot water boiled until it thickens.

He shall be made to drink boiling or festering water (14:17). The side of a valley; a side, quarter, tract or the like; a mountain; a barrier or hindrance; a cloud or collection of clouds rising high and appearing like a mountain. also means, the face or front of the hand. To hinder from the cause of God He clapped with his hands because in the action of clapping the face of one hand fronts that of the other. So means, clapping with the hands or crying aloud and clamouring.

And their prayer at the House is nothing but whistling and hand-clapping (8:36). He addressed or applied or directed himself or his regard or attention or mind to him or it; he asked him or petitioned him for a thing that he wanted; he inclined towards him or it; he raised his head towards him or it. Unto him thou dost pay attention or regard (80:7). See also under the word.

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 (chest). On
that day people will come forth (99:7). He caused him to return or sent him back or away. We sent or brought back our riding camels, satisfied with drink so that it was not necessary for us to remain with them for the sake of water. Until the shepherds take away their flocks (or return having watered their flocks) (28:24). Anything that fronts or faces one; breast, chest or bosom (often meaning a man's mind). Also means a part or portion of a thing.

O my Lord, open out for me my breast (20:26). Anxieties. What is in the breasts. Allah knows best what is in the breasts (3:120). His bosom or breast became strait or contracted. And my breast is straitened (26:14). Who opened and dilated his bosom to disbelief (16:107). Free-minded; liberal; free from care. Having the bosom contracted. Head of the assembly; the highest part of the sitting-room. The chief or head of the people. Chief of the chiefs. The highest part of the valley. And what the breasts conceal (40:20). The chief minister.

He split, slit or clave it (syn. пòëø], plural); he split it so as to divide it in halves; he slit it so that it did not separate (as also пòëø]. He separated the people. I made the thing distinct from others; I made the thing clear, plain or manifest. He traversed the desert. He journeyed through the night. He spoke the truth openly or aloud discriminating between it and falsehood. So proclaim thou or declare open that with which thou art charged; reveal thou and make manifest or plain that which thou art charged or commanded; utter openly or proclaim or declare openly or direct thy course by that with the preaching of which thou art charged; or cleave thou or divide their congregation by separating the believers from the disbelievers with that with
which thou art charged (15:95). صدع: He directed his course to such a one because of his generosity. صدع: I inclined towards the thing. صدع: He turned him away from him or it. صدع: He turned away from, avoided, shunned or left him. صدع: Yet they turn away (6:47). صدع: He turned away or back and declined. صدع: He turned away from, avoided, shunned or left him. صدع: And turns away from it. صدع: He turned away such a one (transitive). صدع: Those who turn away from Our Signs (6:158). صدع: He turned away such a one (transitive). صدع: When he had levelled up the space between two mountains (18:97).
صدق

[ar. inf. noun 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:

... She fulfilled in her person the words of her Lord (66:13).

Iblis found his calculation or judgement concerning them to be true (34:21).

He gave him sincere advice or was sincere to him in giving him advice.

He accomplished the truth; he was true to his promise with me.

Who have been true to their covenant with Allah (33:24).

Certainly Allah has fulfilled for His messenger the vision (48:28).

He accepted the truth.

... He neither accepted the truth nor said Prayers (75:32).

He attributed or ascribed truth to him; he accepted or believed to be true what he said; he said to him "You have spoken truth"; he held or declared him or proved him (or it) to be true or a speaker of truth; he verified him or confirmed the truth of what he said (syn. حقه).

You have proved the dream to be true, or you have fulfilled the dream (37:106).

She fulfilled in her person the words of her Lord (66:13).

Iblis found his calculation or judgement concerning them to be true (34:21).

He extracted from them the زكاة i.e. poor-rate.

He gave him صدق i.e. charity or alms. It also means, he asked or begged for charity of alms.

And be charitable to us (12:89).

Unless they remit it as charity (4:93).

(1) Truth, veracity or (2) agreement of what is said with what is conceived in the mind and with the thing, of together; (3)hardness, firmness,
compactness or soundness, syn. with صادق; (4) strength, power or force; (5) vigour, robustness (6)courage, bravery.

A man of good nature or disposition or character (cont. رجل صادق; صدق): A cloth of good quality. And he rejected the truth (39:33). They have a sure or firm footing (10:3). A good or excellent abode (10:94). In an eternal and honoured abode (54:56). صادق (act. part.): Truthful, true or veracious; speaking or saying the truth. صدق صادق: Eminent or exalted veracity. صادقة: An earnest assault. And if he is true or truthful (40:29). صادقين and صادقات are plurals of صدق صادق (6:147; 2:24). (plural of صدق صادق) and feminine of صدق صادق (33:36). صدقي: 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 صادق). صدقة: He was a very truthful man and a Prophet (19:42). صدقيفون and صدقيفات are plurals of صدق صادق (57:20; 4:70). صدقيف: A friend. صدقيف 호بيب: Nor any loving friend (26:102). صدق: And who is more truthful than Allah (4:123)? (inf. noun of صدق) meaning a fulfilment or confirmation or verification. ولي صدق أثقل من الله: Fulfiller; conformer; collector of the poor-rate. صدق (act. part. of صدق). There is a difference between simple صدق and صدق له and صدق به and صدق مصدق. 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 م. But when it is used in the sense of fulfilling, then it is followed by the preposition ل. صدقًا يتضح من الله: Shall confirm or testify to the truth of a word from Allah (3:40). صدقًا لمن معه: Fulfilling that which is with them (2:92) (plural of صدق صادق). صدقين: Art thou indeed among those who believe it to be true (37:53). صدقين and مصدق are syn. : One who gives alms. صدقين.
(plural of مُصَدَّقَةٌ) and مُصَدَّقَةٌ (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). If you give alms. 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). And give the woman their dowries plural of (مُصَدَّقَةٌ).

[See under ًصَدَد].

[ aor. and inf. noun صَرِّرٍ: The man cried vehemently. صَرَّرُ: The thing made a creaking sound. صَرُّ: He thirsted so as to hear a ringing in his ears. صَرَّرُ العُمْال: He collected together the property and put back what had become scattered of the extreme portions thereof. صَرَّرُ الطَّائِرِ: The bird uttered its cry. صَرَّرُ البَنِّ: The herbage or plant became smitten by cold or intense cold. صَرَّرُ البَنِّ: Cold or intense cold (as also صَرَّرَ): cold that smites the herbage and the seed-produce of the field and destroys it; noise and commotion; fire; a wind with an excessively loud sound. صَرَّرُ风气ِهِ صَرَّرُ: Like a wind wherein there is intense cold (3:118). صَرَّرُ: Vociferation or clamour; the most vehement clamour or crying; a contraction or much contraction and moroseness or sternness of the face on account of dislike or hatred; a company or an assemblage. فَأَقْبَلَتْ رَحْ: Then his wife came forward crying (51:30). فَأَقْبَلَتْ رَحْ رَمَيْهَا صَرَّرُ: A wind intensely cold, or vehemently loud. فَأَقْبَلَتْ رَحْ رَمَيْهَا صَرَّرُ: They were destroyed by an intensely cold or fiercely roaring wind (69:7). أَصْرُ: He persisted or persevered in a thing or kept to it perseveringly. أَصْرُ: Then proudly persists in disbelief (45:9). أَصْرُ أو أَصْرُ عَلَى: He persevered in doing it. The word is generally used for persevering in doing a bad deed or crime or sin. أَصْرُ أو أَصْرُ عَلَى: He persisted in the sin.
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).

They do not persist in what they do (3:136).

They will cry therein for help (35:38).

I cannot succour you i.e. I am not your succourer (14:23).

They will have no succour or no one to succour them (36:44).

This is the straight road or path (3:52).

The path or way to the Fire (37:24).

He threw him down or prostrated him on the ground.

The trees were cut and thrown down.

He was affected with epilepsy; he was affected with diabolical possession or madness.

Thrown down or prostrated on the ground; affected with epilepsy; affected with diabolical possession or madness; it also means slain.
passed the night prostrated by the influence of the cup of wine.

I saw their trees cut down and laid prostrate.

So that thou mightest have seen the people therein lying prostrate (69:8).

[archaic] [inf. noun] ٌصرف : He turned, sent or put him or it away or back from his or its way or course.

صرف الله عنك : May God avert from thee harm.

صرف الكلام : I embellish the speech by adding to it and altering it;

صرفة إلى كذا : He turned him or it to such a thing.

صرفة : 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.

صرفة الله فلوههم : Allah has turned away their hearts (9:127).

ما سأصرف عن : When We sent or turned towards thee a party of the Jinn(46:30).

أيتي : I shall turn away from My signs (7:147).

فما تستطيعون صرفًا : So you cannot turn away the punishment (25:20).

Mishaps and calamities of time; artifice or cunning;

صرفة may also mean, so you cannot put in practice or use any artifice or cunning.

صرفة also means repentance, excellence or superiority in goodness or value; the night.

صرفة signifies the night and the day.

صرفة (passive part) A thing averted.

صرفة منهم : It shall not be averted from them (11:9).

صرفة : A place of turning away or back i.e. refuge.

صرفة الله النّور : They will find no way of escape or place of turning back (18:54).

صرفة الكلام : He derived one part of the speech from another.

صرفة (inf. noun) in its primary acceptation is like the primary acceptation of the latter, but generally relates to several objects or is used in an intensive sense.

صرفة 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).

صارفة الآيات signifies the varying of the verses of the Qur'an by repeating them in different forms.

صارفة also signifies the deriving of one word from another.
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.

[9:28]: They then turn away (9:127).

[46:28]: He cut it (syn. قطعة) ; he cut it through; he cut it off or severed it. He cut off the fruit of the palm-trees.

[35:11]: As though he were mounting up into the skies (6:126).

[38:23]: If you would pluck the fruit (68:23). also means a man who sever his bond of union; applied to a sword it means, sharp, and applied to a man it signifies strong, hardy, courageous or vigorous.

[35:11]: As though he were mounting up into the skies (6:126).

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[35:11]: As though he were mounting up into the skies (6:126).

[9:28]: They then turn away (9:127).

[8:23]: He cut it (syn. قطعة) ; he cut it through; he cut it off or severed it. He cut off the fruit of the palm-trees.
vehemently in running.  إذْ تَصَعُّدُونَ: When you were running away; when you went far away; (3:154).  صَعْدَةٌ: An acclivity; an ascending road; a mountain-road difficult of ascent; a difficult place of ascent; difficulty, distress, affliction or trouble.  سَأُرَهْفَةٍ: صَعْدَةٌ: 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).  ضَعْدَة: Distressing; grievous.  أَمْرٍ صَعْدَةٍ: A difficult or distressing affair.  غَدَابٌ صَعْدَةٍ: Grievous or distressing punishment (72:18).  صَعْدَةٌ: 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.  فَتَصَعَّدُواْ صَعْدَةً: Then betake yourself to pure dust (4:44).  صَعْدَة: A barren land or ground (18:9).

[aror. inf. noun صَعْرُ.  صَعْرُ and صَعْرَ: 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.  صَعْرُ وَصَعْرَةُ صَعْرَ: In his neck and in his cheek is a distortion arising from pride.  لاَ أَقْيِمُ صَعْرَتَكَ صَعْرُ: I will straighten the distortion of thy neck.  صَعْرُ خَدَةٌ: He turned away his cheek from the people by reason of pride and dislike and contempt.  وَ لاَ تَصَعَّرْ خَدَكَ لِلنَّاسِ: And do not turn thy cheek away from the people in pride (31:19).

[aror. inf. noun صَعْقَ.  صَعْقَ: The sky smote them with a thunderbolt.  صَعْقَ: He was smitten by a thunderbolt.  فِيّهِ صَعْقَةٌ: In which they will be smitten with a thunderbolt (52:46); صَعْقٌ الرَّحْلٍ: The thunder grew louder.  صَعْقٌ الرَّحْلٍ: The man swooned or became insensible and lost his reason in consequence of a vehement sound that he heard; the man died.  ضَعْقُ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الأَرْضِ: All who are in the heavens and the earth will fall down in a swoon (39:69).  صَعْقَ: Expecting or looking for a thunderbolt; swooning or becoming insensible and losing one's reason or becoming unconscious.
Moses fell down unconscious (7:144). also means, dying or dead. applied to an ass meaning vehement in braying. : A thunderbolt; the sound of thunder or vehement cry; swoon or unconsciousness; death; any destructive punishment. (plural): Thunder claps. من الشاوق (plural): Because of the thunderclaps (2:20).

[ar. and inf. noun صغر صغر and صغر صغر and صغر صغر]. صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر: He or it was or became small or little in body or in years or in rank or dignity. (inf. noun صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر: He was or became small, vile, base or ignominious; he was content with vileness, baseness, ignominy and injury. صغر صغر صغر صغر (being cont. of كبير كبير): Smallness in body or corporeal punishment. صغر صغر صغر صغر: He became small in the eyes of the people. صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر: The sun inclined to setting صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر: He is younger than such a one. صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر: He is younger to me by only a year. صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر: One who is content with vileness, baseness, abasement or ignominy and injury; be in a state of vileness, abasement, ignominy and injury or tyranny. صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر: 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. صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر: All people great and small came. صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر: His smallness, baseness, abasement or ignominy and injury are. صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر: To write it down whether it be small or large صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر: As they nourished me when I was a child صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر: It leaves out nothing small or great صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر: Small and smallest; less and least in body, estimation, rank or dignity, in years or age. صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر: There is nothing smaller than that صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر: The two small things i.e. the heart and the tongue. صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر: Humiliation, vileness, baseness, abasement or ignominy and tyranny or oppression or injury. صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر صغر: Humiliation before Allah (6:125).
aor. inf. noun : He set or placed or stationed the people (or a company of men and a military force) in a rank, row or line. 

aor. inf. noun : The bird expanded its wings in the sky and did not move them.

aor. inf. noun : He cut the flesh-meat into broad slices.

aor. inf. noun : They fought them in ranks. A rank, row or line; a company of men standing in a row, rank or line (plural شروق) ; a station of i.e. ranks of men; a battle-line; a place of prayer or a place of prayer on the occasion of Eid festival.

aor. inf. noun : Then come forward in battle-line (20:65).

aor. inf. noun : Thy Lord and the angels come in rows after rows (89:23). Plurals are and . Camels setting their legs in an even row or standing in a row; camels set in a row to be slaughtered.

aor. inf. noun : So mention the name of Allah when they are drawn up in lines (22:37).

aor. inf. noun : Applied to a bird, it means expanding its wings and not moving or flapping them in its flight (plural ضفاف) . And birds with their wings outspread (24:42). also meaning persons, angels or beings standing in rows.

aor. inf. noun : By those standing or set in rows or battle array (37:2).

aor. inf. noun : Cushions placed in rows or properly arranged (88:16).

aor. inf. noun : 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.

aor. inf. noun : A smooth, even or level tract of land (feminine صفصфа) ; a desert or waterless desert (syn. فلأة) ; the ridge of a mountain.

aor. inf. noun : And He will leave them as a barren, level plain (20:107).
him or it the i.e. the side of his face; he turned away from and left him or it. "Turned away from him and left him, being here an inf. noun and therefore in the accusative case, as in the phrase "Turned away from him and left him, being here an inf. noun and therefore in the accusative case, as in the phrase"

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

Affrèb عنكم الذكر ضرب حمأa clubhouse: 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 struck him with the side or flat of the sword.

[<ar. inf. noun صفة> : He bound him, bound fast, shackled or fettered him in iron or with a collar of iron. صفة: A bond or chain or shackle or fetter or collar of iron. ًصفة: Shackles or fetters; chains. ًصفة: bound in chains or fetters (14:50).

The gift is a shackle or fetter; praise, eulogy or commendation.

[<ar. inf. noun صفر> : It (a bird) uttered a certain sound. صفر: He made or dyed it yellow. صفر: It became yellow صفر: Yellow or gold-colour. (صفراء: feminine). صفراء also means gold. صفراء: It is yellow cow of gold colour (2:70). صفراء is also a kind of bile. صفرأ: 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. صفرأ (plural صفر): As if they are camels of bright yellow hue (77:34). (صفر اهنة: They saw it turned yellow (30:52).

[<ar. inf. noun صفة> : The horse stood upon three legs and the extremity of the hoof of the fourth leg, or he stood upon three legs and otherwise. صفة: 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) (38:32).

[conjugation]

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صلب

صلب [aor. and inf. noun ّصلَبّ ّصلَبّ ّصلَبّ]: He burned the thing. ّصلَبّ ّصلَبّ ّصلَبّ: He roasted or boiled or fried the flesh-meat and made its grease to flow. ّصلَبّ ّصلَبّ ّصلَبّ: He collected and cooked the bones and extracted their marrow. ّصلَبّ ّصلَبّ ّصلَبّ: The sun burned him, causing his sweat to flow. ّصلَبّ (and ّصلَبّ ّصلَبّ ّصلَبّ): He crucified him i.e. he put him to death in a certain well-known manner. ّصلَبّ ّصلَبّ ّصلَبّ: And they slew him not, nor crucified him (4:158). ّصلَبّ ّصلَبّ ّصلَبّ: It was hard, rigid, firm etc. ّصلَبّ ّصلَبّ ّصلَبّ: He crucified the thief. ّصلَبّ ّصلَبّ ّصلَبّ: The monk made or took for himself a cross; the monk made a sign of the cross. ّصلَبّ ّصلَبّ ّصلَبّ: Then I will surely crucify you all together (7:125). ّصلَبّ ّصلَبّ ّصلَبّ: Hard, firm, rigid or hardy or rugged. (syn. ّصلَبّ ّصلَبّ): A rugged, hard place. ّصلَبّ ّصلَبّ ّصلَبّ: The back-bone; a portion of the back; any portion of the back containing vertebrae loins; the back; (ضلاب plural). ّصلَبّ ّصلَبّ ّصلَبّ: From between the loins and the breast bones (86:8). ّصلَبّ ّصلَبّ ّصلَبّ: He has sprung from the loins of such a one i.e. is his offspring. ّصلَبّ ّصلَبّ ّصلَبّ: That are from your loins (4:24).

صلح [aor. and ّصلحّ ّصلحّ ّصلحّ and inf. noun ّصلحّ ّصلحّ ّصلحّ]: 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. ّصلحّ ّصلحّ ّصلحّ: The state or condition of such a one became good, right, proper etc. ّصلحّ ّصلحّ ّصلحّ: This thing is suitable to thee; or fit or meet for thee. ّصلحّ ّصلحّ ّصلحّ: And who are righteous from among their fathers (13:24). ّصلحّ ّصلحّ ّصلحّ: He corrected or reformed, amended, or improved; he promoted or brought about peace, harmony or reconciliation; he performed a good deed; ّصلحّ ّصلحّ ّصلحّ: So those who believe and reform themselves (6:49). ّصلحّ ّصلحّ ّصلحّ: Who repent thereafter and amend (3:90). ّصلحّ ّصلحّ ّصلحّ: (inf. noun ّصلحّ ّصلحّ ّصلحّ): 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 فِسَدَة) ; 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. وَقَعَ بَيْنَهُمَا صَلَحٌ: Peace or reconciliation took place between the two. صَلَحًا: It (a fortress or the like) was taken peacefully or by surrender. صَلَحًا: Also means a party at peace with others. هُمُ لَنَا صَلَحٌ: They are a party at peace with us. وَالصَّلَحُ خُبْرٌ: And reconciliation is good (4:129). صَالِحٌ (صَالِحَةُ) (feminine) صَالِحٌ (act. part. from صَلَحَ): Good, incorrupt, proper, right, just, honest man or action. It also means, suitable, fit or meet. صَالِحًا: A righteous deed; a suitable action or an action suited to the occasion. وَصَلَحُ صَالِحًا: Believe and do good deeds or deeds suited to the occasion or condition (19:61). وَصَالِحُ الْمُؤْمِنِينَ: And righteous believers (66:5): صَالِحَةٌ (feminine). A good or righteous woman; a good or suitable action or deed. مُطرَةٌ صَالِحَةٌ (plurals). صَالِحَاتٌ: A copious rain. فَصَالَحَتْ فَيَتُوبُتُ: So virtuous women are obedient (4:35). وَعَمِلُوا الصَّلَحَاتِ: And did good or suitable deed (11:12). صَالِحَاتٌ and صَالِحٌ and صَالِحَوْنَ and صَالِحَةٌ are plurals of صَلَحَ (21:76, 106). إِنَّ أَرْضَ الْأَرْضِ: I only desire reform (11:89). صَلَحُ (act. part. from صَلَحَ) meaning the righteous or one who reforms or brings about peace. صَالِحٌ is singular and صَالِحَاتٌ and صَالِحُوْنَ are plurals (2:221;7:171;11:118).

صلح [aor. صَلَحَ inf. noun  صَلْوَة] : The material meant for producing fire gave a sound without emitting fire. صَلَحَتْ الْأَرْضَ: The earth became hard. صَلَحَ الْقَاطِعُ: He turned away the beggar and did not give him anything. صَلَحَ (صلح): 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). 
صخْل صلدة: A niggardly man.

صلصل [inf. noun صلصل]: It sounded; it produced or emitted a sound; it made a clashing, ringing or tinkling sound; or it made a long or repeated sound. 
صلصل الجرس: The bell made a prolonged ringing or tinkling sound. 
صلصل فلانا: He frightened, terrified or threatened such a one. 
صلصل: It (dry clay) made a crackling sound when trodden upon; it (an ornament) made a ringing sound. 
صلصل الغزير: The black mud of the pool became dry (because such dry mud makes a crackling sound when trodden upon). 
صلصل: 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. 
صلصل: Dry ringing clay; potter's clay (15:27).

صلّى [aor. quasi. inf. noun صلّى وصلّاء 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). 
وصل عليهم: O ye believe, pray for him and praise him; invoke blessings and mercy of God for him (33:57). 
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 ومليكته يصلّون على النبي: Allah and His angels send blessings upon the Prophet (33:57). The word صلّى 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 صلّى 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 الرسل). And blessings of the Messenger (9:99). Upon them are blessings from their Lord (2:158); mercy of God, His blessings and eulogy or commendation bestowed upon His Prophet; asking of Divine forgiveness for men by the angels; the time of the Prayer or the place thereof; opening chapter of the Holy Qur'an (سورة الفاتحة). In the plural it also means, the places of worship of the Jews i.e. synagogues.

There would have been put down cloisters, churches, synagogues and mosques (22:41); prayer. And utter not thy prayer aloud (17:111); Islamic prescribed form of prayer. And observe Prayer (2:4); any mode or form of worship or Prayer. Each one knows his own mode of Prayer (24:42).


He roasted, broiled or fried flesh-meat. He threw it into the fire to be burned (as also اضلاع النار and صلوات النار) (inf. noun تصلبة): 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. (inf. noun فلأنا) (صلَّى): We soothed, cajoled or deceived, deluded such a one. (aor. صلَّى inf. noun صلِّي and صلِّي): 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 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.

One who shall burn (act. part.) The word is explained by Freytag as meaning "heated and burned". If this be correct, then it must be a possessive epithet from صَلِيَ (inf. noun from صَلَى which is the same as صَلَّى) and صَلِيَ (inf. noun from صَلَى). Who shall burn in Hell (37:164).

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Ch. صَمَّدَ [aor. صَمَّدَ inf. noun ضَمَّدَ etc..]: He was or became silent, mute or speechless.

صَمَّمَ (plural): Silent, mute or speechless.

مَالَهُ صَمَّمَ وَلا: Or you remain silent (7:194).

نَاطِقٌ: He has nothing i.e. nothing in the form of money or animals.

Ch. صَمَّدَ [aor. صَمَّدَ inf. noun ضَمَّدَ: He had recourse to him or it; he set it up or erected it.

ضَمَّدَ إِلَيْهِ فِي الَّحَوائِج: He repaired, betook himself, or had recourse to him in needs and exigencies.

ضَمَّدُ: 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.

أَنْصَمَدَ: Is one of the attributes of God, meaning One of Whom all have need, upon Whom all depend, the Independent and Besought of
all. Allah, on Whom all depend, Who is Independent and Besought of all (112:3).


[16] aor. inf. noun: The ear was small cleaving to the head.

[17] aor. inf. noun: He collected the thing. [18] aor. inf. noun: He made the building high. [19] (plural): 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). [20] (plural): There would have been pulled down cloisters .... (22:41).
صنع

[ar. inf. noun صنَّعَ المَّدِينَةَ] صنَّعَ: He made, wrought, manufactured, fabricated or constructed the thing (syn. عملة) ; he made it skilfully or well. صنَّعَ signifies إجادة الفعل i.e. doing a thing well; and every فعل is a فعل but every فعل is not a فعل.

صنَّعَ على فلان: He forced a word in the name of such a one.

صنَّعَ: He made, wrought, manufactured, fabricated or constructed the thing (syn. عملة) ; he made it skilfully or well. صنَّعَ signifies إجادة الفعل i.e. doing a thing well; and every فعل is a فعل but every فعل is not a فعل.

صنَّعَ على فلان: He forced a word in the name of such a one.

صنَّعَ: He did to him a favour.

صنَّعَ جار إليه: He reared, nourished his young woman.

صنَّعَ على غني: That thou mightest be reared and nourished before My eye or in My eyesight (20:40).

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صنَّعَ: He reared, nourished his young woman.

صنَّعَ على غني: That thou mightest be reared and nourished before My eye or in My eyesight (20:40).
signifies, he offered it. 
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] : He formed, fashioned, figured, shaped, sculptured or pictured. 
: An idol; a (idol); anything worshipped beside God. According to some a is made of wood or of gold or of silver or of other metals and a of stones. According to others, the former is an image and the latter a shapeless thing, according to yet others the former is a thing having the form of a human being, and the latter having some other form. (plural) according to Imam Raghib are things that divert one from God. : Dost thou take idols for gods (6:75).

: The palm-trees had pairs or triplets or more growing together from single roots. 
: One of a pair or of three or of more palm-trees or of any trees growing from one root; each being called the of the other; a brother when coupled with another; a brother by the same father; a brother by the same mother; a brother such as is called , i.e. by the same father and mother; a paternal uncle. 
: The paternal uncle of a man is the of his father (a tradition). 
: Palm-trees having one root and others having separate roots (13:5).

[aor. inf. noun] : He melted or liquified the thing. 
also means, he or it burned; he thoroughly cooked with fire. 
: The heat of the sun affected him severely so that it pained his brain. 
: Whereby that which is in their bellies will be melted (22:21). 
: He seasoned the bread with melted fat. 
: He brought near the thing to him; (inf. noun
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.

The sacred, or inviolable, tie of relationship by marriage; a relation or kinsman or kinswomen of a man's wife and of a woman's husband, or the father, or brother or kinsman of a woman's husband and the father or brother or other kinsman of a man's wife; any relation of man's wife or of a woman's husband whom it is unlawful to marry; a man's relation by marriage; a kinsman of a man's relation by marriage or a man who has married among a people; the husband of a man's daughter and the husband of a man's sister; a grave or sepulchre, for the Arabs used to bury their daughters alive.

And He has made for him kindred by blood and kindred by marriage (25:55).

[inf. noun] [aor.]: It poured forth or descended.

He descended into a lower land.

He desired or intended or meant that which was right.

It hit or struck the target or went right thereto.

He shot and hit the object of his aim.

He aimed at it; he desired, wished, intended or meant it.

Blowing gently whithersoever he desired to go (38:37).

The man 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, 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 or correct opinion (38:9).

A sound, a noise, a voice, a cry, a shout, an exclamation of a human being and of other things or vociferation. (plural).

His fame spread among the people. (plural).

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. (inf. noun)

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. (inf. noun)

He it is Who fashions you in the wombs (3:7).
In whatever form He pleased, He fashioned thee (82:9). 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. نَوَعْ) ; 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. نُصُورُ (plural): My Lord came to me tonight in a most goodly state or form; the mode or manner of an action. صُورَة also signifies "the face." صُورُ: A horn in which one blows; a trumpet. وَفَتَحَ في الصُّورِ: And the trumpet will be blown (39:69). نَصُورُ: The Fashioner; the Former (one of the epithets of God) (59:25).

**صَعَّاغ** [aor. inf. noun: He folded or doubled the thing; he twisted it or bent it. صَعَّاح: He measured the corn with the measure known as. صَعَّاعُ: He incited the people against one another. صَعَّاعُ الْأُمَّةِ: He collected the camels together from every side. صَعَّاعُ الْجَاهِلِ: He frightened or terrified the man. صَعَّاغِ: A certain measure for measuring corn; a cup of the kind called جَامُ from which one drinks. نَفَقَتْ صَعَّاغُ المَلِكِ: We miss the king's drinking-cup or measuring cup (12: 73).]

**صَافُ** [aor. inf. noun صَافُ: The ram had much wool. صَافٌ: The arrow turned aside from the butt. وَفَنَّى أَضْوَافِهَا: And of their wool and their furs (16:81).]

**صَامُ** [aor. inf. noun صَامُ: He abstained in an absolute sense: This is the primary signification; he abstained from eating, drinking, talking, walking or doing any thing; he fasted. صَامَ الْفَرْسُ: The horse stood without eating fodder. صَامَ عَنَ السَّيْرِ: He abstained from going on journey. صَامَتْ الزُّنَبُ: The wind became still. صَامَ الْسَّمَّاءُ: The water became motionless. صَامَتْ السَّمَّاءُ: 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.

إِنْ نُذِّرُكُمُ الصَّيَامَ : Fasting is prescribed for you (2:189). اوُعِدْنِي ذَلِكَ صَيْامًا : I have vowed a fast to the Gracious One i.e. vowed not to speak. (19:27).

أوِ الْقَلْبِ الصَّيَامُ (act.part.). }صائمون (plural of صائم). }صائمات (feminine of صائم). : And those men who keep fast and those women who keep fast (33:36).

أوِ عَلَيْهِ صَيْحَةً : He cried, shouted, exclaimed or did so vehemently or with his utmost power. صَيَحَةً : He cried vehemently. صَيَحَةً : They were frightened. صَيَحَةً : They perished. صَيَحَةً : The tree became tall. صَيَحَةً : He scolded him. صَيَحَةً : A loud cry; punishment, castigation or chastisement; a hostile or predatory incursion by which a tribe is surprised. فَأَعْذَرْنِي الصَّيَاهُ : So the punishment seized them (15:84).

صَيَامُ الزَّمَانِ لِأَهْلِ بَرْمَكَة صَيَاهُ وَخُروُوا لِصَيْحَتهُ عَلَى الأَذَقَانَ: 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.

صَادَرَ [aor. and inf. noun صادر] : He caught or ensnared, trapped or sought to catch or ensnare or entrap the game; he hunted or chased it or lurked for it. صادر : 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. صادراً لِلْحَيَّةِ الْمَجْمَلَةِ : You should not hold game to be lawful (5:2). وَإِذَا خَلَلَنِ فَاصْطَرَداً : And when you have put off the pilgrim's garb and left the sacred territory you may hunt (5:3).

صارَ [aor. and inf. noun صار] : He or it attained to the state or condition of such a thing; he or it
became such a thing, in which sense the verb is like صَارَ زَيْدًا. كَانَ غَيْبًا: Zaid became rich, not having been so before. صَارَ يَتَعُّلُ كَذَا: He set about doing such a thing. صَارَ العَصْبَيْنَ خَمْرًا: The juice became wine. صَارَ الأَمْرُ إِلَى كَذَا: The thing or affair or case came eventually to such a state or condition. صَارَ إِلَى فَلَان: I came to such a one. إِلَى اللَّهِ التَّعْبِيرُ (صَارَةً) (42:54) (aor. يَصْبِرُ): He split or cut it or made it incline to him. مَصِيرٌ: A place or state or condition to which a person or thing eventually comes; a place of destination; a place or a good place where people alight and abide; a place to which waters come or take their course or a place of pasture and of water. خَرَجُوا إِلَى مَصَائِرِهِمْ: They went forth to their places of herbage and water. وَإِلَى اللَّهِ التَّعْبِيرُ: And to Allah is the eventual return (3:29). وَسَاءَ تَمِيرًا: And an evil destination or resort is it (4:98).

صَاحِف [aor. inf. noun صَاحِفُ الْبَلْدَةَ صَيْصَفُ i.e. inferior dates. (or صَيْصَفُ): The palm-tree bore dates which has become such as are termed صَيْصَفُ. شَوَأَةٌ (صَيْصَفُ): The weaver's implement called شَوَأَةٌ 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. صَيْصَفُ: From their fortresses (33:27).

صَاف [aor. inf. noun صَافُ الْمَكَانِ صَيْصَفُ: He stayed in the place in summer. صَاف: We were rained upon by the rain of صَاف. صَيْصَفُ المَسَِمْهُ عَنِ الْهُدَفِ: The arrow turned aside from the butt. صَيْصَفُ: Summer or the hot season. صَيْصَفُ also signifies the rain that comes in the صَيْصَفِ or the herbage thereof. صَيْصَفُ: Journey in winter and summer (106:3).
باب الضاد

ضن

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.

He lay upon his side; he lay; he slept. The sun approached setting. He was or became weak in his affair. A place where a man sleeps, a bed. Their sides keep separated from their beds (32:17).

He has well-born wives like.

He laughed. The man wondered or wondered at him. It also means, the man was frightened or he feared. The expanding of the face and displaying of the teeth on account of joy, happiness and gladness; is the beginning thereof.

The earth put forth its herbage etc. The way became apparent. The woman laughed by reason of happiness; she was frightened; she wondered; she menstruated. She was frightened (11:72).

And you used to laugh at them (23:111).

He filled the tank so that it overflowed. It is He Who makes people laugh and makes (them) weep (53:44).
Wondering at her words (27:20). 

Perspicuous judgement. 

Judgement. is also applied to a menstruating woman (without ) feminine of . Its plural is : Laughing, joyous (80:40). 

Laughing-stock. 

Laughing:

The man went out in the sun. 

The thing or man was smitten by the sun. 

Thou wilt not thirst therein, Nor wilt Thou be exposed to the sun or suffer the heat of the sun. 

The way became apparent. 

Tree which has no shade. 

Early part of the forenoon after sunrise or when it is somewhat high; time when the sun is risen spear high. 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; 

By the brightness of the sun; by the morning hours. 

That the people be assembled when the sun is risen high (20:60). also means, perspicacity. : There is no perspicacity in his speech. 

He overcame such a one in litigation, altercation or contention. 

He hindered him or averted him from it by gentle means. 

The contrary or opposite of a thing ( ). Adversary; the like or equal. is sometimes a plural and sometimes denotes a collective body. 

They will become their adversaries or helpers against them (19:83). 

The people met their equals or their enemies or adversaries. The word has two contrary meanings.

He or it harmed, injured, hurt, damaged him or it (cont. of ). 

He who goes astray cannot harm you (5:106). 

It or he drove him against his will to have recourse to it. 

He harmed him, injured him or
damaged him (syn. with ضَرَّ (ضرر)), or be harmed or injured him in return; he opposed him. (ضرر وَلا ضَرَّ فِي الإِسْلاَمُ) 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; :

أَمَّن يُجِبُّ الْمُضْرَّرَ: Or, Who answers the distressed person (27:63). Then I will drive him to the punishment of Fire (2:127). Save that to which you are forced (6:120). Harm, injury, hurt, damage (contrary of فَتْرَةً); an evil state or condition; poverty or bodily affliction; defect, deficiency or loss that happens to a thing; narrowness or straitness. : Disease has afflicted me (21:84). I have no power to do good or harm to myself (7:189). : and when trouble or injury befalls a man (10:13). Except the disabled or diseased ones (4:96). (act. part. from ضَرَرٌ (ضرر)) : Harming, injuring; one who harms, injures. : And they harmed no one thereby (2:103). Not injuring others (4:13). (act. part. from ضَرَأْ: ضَرَأْ (ضرأ اضرأً) : One who injures, damages; injuring, damaging, hurting. (cont. of الضَّرَأْ) A hurtful state or condition or hardship, distress, straitness of condition or of the means of subsistence or of the conveniences of life (i.q. شَدَأَ) ; as also like which it is a feminine noun without a masculine, with this difference (according to some) that evil which relates to the person as disease; whereas ضَرَأْ يَبْسَأْ بَيْنَ بَيْنَ ضَرَأْ: ضَرَأْ (ضرأ) : In tribulation and adversity (2:178).
or it with it.  

\[\text{ضرب} \text{ بعصاك} \
\text{ا} \
\text{البحر} \]

\[\text{ضرب} (26:64) \]

: Strike the sea with thy rod.  

According to Raghib, it signifies the making of a thing to fall upon another thing or to fall with violence.  

\[\text{ ضرب} \text{ غنقه} \]

: I struck off his head.  

\[\text{ ضرب} \text{ الزواب} \]

: Then smite (their) necks; smiting of the necks (47:5).  

\[\text{ضرب} \text{ مثلا} \]

: He set forth, framed, propounded etc a parable or similitude.  

\[\text{يضرب} \text{ بالله} \]

: Allah sets forth similitudes (14:26).  

\[\text{ضرب} \text{ به مثلا} \]

: He made him or it the subject of a parable or a proverb, or he propounded or set forth a parable respecting him.  

\[\text{كذلك} \text{ يضرب} \]

: Thus does Allah illustrate or compare truth and falsehood (13:18).  

\[\text{ولما ضرب ابن مريم مثلا} \]

: And when the son of Mary is quoted as an example (43:58).  

\[\text{ضرب له أجلا} \]

: He specified or fixed for him a term (جلد).  

\[\text{ضرب} \text{ لهم طرفا} \]

: He made a way for them.  

\[\text{فضايغ} \text{ لهم طرفا} \]

: And make or strike for them a way (20:78).  

\[\text{ولا يضربون} \]

: He set up or pitched the tent.  

\[\text{ضرب الحيمة} \]

: And they should not strike their feet (24:32).  

\[\text{ولا يضرب بنهيم} \]

: A barrier was set up between them.  

\[\text{ضرب} \text{ بنهيم} \text{ يسور} \]

: There will be set up between them a wall (57:14).  

\[\text{ضرب عليهم الذلة} \]

: Disgrace was imposed upon them or was made to cleave to them or to encompass them (2:62) or they were smitten with abasement (3:113).  

\[\text{ضرب في الأرض أو في سبيل الله غزاها أو ناجزا} \]

: He went forth in the way of God as a fighter and he travelled in the land as a merchantman.  

\[\text{إذا ضربتم في سبيل الله} \]

: When you go forth in the cause of Allah (4:95).  

\[\text{ضرب عنه} \]

: He turned away from him or it.  

\[\text{انتضرب} \]

: He turned away from him and left him.  

\[\text{عنكم الذكر صفح} \]

: Shall We then take away the Reminder from you neglecting you (See also under صفح) ; shall We then take away the Reminder from you, and leave you turning away Ourselves from you or shall We utterly ignore you or shall We turn away altogether the Remembrance from you (43:6)?  

\[\text{ضرب} \]  

: He prevented him from hearing.  

\[\text{ضربنا علي اذانهم} \]

: We prevented them from listening or hearing.  

\[\text{ضرب} \text{ علي اذانهم أو ضرب} \]

: He poured upon them sleep by closing their ears, so that they slept and did not awake.  

\[\text{ضربنا علي اذانهم} \]

: We
prevented them from hearing; we made them sleep by preventing any sound from penetrating into their ears in consequence of which they would have awoken (18:12). 

He observed the prayer. 

Time separated us. 

The night became long for them. 

He sealed the letter. 

We sealed up their ears so that they could not hear anything. 

He began suddenly to strike them. 

They are unable to move about in the land (2:274). 

They are unable to move about in the land (2:274). 

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; 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.

\[\text{ضَعَفٍ} \text{ مِن ضَرِيعٍ} \text{ : That of dry, bitter and thorny herbage (88:7).}\]

\[\text{ضَعَفٍ} \text{ [inf. noun وَضَعٌ فٍ} \text{ and وَضَعِّفٍ} \text{ : He or it was or became weak, feeble, faint, frail, infirm or unsound (cont. of قَوِيٍّ).} \]

\[\text{ضَعَفٍ} \text{ وَضَعََّفٍ} \text{ : He lacked the strength or ability to do the thing.} \]

also signifies it (a thing) exceeded (syn. زَاءٍ). Weak indeed are both the seeker and the sought (22:74) (inf. noun اِضْعَافٍ) and (inf. noun اِضْعَافٍ) (ضَعَافٍ) (ضَعَفٍ) (تَضَعَّفٍ) (تَضَعَّفٍ) : He doubled it or trebled it or redoubled it or simply increased or multiplied it indefinitely. اِضَعَافٍ is plural of ضَعَفٍ which is act. part. from اِضَعَفَ. اِضَعَافٍ: It is these who will increase it manifold (30:40).

\[\text{ضَعَفٍ وَضَعَافٍ وَتَضَعَفٍ} \text{ : All signify the addition to a thing so as to make it double or twofold or several-fold or many-fold.} \]

\[\text{ضَعَفٍ وَضَعَافٍ وَتَضَعَّفٍ} : \text{Punishment will be doubled or increased many-fold for them (11:21).} \]

\[\text{ضَعَفٍ} : \text{Do not devour interest increased manifold (3:131).} \]

\[\text{ضَعَفٍ} : \text{The like of the thing that doubles it (plural اِضْعَافٍ). اِضَعَافٍ means, the like. This is the original signification, then by later use it came to mean, the like and more, the addition being unlimited.} \]

\[\text{هَذَا} \text{ ضَعَفٍ} \text{ : This is the double of it and the treble of it and more, because هَذَا ضَعَفٍ is an unlimited addition.} \]

\[\text{هَذَا} \text{ لِكَّ ضَعَفٍ} \text{ : This is the like of this.} \]

\[\text{لَا ذَفَاكَ ضَعَفٍ الحُجْرَة} \text{ : We would have made thee taste similar or like afflictions of life and similar afflictions of death or taste of double punishment in life and double punishment after death (17:76).} \]

\[\text{فَأَوَلَّكُمُ لَهُمْ جَرَاءَ الْضَعَفُ} \text{ : They will have a double reward (34:38).} \]

\[\text{فَأَوَلَّكُمُ لَهُمْ جَرَاءَ الْضَعَفُ} \text{ : So Thou give them a double punishment (7:39).} \]

\[\text{فَأَوَلَّكُمُ لَهُمْ جَرَاءَ الْضَعَفُ} \text{ : It brings forth its fruit twofold (2:266).} \]

\[\text{ضَعَفَةُ لَهُمْ أَضْعَافٌ كَبِيرَة} \text{ : He (God) may multiply it} \]
for him manifold (2:246). The limbs, members or organs of the body.

God is between the heart and the limbs.

He esteemed him weak; he treated him as such; he found him or asserted him to be weak; he attributed to him weakness.

(pass. part. of "عَضَفَ"

We were considered weak in the land (4:98). We were deemed weak in the land (8:27).

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 (8:67). And after weakness He gave strength (30:55). Of sperm also signifies sperm.

 Weak, frail, infirm.

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 (38:45).

Confused dreams (12:45).

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 shrank or became contracted; the man voided his excrement.

A frog. (plural).

and the frogs and the blood (7:134).

The frogs of the body croaked i.e. he was or became hungry.

[508]
They have 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).

This 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)? (act. part. from مُضَلِّلُ): One who misleads or misguides (plural). 

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 هدى): 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.

(erring, straying or losing the right way; one who loses the right way. Act. part.)
also means, lost in love or wandering, in search or persevering in search.

وَلَمَّاٛ دُلِّكَ ضَائِلاً فَهَدَاهُ: He (God) found thee going perseveringly in search of guidance, so He guided thee (93:8). 

ضَمَّمَ: He collected the thing.

ضَمَّمَتْهُ إِلَيْهِ: He joined the thing or drew the thing to him.

ضَمَّمَ إِلَى الْحَرَّى: I drew or pressed him to my bosom.

ضَمَّ: He grasped the thing.

للَّهُمَّ اضْمَّمُ أَفْرِيَ: O God, compose my disorganized affairs.

وَاضْمَمْ يَذَكَّرُ إِلَى جَناَحِكَ: And press thy hand to thy side (20:23).

ضَمَّرَ: He (a horse or camel) was or became lean or slender and lank in the body.

ضَمَّرَةٌ: Lean and lank in the body; applied to a she-camel: Lean and lank in the body.

ضَمَّرَ: Lean, thin and lank in the body (ضَمَّرَةٌ plural). 

ضَمَّرَ: 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.

ضَمَّرَةٌ: Horses in the state described above. Applied to a grain, it means thin and slender.

ضَمَّرَ: On every lean camel (22:28).

ضَنْنَ: He was or became niggardly, tenacious, stingy or avaricious of it.

ضَنْنَ يَضَنَّ: He was niggardly to him of such a thing.

ضَنْنَ: Niggardly, tenacious, stingy or avaricious of a thing or of a good thing.

ضَنْنَ بِالْمَكَانِ: I kept tenaciously to the place and did not leave it.

ضَنْنَ: It was or became narrow or strait.

ضَنْنَةٌ: Narrowness or straitness and hardship; raw and hard.

ضَنْنَةٌ: A narrow place.

ضَنْنَةٌ: A strait and hard life, sustenance or means of sustenance.
The woman had no milk in her breast.

He resembled the man.

He imitated him.

They imitated the saying of those (9:30).

The most severely punished of men on the day of Resurrection will be those who imitate the creation of God.

The moon shone or shone brightly.

The fire shone or burned brightly.

The house became full of light; he made the house full of light.

Whenever it shines upon them (2:21).

It lighted up all around them (2:18).

Light (syn. نور نور) ; bright or brilliant light. According to some, it has a more intensive signification than نور. Some lexicologists consider ضوء ضوء or ضياء ضياء as signifying the rays that are differed by what is termed نور. According to others, these two words are synonymous in their original signification, but ضياء ضياء is more forcible according to usage. According to some others, ضياء signifies that light which subsists by itself, as that of the sun or fire, and نور that which subsists by some other thing as does the light of the moon i.e. reflected light.

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 نور نور signifies strong light, ضوء ضوء is more general term denoting light as opposed to darkness.

He (God) has made darkness and light (6:2).

Nور is also more extensive and more penetrating as well as more lasting in its significance. See also under ضوء.

It (a thing) harmed, injured, hurt or damaged him.

Harm, damage, hurt, injury.

They said, there is no harm (26:51).

He deviated from the right course; he
acted unjustly, wrongfully, tyrannically.

: He gave an unjust judgement.

: He deprived him or defrauded him of a part or the whole of his right or due.

(‘aṣrūzūra ‘aṣrūzūra (‘aṣrūzūra) : He refused it to him or withheld it from him.

: An unjust, unfair or a defective division (53:23).

(aor. ‘aṣyf ‘aṣyf inf. noun ‘aṣyf ‘aṣyf and ‘aṣyf] : 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. ‘aṣyf ‘aṣyf inf. noun ‘aṣyf ‘aṣyf [‘aṣyf ‘aṣyf ‘aṣyf ‘aṣyf ‘aṣyf] and ‘aṣyf] : 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 بِهِ. 

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).

Being or becoming narrow or contracted. 

And thy bosom is becoming straitened thereby (11:13). 

Narrow or strait thing. 

A narrow or strait thing. 

A contracted bosom. 

He (God) makes his bosom narrow (6:126). 

A narrow place (25:14). 

Narrow or illiberal in disposition. 

Straightness, narrowness; what makes a mind contracted of grief or sorrow; distress. 

Doubt. 

And be not in distress or do not feel distressed on account of what they plot (16:128)
بَابُ الطَّاءِ

Tuā

Numerical Value = 9
[aor. inf. noun طَبِيقٌ: He sealed, stamped, imprinted or impressed (syn. حَمَم). Imam Raghib says that طَبِيقٌ signifies the figuring of a thing with some particular form. But it is more general in signification than حَمَمٌ and more particular than لْقَسُ. According to some other lexicologists, طَبِيقٌ and حَمَمٌ both signify the covering, over a thing. طَبِيقٌ: He figured the thing with a particular form. طَبِيقٌ: He sealed it. طَبِيقُ اللّهِ عَلَيْهِ: 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. طَبِيقُهُ: We seal up their hearts (7:10). الْحَلِقَ: God created the creation. طَبِيقُ الشَّأْنَ: He branded the goat. طَبِيقٌ: He was created with a disposition to the thing or was adopted or disposed by nature there-to. (syn. جَيْلٌ and فَوْتُر), طَبِيقُ السَّيْفِ being the natural constitution or disposition. السَّيْفِ: The sword was or became rusty; طَبِيقٌ also means, he was or became filthy in character. طَبِيقُ عَلَى الْحَجَّالِ: He was created by nature to be ignorant.

[inf. noun طَبِيقٌ] طَبِيقٌ: His arm stuck to his side and would not be stretched forth. طَبِيقُ الْعَدَّةَ: He covered the thing. طَبِيقُ الرَّحْيَةِ: I put the upper mill-stone upon the lower. طَبِيقَتُهُمْ عَلَى الْأَمْرِ: They agreed upon the affair. طَبِيقٌ: He put on himself two shirts, one over the other. طَبِيقٌ: 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 طَبِيقَاتِهِ). طَبِيقَاتِهِ: 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. طَبِيقُهُ الْأَرْبَعَةِ: The camels came following one another in a single line. طَبِيقٌ: You will assuredly pass on from one stage to another, hardships after hardships or degrees of hardship after degrees thereof (84:20). طَبِيقٌ: Calamities. طَبِيقٌ (syn. with طَبِيقٌ and...]}
also the plural of طَحَّةَ (طَحَّةُ هذَا وَطَفَافُهُ). This thing is the match of this or its like. خَلَقَ سَبعَ سُمَوَاتٍ طَيْافٌ: He (God) created seven heavens in harmony, one above the other, or seven heavens alike (67:4): What is upon the earth.

طَحَّةَ [aor. inf. noun بَطُحُ وَطَحْيِ ] and طَحَّي: He spread a thing, expanded it or extended it. وَالْأَرْضُ طَحَّي: And by the earth and its spreading (91:7). أَلْقَوْمٌ بَطُحَي: The people repel one another.

ما أَفْرَقُ أَنِّي طَحَا: I do not know where he has gone.

طَرِّقَ [aor. inf. noun بَطُرُوكُ وَطَرِقْ ]: The plant was or became fresh, juicy or moist (i.q. طَرِقَ inf. noun طَراَءَاءُ). طَرِقَ: Fresh juicy or moist. لَتَوَفَّى مِنْهُ ثَلَاثَ يَوْمٍ: That you may eat therefrom fresh flesh (16:15). الْطَرِيبَانِ: Fish and fresh ripe dates.

طَرَّحَ [aor. inf. noun بَطَرَحُ وَطَرْحَ ]: 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. أوَاطْرَحَحُوا أَرْضَةَ: Or cast him away to a distant land (12:10). طَرَحَحُ الْأَنْثى: The woman cast out her child (embryo) before it became complete. طَرَحَ بِالْذَّهَرِ كُلُّ طَرَحَ: Fortune separated him utterly from his family.

طَرَحَ: He was or became evil in disposition; he led a life of comfort and ease.

طَرَّدَ [aor. inf. noun بَطَرَدُ وَطَرْدَ ]: He drove him away, expelled him, repelled him, said to him "go away from us". طَرَدَهُ: He expelled him from his town. طَرَدَ الْأَبْيَلِ: He drove the camels. وَلَا طَرَدَ الْأَلْبَابِ نِدْوَرْنَ رُبْهُمْ: And do not drive away those who call upon their Lord (6:53) (act. part.). وَمَا أَنَا بِطَرَدَ (طَرَدَ): and I am not going to drive away the believers (26:115).

طَرْفَ [aor. inf. noun بَطَرْفُ وَطَرْفَ ]: He looked from the outer angle of the eye; he put the edge of the eye-lid in motion and looked. طَرْفُ بَصْرَةَ: He winked. طَرْفَ also means, he looked for. طَرْفُ means the
act of looking. 

I saw or I looked at him or towards him or it. 

Such a one saw. 

All of them died or were killed. 

I hit or struck his eye with a thing. 

also signifies the slapping with the hand upon the extremity of the eye. 

The eye; also the eyes (originally inf. noun, it may denote a singular and a plural. It is also a collective noun meaning the sense of sight); gaze. 

Their gaze not returning to them (14:44). 

Having restrained looks (37:49). 

Such a one looked with a furtive glance. 

Looking with a furtive or stealthy glance (42:46). 

The eyelid. 

also means, a generous and noble man. 

Before thy gaze returneth unto thee; in the twinkling of an eye; before thy noble messengers return to thee (27:41). 

The extremity or end of anything; a side; an outward part or portion. 

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). 

Observe Prayer at two ends of the day (11:115). 

And glorify (Him) at the sides of the day (20:131). 

Reducing it from its outlying borders; curtailing it of its sides, or its outlying parts, or of great and noble men (13:42). 

Noble and generous in respect of male and female ancestors. 

The noble, exalted and learned men of the earth. 

also means, the lower orders of the men (and also generous and good men). 

The extremities of the body i.e. the arms or hands, the legs or feet and the head. 

Chosen subjects of discourse.

He knocked at the door. 

signifies the beating or striking of a thing. 

He came by night. 

Coming by night. 

also signifies coming by night because one who comes by night knocks at the door. 

He came to his family by night. 

Time visited him with its calamities, like one
knocking at the door in the night. طُرَقَت الطَّرِيقُ: I travelled the road. طُرَقَ الرَّجُلُ: The intellect of the man became weak. طُرَقَ (masculine and feminine): A road, way or path (syn. سَبِيلُ); a beaten track. طُرَقَ: He robbed the people on the road. ابن الطَّرِيقُ: The robber. طُرَقَ وَلا يَشْهَدُهُم طَرَقُ اللهِ: Nor will He show them any way (4:169). طُرَقَة: A way, course, rule, mode or manner of acting or conduct or the like (syn. ذاتُهُ) whether approved or disapproved, often relating to the doctrines and practices of religion; هو على طُرَقَة: He is following his own course; a manner of being; a state or condition. فَلَانُ فَخُلِّعَ عَلَى طُرَقَة: Such a one remained in one state or condition. طُرَقَة: The one possessing the best way of life among them (20:105); tradition; established usage or rule. طُرَقَاتُ الْقُوُمُ: Means the best, the most excellent, noble and eminent persons. طُرَقَاتُ: They are the most noble or excellent of their people. طُرَقَ فيهما طُرَقَاتُ: Destroy your best traditions; your best people (20:64). طُرَقَاتُ: Here also means طُرَقُ. طُرَقَاتُ الْقُوُمُ also signifies أَهْلُ طُرَاقَاتٍ: Sects or sections. طُرَقَاتُ الْجَهَرِ: We are sects holding different views (72:12). The vicissitudes of time or fortune. طُرَاقَاتٍ also signifies the stages of heaven, one above another. طُرَاقَاتٍ: Seven stages of heaven one above another (23:18). طُرَاقَاتٍ = طُرَاقَةٍ: A line or streak in a thing. And old and worn-out garment. طُرَاقَة: A comer by night because he has generally to knock; the star that appears in the night; the morning star. وَالسَّمَاةُ وَالطَّرَیقُ: By the heaven and the morning star.

See under a separate heading dealing with abbreviated letters:

طَمِعُ بِطَمِعٍ: He tasted the thing. طَمِعَ: He had power over him; he had the power or ability to do it. طَمَعَ (aor. جِنَّ حَيَّ: He ate the food. طَمِعَ لِهِ: He who does not taste it he is of me 2:250): And when you have eaten (i.e. 2:250): And when you have eaten (i.e.
finished eating), then disperse (33:54). 

The eater of this food does not become satisfied. (aor. طَعَمَ) : The branch received ingraftment. 

He fed him; he gave him food; he supplied him with the means of subsistence. 

They feed... (76:9). (هُوَ يَطْعَمُ وَلَا يَطْعَمُ) : He (God) feeds and is not fed; He provides the means of subsistence and is not provided with those means (6:15). 

To feed (inf. noun from طَعَمَ) : To feed ten poor persons (5:90). 

He asked him to feed him; he demanded hospitality of him. 

They two asked the inhabitants of the town to give them food (18:78). 

Food of any kind. 

We will not be satisfied with one kind of food (2:62). 

Taste, flavour or savour. 

Its taste is bitter. The word also means, relish, a thing that is swallowed agreeably and easily, whether solid or fluid. 

Its taste does not change (47:16). 

A man possessing intelligence and discretion or prudence. 

An eater; one who eats or tastes; eating; tasting. 

To an eater who wishes to eat it (6:146). 

He pierced, stabbed, goaded, wounded or smote him with the spear. 

He wounded or assailed or attacked the man with his tongue; he blamed, reproached or slandered the man; he charged or accused the man of a vice. 

They slander or assail your religion (9:12). 

Assailing or injuring or slandering the religion (4:47). 

He journeyed throughout the night. 

He exceeded the proper limits and measure. 

The sea was or became in a state of commotion. 

The torrent brought much water. 

is a substantive from this verb. 

The Thamud denied the truth because of their rebelliousness (91:12). 

is of the measure from طَعَمَ so that it was and then it became altered to طَعَمْ (plural is طَعُومَاتٍ). 

(الْوُلَدُ) : It
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). and sometimes signify idol temples.

The water of the valley rose high. The water rose high. The blood became excited. When the water rose high (69:12). The disbeliever exceeded the proper limits in disbelief. The man exceeded the just measure or limit; was excessive, immoderate in disobedience; the man exalted himself and was inordinate in infidelity; the man was extravagant in acts of disobedience, in transgression and wrong-doing. Who transgressed in the cities (89:12). The eye deviated not, nor did it wonder or exceeded the legitimate limit (53:18). He made him or induced 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 [الله]; the cry of punishment; also syn. with [فأَفْلَكَوْا بِالطَّاعُونَ]. They were destroyed by a violent blast, or on account of their transgression (69:6); (feminine of [الطَّاعُونَ]).

[بُطُفْ] and [بُطِّفَ] inf. noun: The thing was or became near to it. 
[بُطُفْ]َة: He made defective or deficient. 
[بُطُفَ]َة: He gave short measure and short weight; he made the content of the measure to be defective and in like manner of the balance. 
[بُطُفَ]َة: He was niggardly towards his family expenditure. 
[بُطُفَ]َة: The sun drew near to setting. 
[بُطُفَ]َة: Little in quantity; low, base, vile, mean, paltry.

[بَطَفَ] aor. inf. noun: 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 [بَحِيَّة]; but when its flame is extinct and its coals have become cool, it is said to be [بَطَفَة]ٌ [بَطَفَة] : The light of his eye is gone. 
[بَطَفَة]َة: He extinguished the fire. 
[بَطَفَة]َة: He extinguished the fire of the war and he allayed the sedition. 

[طَفَقَ] aor. and [طَفَقَ] inf. noun: He began and continued uninterruptedly to do such a thing. 
[طَفَقَ]َة: Then he began and continued to pass his hand over (their) legs and necks (38:34). 
[طَفَقَ]َة: He kept to the place. 
[طَفَقَ]َة: Such a one attained that what he desired.

[طَفَلَ] aor. inf. noun and [طَفَلْلَة] : It was or became soft or tender. 
[طَفَلَ]َة: He entered upon the time of [طَفَلٌ] i.e. early infancy or childhood (and also [طَفَلْلَة]). 
[طَفَلَ]َة: She had or brought forth a young one of tender age. 
[طَفَلَ]َة: 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; حَوَائِجَةَ أَطْفَالُ (plural). 

ئِبَاءَ أَطْفَالُ: The sparks of the fire became scattered. يَطَأَرَةُ أَطْفَالُ الْقَآرِ: also means small clouds. أَطْفَالُ is used both as singular and plural. وَإِلَّا أَطْفَالُ الدِّينِ: Or such young children who ... (24:32). 

َحَلَبُ: And when the children among you attain puberty (24:60).

[plur.] يَطَأَرَةُ السَّمَاءِ الْأَرْضَ: The sky rained small rain or drizzle upon the earth. يَطَأَرَةُ الْأَرْضَ: Weak rain or drizzle fell upon the earth. يَطَأَرَةُ الْأَرْضِ: The dew moistened it. يَطَأَرَةُ الْأَرْضِ الْمُدَّى: The rain fell vehemently. يَطَأَرَةُ دُمَهُ: His blood went unavenged. يَطَأَرَةُ حَقَّهُ: He denied or refused him his right; he diminished his due; he defrauded him of his right partly or wholly. يَطَأَرَةُ لَيْثَ: Light or weak rain; drizzle; dew; that which is between مَّطْرٍ وَلَدْىٍ; rain that has little effect; فَإِنْ لَمْ تَعْجَبْهَا وَأَنْبَأْيْلُ يَطَأَرَةَ: And if heavy rain does not fall upon it, then light rain is sufficient (2:266). يَطَأَرَةُ عَمْرَةَ: A moist or humid day. The word also means blood; milk; beautiful or pleasing; an aged man. يَطَأَرَةُ جَمِيعٍ: A beautiful, elegant woman.

[plur.] يَطَأَرَةُ يَطَأَرَةٍ: He sought it, desired, demanded or asked for it or pursued it or tried to get it. يَطَأَرَةُ يَطَأَرَةٍ: He demanded it of me. يَطَأَرَةُ يَطَأَرَةٍ: Which pursued it swiftly (7:55). يَطَأَرَةُ يَطَأَرَةٍ: Thou will not be able to find it (18:42). يَطَأَرَةُ (act. part.): Seeking, desiring or demanding or a seeker. يَطَأَرَةُ (pass. part.): The object or thing desired, demanded, sought after. يَطَأَرَةُ يَطَأَرَةٍ: Weak indeed are both the seeker and the sought ضِعْفُ الطَّالِبِ وَالمَطَأَرُ: A seeker or student of knowledge.

[plur.] يَطَأَرَةُ: The camel was or became fatigued or lean by reason of fatigue or disease. يَطَأَرَةُ: 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 spadix of the palm-tree or the spathe thereof; the remains of turbid water in a watering trough or tank.

Aor. inf. noun: The sun rose or appeared. He ascended the mountain. He climbed or ascended the mountain.

And clustered bananas (56:30).

He couldst see the sun when it rose (18:18). He became acquainted with the affair. He reached the place.

Before the rising of the sun (20:131) and spathes of the palm-tree.

And from the date-palm out of its spathes (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; he rose above it. Which rises above or leaps up over the hearts.

I looked down or from above upon him. Then he will look and see him in the midst of the Fire.

If thou hadst a look at them (18:19). He rose above it.

So that I may have a look at the God of Moses (28:39). Would you like to have a look at him (37:55)?

Information; knowledge.
[aor. ُطَلِقَ inf. noun ُطَلَقَةٌ] ُطَلِقَةٌ: The she-camel was or became loosed from her bond or cord by which her fore-shank and her arm had been bound together. ُطَلَقَةٌ (and ُطَلَقَةٌ, inf. noun ُطَلَقَةٌ): She was or became left to go her way or was or became separated from her husband by a sentence of divorce. ُطَلَقَةٌ لِسَانَةٌ: His tongue was or became eloquent or chaste in speech and sweet therein. ُطَلَقَ الرُّجُلَ: The man was or became happy or cheerful. ُطَلِقَ: He or it was or became distant or remote. ُطَلِقَ: He was or became loosed from his bond; he departed or went his way removing from his place. ُطَلَقَ: So they departed or went their way (18:72). ُطَلَقَ لِسَانَةٌ: His tongue was or became free from impediment and hence eloquent or chaste in speech. ُطَلَقَتَ لِسَانَةٌ: And my tongue is not fluent (26:14). ُطَلَقََهَا: He left alone or let go his she-camel. ُطَلَقََهُ: He separated his wife from himself by a sentence of divorce. ُطَلَقَ الْبَيْلَةَ: He left the country. ُطَلَقَت بهم: The chiefs broke forth or launched forth with their tongues saying, or they spoke (38:7). ُطَلَقَ السَّلِيمَةُ: The person bitten by a serpent became rid of pain. ُطَلَقَتْ الْبَيْنَاءَ: If or when you divorce women (2:237). ُطَلَقَ: divorce. ُطَلَقَتْ مَرَّانَ: A divorced woman (plural ُطَلَقَاتُ). ُطَلَقَتْ مَتَاعًا: For the divorced women also there should be a provision (2:242). (See ُطَلَقُ under 940).

[аор. ُطَمِمَ inf. noun ُطَمِمَةٌ] ُطَمِمَةٌ: The woman menstruated or menstruated for the first time (the primary signification being that of "devirgination" i.e. coition with the causing to bleed). ُطَمِمَتْ: He devirginated her causing her to bleed or simply he cohabited with her ُطَمِمَةٌ: A young woman menstruating for the first time. ُطَمِمَتْ: He touched the thing. ُطَمِمَتْ: A rope never touched this she-camel. ُطَمِمَتْ: Neither man nor jinn will have touched them before (55:57).

[аор. ُطَمَمَ inf. noun ُطَمَمَةٌ] ُطَمَمَةٌ: It became
effaced or obliterated; it quitted or went from its form or shape; it was effaced or obliterated; it quitted or went from its form or shape; *طمس* (aor. *طمس*):

*طمس* (aor. *طمس*):

The man was or became distant or went to a distance.

The star lost or became deprived of its light.

He looked far or he looked at a thing from afar.

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;

Before We change or alter faces.

The wind effaced or obliterated the trace of a thing.

O’ our Lord, destroy completely so as not to leave a trace of their property and riches.

God blinded their eyes.

We could have blinded them.

Then We quenched their eyesight.

The clouds concealed or covered the stars.

When the stars shall have their traces extirpated, or shall be made to lose their light, or shall have their light covered.

He conjectured a thing.

He coveted the thing; he desired it vehemently, eagerly, excessively or culpably; he strove to acquire, obtain or attain it.

He hoped for it.

According to Imam Raghib, *طمع* signifies the longing or yearning for a thing, or lusting after it, mostly for the gratification of animal appetite, without any lawful incitement.

He eagerly desired or hoped to make himself master of or to overcome such a one.

Lest in whose heart is a disease should yearn or feel tempted.

Yet he ardently desires that I should give (him) more.

We earnestly wish or we hope....

Earnest wish, ardent desire.

Greed is a cause of poverty, and despair is a cause of freedom from want; hope; a thing that is vehemently desired.

And call upon Him in fear and hope.
soldiers.

[ero. inf. noun طَهَرَ : The thing was or became abundant. 
جرَّى الوادِي فَطَهَرَ : The water rose to a high pitch.
على القري : 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. 
طَمَّ النَّسَب : He filled the well with earth so that it became even with the ground. 
طَمَّ السَّرَّار بالدرَاب : The affair was or became formidable. 
طَمَّ الفَتْنَة : The mischief was or became severe or formidable. 
طَمَّ سُلُطَنَة نُطَمَّ عَلَى الدُّواهي : A calamity that predominates over other calamities. 
طَمَّ شَخَصُة : He cut his hair entirely. 
طَمَّ طَمَّة : A calamity that predominates over others. 
عَلَى الْإِلْهِ وَفَوَقُهَا طَمَّة (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. 
فَإِذَا جَاءَت الطَّائِمَةُ الكُبْرَى : But when the great calamity comes (79:35).

[ero. طَمَّ, and طَمَّانُ الْعَزْرَة [ طَمَّانُ طَهْرَة : He bent his back. 
إِطْمَانُ : He caused the thing to be or become still, quiet or calm. 
إِطْمَانُ الْإِلْهُ (اطمئننا) and طَمَّانُة (طمئننا) are infinitive nouns): He was or became in a state of rest or calm or quiet. 
إِطْمَانُ الْإِلْهُ : He settled in the place and took it as his home. 
إِطْمَانُ الْإِلْهُ : He trusted or relied upon it so as to become at ease. 
وَإِطْمَانُهُمَا : And they are content and feel at rest with it (10:8). 
فَإِذَا إِطْمَانُتْمُ (مُطَمَّمُنَّ). 
أَرْضٌ مُطَمَّمُنَّ : A place low or depressed. 
مُطَمَّمُونُ (plural of مُطَمَّمُن). 
مُطَمَّمُنِّينُ : Walking about in peace (17:96).

طَهَرَ : It means i.e. be thou at rest, or it means "O man" in the Abyssinian language or so in Syriac, according to Qatadah; or so in Nabathacan, according to other authorities: Read طَهَرَ with the two fet-hahs pronounced fully. (20:2). The word also means, O my beloved or "O you".

طَهَرَ [ero. inf. noun طَهْرَ and طَهِيرَ and طَهْرَة ] : It was or became clean, free from dirt or filth, or pure.
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.

And He purified you completely (33:34).

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).

(usually from).

And I will cleanse thee or will clean thee from the charges (3:56).

None will touch it but the purified (56:80).

And He loves those who keep themselves clean (2:223).

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.

طَارَ [aor. inf. noun تطَارِرُ and طَارَ] 
He hovered round about it. طَارَ بَلَانَ: He drew near to such a one. طَارَ: A time; one time (plural طَارَاتُ). طَارَ: He did that time after time. جَنَّةَ طَارَاتٍ: I came to him many times. طَارَ means, state; condition; quality or mode or manner; form or appearance. الْمَسَّ اَّتِوْارَ: Mankind are of diverse sorts and conditions. وَقَدْ خَفَقَ كَأَطْوَارَ: And He has created you in different forms and different conditions, or of various aspects and dispositions, or by diverse stages, or one time a dot of blood, and one time a hump of flesh, another time a bone (71:15). طَارُ also means, quantity; measure; extent; limit. جَارِيَ فَلَانَ طَارُ: 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. طَارُ: The yard of a house; a mountain or any mountain that produces trees. وَرَفَعَنَا مَرْفَعَهُ طَارُ: And We raised high above you the mountain (2:64). طَارَ has been applied in the Holy Qur'an to Mount Sinai which is also called جَنْبُ سَيْناَ (23:21) and طَارُ سَيْنَيْنَ (95:3).

طَاعَ [aor. inf. noun طَعَرَ] 
He was or became submissive to such a one. طَعَرَ بَلَانَ: He commanded him and He obeyed him. طَعَرَ ْلَهُ الْمُسَرَّعُ: Whoso obeys the Messenger, obeys Allah (4:81). طَعَرَ also signifies he consented, or he complied with what was desired of him. طَعَرَ ْالْمُسَرَّعُ: The trees had ripe fruit that might be gathered. According to Imam Raghib, طَعَرَ is like طَعَرَ but is mostly used as meaning obedience to a command. It sometimes means submission or submissiveness. طَعَرَ مَغْرُوقَةً: Actual or known obedience (24:54). طَعَرَ مَغْرُوقَةً اَّتِوْارَ: Such a one is submissive to misfortunes being subject thereto. فَلَانَ طَعَرَ ْمَكَارَ: A tractable horse. طَعَرَ: He did it willingly. (syn. with طَائِعُ).
Such a one came submissively or obediently or willingly. They said we come willingly (41:12).

He caused or made him to obey him. His mind or soul facilitated or made easy to him the doing of such a thing.

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 (syn. He who does good that is not obligatory upon him or beyond what is obligatory on him (2:159). This signifies a thing that one does spontaneously, not made obligatory upon one by an ordinance of God.

The supererogatory Prayer. The supererogatory Prayer (act. part. from طاف): One who does a thing spontaneously that which is not obligatory upon one or beyond what is incumbent upon one. (plural). Those who taunt with such of the believers as give willingly (9:79). He was able to do or accomplish a thing or to acquire or have it. They were not able to scale it nor were they able to dig through it (18:98). Also signifies: He demanded his obedience and his consent or compliance with what he desired of him.

He went round the place. He circuited or went round the Ka'bah. He journeyed round about in the countries. An idea occurred or came to him in the sleep. Primarily signifies the act of going or walking round (also طاف and طاف). If he goes round the two (2:159). (act. part.): Going round; the patrol or watch that go round of the houses; a calamity; a visitation; an
apparition; temptation. طائف ممن السِّيِّطَانِ : A temptation from the Satan (7:202) طَوْفَانُ: Then a visitation from thy Lord visited it (68:20). طَوْفَانٌ وَطَأَّفَانُ (plural of طَوْفَانُ) طائفين طائفين: Purify My House for those who perform the circuit (2:126). طَوْقُفَ: One who goes round often and much; a servant who serves one gently and with care (plural طَوْفَانُ). طَوْفَانُ: Going round attending upon you (24:59). طائفين طائفين: Plurals of طائف طائف: A party of believers (24:3). طَوْفَانُ: A flood, deluge; a storm or calamity; affliction; general mortality; dark night; irritable person given to anger. طَوْقُفَ: Then the deluge overtook them (29:15).

طَافِق : Aro. inf. noun طاقَتْهُمُ الطُّوفَانَ : He was or became able to do or accomplish or to bear the thing or to bear or do it with difficulty. طَافِقُ : And those who are able to fast only with great difficulty or find it extremely hard to fast i.e. طَوْفَانُ being from the word طابِقُ which is never used for God. Corresponding words used about God are طَوْفَانُ and طاقُهُ : He has or acquires ability or power; and طاقُهُ also means the utmost that one can do with difficulty, trouble or inconvenience. طَافِقُ : I have not the power or ability to bear or endure it. طَافِقُ : Which we have not the power or strength to bear (2:287). طَافِقُ ططاطس ططاطس: I have imposed upon thee the thing that is
difficult or troublesome. Some read **بَيْطُوفُونَهَا** as i.e. have it imposed upon them as a thing that is difficult, troublesome or inconvenient.

• **ضَيْقَتْهُمُ الْشَّيْءُ طُوقٌ** i.e. neck-ring. That which they hoard will be their collar or shall have it put upon their necks like the **طُوقُهُمُ الْأَرْضُ** (3:181).

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**طَالِم**

[aor. inf. noun] It was or became extended or long; it was or became tall or high. **طَالِمٌ عَلَى رَجُحَ الْأَرْضِ** It became extended or elongated upon the surface of the earth. **طَالِمٌ السَّمَاءُ** It was or became extended or tall in the sky.

• **طَالِمُ السَّمَاءِ** The night became long or protracted. **طَالِمٌ عَلَيْهِ** The time of the assembly was or became prolonged.

• **طَالِمٌ عَلَيْهِمْ الْعُمْرُ** Life was prolonged unto them or their lives became long (21:45).

• **طَالِمٌ الْعُمْرُ** is the same (28:46).

• **طَالِمُ الْعُمْرُ** It became tall by degrees; he (a man) stood upon his toes and stretched his stature to look at a thing; he made a show of his tallness or beneficence.

• **طَالِمُ الْعُمْرِ** They two vied with each other in tallness or in beneficence and excellence.

• **طَالِمٌ** Beneficence, bounty, a benefit, favour or gift; excellence, excess or super abundance; power or ability; wealth or competence; amleness of circumstances; superiority; ascendancy.

• **أُولُو الطَّولِ مِنْهُمُ»** who possess wealth among them (9:86).

• **مَنْ لَمْ يَسْتَطِعْ مِنْكُمْ طَالِمًا** Whoso of you has not the power or ability (4:26).

• **طَالِمٌ** Length; tallness or height. It is in man and other animals and also in inanimate things, in real things or substances, also in ideal things or attributes as time and the like.

• **فَطَطُعَهُ طَالِمًا** He cut it lengthwise. It also signifies the utmost extents of time.

• **لا أَكْلِمُهُ طَالِمًا الْجَهَرِ»** I will never speak to him.

• **وَلَنَّ تَلْبَغَ الْجَبَالِ طَالِمًا»** Nor canst thou reach the mountains in height (17:38).

• **طَالِمٌ»** Long; tall or high. A long chain of business; prolonged occupation (73:8).

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**طَالِمٌ»** [aor. inf. noun] He folded up the cloth or the written piece of paper. **طَالِمٌ الْلَّهُ عُمْرَةً»** May God make his life pass away. **طَالِمٌ الْحِبَيْحَةِ»** He concealed the story or
narration. He traversed one country after another and may 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). (Feminine of طابٍ is pass. part. from طابَة طابَة) A plump woman or a woman compacted or rounded in make. A well cased with stones or bricks. (طابٍ is plural). And the heavens rolled up in His right hand (39:68).

طابِ [aor. inf. noun طابِ and من طابِ and من طابِ and من طابِ and من طابِ]: (1) it was or became the cont. of خَيِبَةٍ i.e. it was or became or was esteemed good i.e. delightful delicious, sweet etc; (2) it was or became pure or clean. طابِ: He himself was or became cheerful, happy. طابِ: His life was pleasant and plentiful. طابُهُ: Be ye happy and enter it (39:74). طابٍ: I did that of my own free will. طابِ: If they willingly or of their own accord remit unto you a part thereof (4:5). طابِ: Such a thing became lawful for me. طابٍ: So marry of the women such as are lawful to you or as seem good to you (4:4). طابِ: The land became abundant in herbage. طابٍ: Of the measure of طابِ from طابِ an infinitive of طابِ meaning a good final or ultimate state or condition; good, good fortune; favour or blessing; external life; pleasant life. طابِ: May good betide Syria. طابِ: Good betide thee.

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. طابِ: Happiness shall be their lot and an excellent place of return (13:30). طابِ: (1)
pleasant; delightful, delicious, sweet, savoury, happy; (2) pure and clean. طَابَّ مَا طَابَّ: Pure or sweet water. طَابَّ: Delicious food. طَابَّاتٌ: Good sayings or words (35:11); a good thing. طَابَّ: Exchange not the good for the bad (4:3). طَابَّاتٌ: Good things or women are for good men and good men are for good things (24:27). طَابَّاتٌ: Spend of the good or lawful things (2:268). طَابَّاتٌ: All good things have been made lawful to you (5:6).

طَارَ [aor. inf. noun طَارِ: The bird flew. The word is also used of other things than those which have wings. طَارَوا: They went away quickly. طَارَوا: They fly to it in companies and one by one. طَارَ: His courage fled away i.e. he lost heart. طَارَ: His eyes throbbed. طَارَ لَهُ صَيْبَةٌ: He became famous among the people. طَارِ: That flies on its two wings (6:39). He augured evil from it; he regarded it as an evil omen. The Arabs, when they desired to set about an affair, passed by the places where birds lay upon the ground, and roused them, in order to learn thence whether they should proceed or refrain. قُلُوُّوا: Surely, we augur evil fortune from you (36:19). قُلُوُّوا: They said, we augur evil from thee (27:48). طَارِ: A flying thing whether bird or insect. وَ لَا طَارِ بِعَجْبِي لِي: Nor a bird that flies on its two wings (6:39). طَارِ: He became inconstant; he became angry. جَرِىٓ لِهِ الطَارِ: Fortune brought to him such an event, thus signifying a thing from which one augurs evil, an evil omen; ill luck; evil fortune. فَوْ: He is staid and grave. The Arabs used to say to a man or other thing from which they augured evil. طَارِ اللَّهُ لَا طَارَّ: What God doth and decreeth, not what thou dost and causeth is to be feared. Hence طَارِ signifies fortune, good or evil or its cause, but mostly evil fortune. أَنَّا طَارَهُمُ 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. 

also signifies the brain.

: As though birds were sitting on their heads. 

: And the birds with their wings outspread (24:42). It is also sometimes used as singular. 

: It becomes a soaring being or a bird by the command of Allah (3:50). As an infinitive noun used as an epithet, it is employed as singular and plural and also gives the different meanings conveyed by its verbal forms. 

is act. part. from which means, it spread; it rose. 

: Of which the evil is wide-spread (76:8). 

[aor. inf. noun or ] : He made his work or performed it well. 

: He plastered it with clay or mud. 

: He sealed the book with clay. 

: God created him with a good natural disposition. 

: Clay, mud, earth, mould, soil. 

: Natural constitution or disposition. 

: He created you from clay (6:3). is sometimes used to signify Adam.
17

باب الظاء

ظ

Zuā

Numerical Value = 900
[aor. عُلَّن, inf. noun. عُلَّن] : He journeyed or journeyed to seek herbage or water, or he went from one country to another. تَوَّمٌ عَلَّنْ : The day when you travel (16:81).

[ar. عُلَّف, inf. noun. عُلَّف] : He attained what he required, desired, or sought; he was successful. اطْفَأَ عَلَّفَةً عَلَّفَهُ : He gained victory over the enemy or overcame him. اطْفَأَ عَلَّفَةً عَلَّفَهُ : He caused him to attain or acquire what he desired or sought; he caused him to be successful or victorious or to overcome his enemy. من يَعْدَٰلَ أن اطْفَأَ عَلَّفَهُ : After He had given you victory over them (48:25). أَطْفَأَ عَلَّفَةً عَلَّفَهُ : A nail; a claw, or a talon (pertaining to a human being and to birds and beasts. كُلٌّ ذٰلِكَ ذِي أَطْفَأَ عَلَّفَةً عَلَّفَهُ : All animals having claws (6:147).

[ar. عَلَّل, inf. noun. عَلَّل] and عَلَّلٌ : He continued doing this. فَظَلَّ فِيهِ بَعْرَجُوُنَّ : They continued, ascending through it (15:15). أَظْلَّ أَعْمَلُ كَذَا : I continued to do such a thing. وَزَوَّرَكَ : So they continued or became motionless (42:34). Because also being syn with صَارَ (an incomplete verb) signifies he or it became. عَلَّلٌ وَجِهٌ مَسْجُودًا : His face darkens or becomes black (16:59). عَلَّلٌ أَيْوِمٌ : The day became shadowy i.e. sunless. عَلَّلَ عَلَّلَهُ الَّذِي : The thing became long. عَلَّلَهُ عَلَّلَةً عَلَّلَهُ الَّذِي : He shaded him or it. عَلَّلَهُ عَلَّلَةً عَلَّلَهُ الَّذِي : He made it to give shade over him or it. عَلَّلَهُ عَلَّلَةً عَلَّلَهُ الَّذِي : We caused the clouds to be a shade over you or to give you shade (2:58). أَظَلَّ : (said of a day) it was or became shady. The word also means it advanced. أَظَلَّ : He took him into his shelter or protection. أَظَلَّتِي الشَّجَرَةُ : The tree shaded me or gave me shade. أَظَلَّتِي اطْفَأَتِي : It covered me. أَظَلَّتِي : A thing that covers or protects or shades overhead; anything that protects and shades one as a building or a mountain or a cloud; a covering. According to Raghib, mostly said of that which is deemed unwholesome and which is disliked. كَانَّهُ عَلَّلَةً : As though it were a covering (7:172). فَأَخَذَهُمْ عَذَابٌ يَوْمَ الْعَلَّلَةُ : Then the punishment of the day of overshadowing gloom overtook them (26:190). عَلَّلَةٌ عَلَّلَةً : They will have
coverings over them of fire (39:17). and has been generally used in the Holy Qur'an in connection with punishment. : The light of the sun without the rays; shade; shadow or covering; blackness of the night; an apparition or phantom or a thing that one sees like a shadow: He passed by us as though he were the shadow of a wolf.

: The beginning of youth; a covering; might or power of resistance or defence; (السُلطان : The sovereign is God's means of defence); protection or shelter; : Such a one lives in the protection of such a one; corporeal form or figure which one sees from a distance; a state of life plentiful, easy, pleasant. : That which serves for the veiling, covering or protecting of a thing. : And extended shade (56:31). : The shadow of black smoke (56:44). and are plurals of : The waves of the sea. : Giving or having shade or constant shade; cool. : A place having or giving shade. : Neither affording shade (77:32). : Constant, extensive or dense or pleasant shade. : And We will make them enter dense shade or pleasant and plenteous shade (4:58).

[1 aor. inf. noun 

and and ] : He did wrong or acted wrongfully, unjustly or tyrannically; he wronged some one; he misused. signifies: (1) The putting of a thing in a place not its own; i.e. putting it in a wrong place or misplacing it. : Who so resembles his father, has not put the likeness in a wrong place; (2) transgressing the proper limit. : "Shirk" is a grievous wrong (31:14). : Who makes himself responsible for or who does a great wrong (20:112). : They have brought forth a great injustice (25:5). : The water of the valley reached a place that it had not reached before. : Those who transgressed changed it (2:60); (3) making a person to suffer loss or detriment, and this is said to be of three kinds: Between

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man and God, between man and man and between man and himself. 

: He made him to suffer loss of his due or defrauded or deprived him of it. 

: And they did not wrong Us or made Us suffer loss; (2:58). 

God will not make (them) to suffer loss or deprive them of the weight of an atom (4:41). 

also means, he imposed upon him a thing that was above his power or ability. 

: He dug the earth in what was not the place of digging. 

: What has prevented thee from doing such a thing. The word is also used transitively by means of as in 

: They wrong-fully rejected them (17:60). 

: The night became dark. 

: And when it becomes dark to them, they stand still (2:21). 

: One who does wrong. 

: And he was wronging his soul (18:36). 

: Darkness (cont. of) or non-existence of light or the departure of light; ignorance; belief in plurality of gods; transgression. 

: 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. (20:120).
A wind that is hot, thirsty, not gentle and having no moisture.

[163x463]œÄ: Those who know or know for certain that they will meet their Lord (2:47).

And you entertained various thoughts about God (33:11).

Who entertain evil thoughts about Allah (48:7).

Corruption has appeared (30:42).
He boasted of his knowledge (inf. noun ژه‌زه‌زه‌زه‌زه). He beat or struck or hurt his back; ژه‌زه‌زه‌زه‌زه: He threw the thing behind his back. ژه‌زه‌زه‌زه‌زه: He got upon the top of the house. And stairways by which they could go up (43:34).

He overcame him, conquered or subdued him or gained victory over him. If they 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 assisted him. He helped or assisted against him. 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: 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).

And you have cast it behind your backs i.e. neglected it (11:93). And when you enter upon the time when the sun declines (30:19). That He may cause it to prevail over all religions (61:10). 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). That He may cause it to prevail over all religions (61:10). 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). That He may cause it to prevail over all religions (61:10). 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. Outside;
outward, external, apparent, manifest plain, evident cont. of
اَلْبَاطِنَةُ. It also means the external, outward state of a man and the
outward or apparent character of the mind. ُاَلْبَاطِنَةُ: Outwardly;
overpowering. ُاَلْبَاطِنَةُ: Such a one has ascendancy
over such a one. ُاَلْبَاطِنَةُ: But outward contending or
overpowering argument. ُاَلْبَاطِنَةُ: The outer
aspect of this life (30:8). ُاَلْبَاطِنَةُ: Is an attribute of God, meaning
Manifest; the Ascendant over all things. ُاَلْبَاطِنَةُ: He is the
Manifest and the Hidden (57:4). ُاَلْبَاطِنَةُ 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. ُاَلْبَاطِنَةُ is the plural of
ُاَلْبَاطِنَةُ which also means, ascendant, predominant,
victorious. ُاَلْبَاطِنَةُ: And they became victorious (62:15).
ُاَلْبَاطِنَةُ: Both externally and internally (31:21). ُاَلْبَاطِنَةُ: Towns prominently visible
(34:19). ُاَلْبَاطِنَةُ: And aider or assistant; aiders and assistants.
ُاَلْبَاطِنَةُ: Nor has He any helper among them (34:23).
ُاَلْبَاطِنَةُ: And the angels are (His) helpers in
addition (66:5). ُاَلْبَاطِنَةُ: Midday in summer, or when the heat is
vehement, or the period from little before to a little after
midday in summer, or midday when the sun declines from the
meridian, or the vehement heat of the midday. ُاَلْبَاطِنَةُ: 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. inf. noun  غَيْبٌ : He prepared the army for fight. ]

عَبِيدٌ: 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. 

عَبِيدٌ: 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).

عَبِيدٌ: 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.

عَبِيدٌ: He did that profitlessly; he did what was of no use to him. Fortune made sport with him. That We have created you in vain or without purpose (23:116).

عَبِيدٌ: Do you build on every height a monument seeking vain glory? (You do a useless thing) (26:129).

عَبِيدٌ: He served, worshipped or adored God alone, or he rendered to God humble obedience; he obeyed Him. What has withheld thee from me. (aor.  غَيِّدُ) : He was or became a slave, his forefathers having been so before him. He was angry. He was angry with him. He disdained or scorned him. He denied, disacknowledged or disallowed; he repented and blamed himself for having been amiss; he mourned, grieved or was sorrowful; he was covetous.

عَبِيدٌ: He clove to it or him. You will worship none but Allah (2:84). (dual of  غَيِّدٌ) : Two

عَبِيدٌ: He enslaved him; he subdued him so that he did the work of slaves. That thou hast enslaved the children of Israel (26:23). (syn.  غَيِّدُ) : He trod the road so as to make it even or easy to walk or ride upon. He subdued or rendered the camel submissive. He hastened or went quickly. A male slave. A believing slave is better (2:222); a servant or worshipper of God and of a false god. He said, I am a servant of Allah (19:31).
servants (66:11). (also plural of عبید) 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.

Var. عبید (also plural of عبید) 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.

Var. عبید {they are the worshippers or servants of the Devil.}: And I am not going to worship what you worship (109:5). (pass. part): God worshipped. عبید (plural of عبید) also means angry, disdaining or disdainful, scorning or scornful.

عبید (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).


عَبَدَ [aor. inf. noun and عَبُدَرَ: He crossed it. عَبَدَ: He travelled the way; he died, as though he travelled the road of life; he grieved or mourned. عَبُدَتَ: The eye shed tears. عَبَدَتُ الْعَيْنَ: Plurals of عَبَدَ: 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 عَبَدَتَ: If you...}
can interpret dreams (12:44).

He weighed the gold so that he may know its quality and quantity. 

He destroyed him. 

The affair became distressing to him. 

I spoke for such a one. 

He became admonished or he took warning. 

The fortunate one is he who takes warning by others, and the unfortunate one is he by whom others take warning.

So take a lesson, O ye who have eyes (59:3).

He compared one part of the book or writing with another part in order to understand it. 

He regarded what he witnessed as an indication of what was concealed from him; he compared what was unapparent with what was apparent; 

He held him in high estimation. 

He wondered at him or it. 

An admonition or exhortation; an admonition or exhortation by which one takes warning; a thing by the state or condition of which one is admonished, reminded, directed or guided.

In that surely is a lesson for those who have eyes (3:14).

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.

[aor. inf. noun عَبِسَ and عَبْسُ and عَبَسَ and عَبَسُ] 

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. عَقْرَىٰ حَسَانٌ: Beautiful carpets (55:77). It is also applied as an epithet denoting superlativeness of any quality. عَقْرَةٌ: An excessive wrong doing. عَقْرُ: A relative noun from عَقْرٌ, 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 عَقْرَةٌ. عَقْرَّةٌ: 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.

عَتَبٌ [aor. عَبْتُهُ and inf. noun عَتَبٌ عَلَيْهِ and عَتَبَتُهُ]: He was angry with him with the anger that proceeds from a friend; he reproved, blamed or censured him; عَتَبٍ and عَتَبَتُهُ signify, to reprove a man for an evil act and to desire him to return to what will please the person who is angry with him. مَا عَتَبَتُهُ (عَتَبَتُهُ عَلَيْهِ threshold): I did not tread the threshold of his door. عَتَبَتُهُ (inf. noun عَتَبَتُهُ and عَتَبَتُهُ): He reproved or reproached him. The two infinitive nouns signify two persons reproving each other. عَتَبَتُهُ: 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. عَتَبَتُهُ: 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. عَتَبَتُهُ: He reverted from a thing. إِسْتَعَتَبَتُهُ: He sought or requested to be regarded with goodwill or favour or to be taken back into favour. إِسْتَعَتَبَتُهُ: 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 عَتَبَتُهُ: He granted him his favour; he was pleased with him. عَتَبَتُهُ: They will not be taken back into favour مَعْتَبِينَ (45:36). (plural of عَتَبٌ 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).

أغَفِّبَ: The thing was or became at hand, ready, prepared; the thing was or became great, big or bulky. أَعْفَطَ: He made it ready or he prepared it.

عَفَطَ: They have prepared a blazing fire for the disbelievers (48:14).

قَبِيبَ: A guardian angel ready (to record it) (50:19).

عَفَطَ: The slave became free. عَفَطَ الفَرَسُ: The horse proceeded and became safe and secure. عَفَطَ النِّسْيَةَ أو عَفَطَ: The thing became old.

عَفَطُ: The wine became old. عَفَطَ: He freed the slave. عَفَطَ الوَجَهُ: Of comely face; freed or emancipated; old. عَفَطُ حُكْمَة: Old, freed, beautiful, safe and secure, best and excellent House (22:30).

أَعْفَطَ: A well-woven garment. عَفَطُ signifies wine and milk.

أَعْفَطَ: He dragged him roughly or violently and carried him off or pushed or thrust him violently. عَفَطَ إلى الشَّرْعِ: He was quick to do evil.

أَعْفَطَ: And drag him into the midst of the Fire (44:48).

أَعْفَطَ: 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. أَعْفَطَ بَعْضٌ: Rude and in addition of doubtful birth (68:14).

أَعْفَطَ: He behaved proudly and exceeded proper limits; he was excessively proud,
corrupt or disbelieving; he revolted or was averse from obedience.  غَنَّ الْرُّجُلُ: 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.  غَنَّ: She proudly disobeyed or rebelled against the command of its Lord (65:9).

قُلْ لَّا تَعْجِبْ بِفَاعِلُهُمُ ﻓَوْلُهُمْ: Greatly exceeded the bounds (25:22).  غَنَّى: Extreme limit of old age; dryness; disbelief and disobedience.

قُلْ لَّا تَعْجِبْ بِفَاعِلُهُمُ ﻓَوْلُهُ: The extreme limit of old age or being dried up (19:9).  غَنَّى: Proud; exorbitant or inordinate; revolting; corrupt. (act. part.)  لَّا تَعْجِبَ: Intensely dark night.  غَنَّى (feminine): By a fierce roaring wind (69:7).

عَثَرَ [aor. and aor. and aor. and aor. inf. noun غَثَرُ غَثَرُ غَثَرُ وَغَثَرُ غَثَرُ غَثَرُ غَثَرُ غَثَرُ غَثَرُ كَلَامِهُ: He stumbled in his speech.  غَثَرُ غَثَرُ: He lighted on it by chance; he knew or saw it, became acquainted with it accidently.  فَإِنَّ غَثَرَ: If it becomes known (5:108).  غَثَرُ ﻣُرَّمَانُ: Fortune or time destroyed them.

عَتَنَ [aor. inf. noun غَتَنَ غَتَنَ غَتَنَ] غَتَنَ غَتَنَ غَتَنَ غَتَنَ غَتَنَ غَتَنَ غَتَنَ غَتَنَ غَتَنَ غَتَنَ غَتَنَ غَتَنَ غَتَنَ غَتَنَ غَتَنَ غَتَنَ: He acted corruptly or did mischief or did so in the utmost degree.  وَلَا ﺗَعْجِبَ ﻓِي ﺍًﻟْآرَضِ: And do not act corruptly in the earth (2:61).

عَجَبَ [aor. inf. noun غَجَبَ غَجَبَ غَجَبَ غَجَبَ غَجَبَ غَجَبَ غَجَبَ غَجَبَ غَجَبَ غَجَبَ غَجَبَ غَجَبَ غَجَبَ غَجَبَ غَجَبَ غَجَبَ غَجَبَ غَجَبَ غَجَبَ غَجَبَ غَجَبَ غَجَبَ غَجَبَ غَجَبَ غَجَبَ غَجَبَ غَجَبَ غَجَبَ غَجَبَ غَجَبَ غَجَبَ غَجَبَ غَجَبَ: He wondered at it i.e. he deemed it strange, extraordinary or improbable on account of his being little accustomed to it.  تَعْجِبُ: 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.  عَجَبَ: Wonder; wondrous; marvellous; a wonderful or marvellous thing.  إنَّ ﺗَعْجِبُ ﻓَوْلُهُمُ ﻓَوْلُهُمُ: If thou dost wonder, then wondrous indeed is their saying (13:6).  عَجَبَ: when attributed to God, means His being pleased, or His recompensing the people for their wondering at the truth.  عَجَبَ
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.

لَنْ يَنْفِقَ أَمْرُ عَجْبٍ: It is a wonderful thing (50:3).  
أَمْرُ عَجْبٍ: It is indeed a wondrous or marvellous thing (38:6).  
أَمْرُ عَجْبٍ: It excited his wonder; it excited his admiration; it pleased him; it made him proud, conceited, haughty.  
أَمْرُ عَجْبٍ: Their wealth should not excite thy wonder (9:55).  
أَمْرُ عَجْبٍ: When your numbers made you proud (9:25).  
أَمْرُ عَجْبٍ: A wonderful affair.

عَجْبٌ: The woman became old, aged.  
عَجْبٌ (aor. inf. noun عَجْبٌ) and عَجْبٌ (aor. inf. noun عَجْبٌ): 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.  
عَجْبٌ: A weak woman.  
عَجْبٌ (i.e. عَجْبٌ): An old and aged woman; old and weak woman; (plural عَجْبَانٍ); 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.  
عَجْبٌ: And I am an old woman (11:73). The primary significance of عَجْبٍ 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.  
عَجْبٍ: 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 عاجزة); 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.  
عَجْبٍ: That we cannot frustrate the plan of Allah on the earth nor can we escape Him by flight (72:13).  
عَجْبٍ (act. part.).  
عَجْبٌ: He cannot escape on the earth.  
عَجْبٌ (plural) (46:32).  
عَجْبٍ: He outstripped him.
be caught. I contended with him in a race and outstripped him. (singular which is act. part. from : Fighting and contesting with the Prophets of God to render them unable to perform their duties, or striving and opposing God's Signs; opposing and striving to outstrip or gain precedence or imagining that they will render God unable to attain His design or they will escape God. : Strive hard in opposing Our Signs (34:6). (plural of : The trunks of palm-trees (54:21).

: He gave up the food. (inf. nouns (inf. nouns and : He withheld himself from the food though desiring it preferring that one who was hungry should have it. (aor. and : He i.e. a beast or they i.e. cattle became lean or emaciated; lost his or their fatness or plumpness, or became weak. : The towns were without rain. : He rendered the beast weak, emaciated, lean etc. (singular is which means, weak, lean, having lost his fatness or plumpness). : They alighted in towns affected with drought.

: He hastened or he was quick or expeditious. : I hastened to the thing. : It was or became present or ready. : I was quick with it. : And hasten not with the Qur'an : I have hastened to Thee, O my Lord : He induced, urged, made him to make haste, or to hasten or commanded him to be quick or to hasten. : And what has made thee hasten away from thy people : He did the thing hurriedly before its time. : She brought forth her offspring before its maturity. : But who so hastens (to leave) in two days : He hastened to do a thing.
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. and ). Hasty, very hasty. And man is very hasty (17:12). signifies death. (feminine of ) means this life, the present life. is the cont. of which means the next world. These people love the present world (76:28).

: He bit it; he chewed it. He had an impotence or an impediment or a difficulty or a want of clearness or chasteness in his speech, especially in speaking Arabic. He made the speech to want or without chasteness or correctness. He closed the door. Foreigners, as meaning others than Arabs. One who is of the race of the (non-Arab), though he may be chaste in Arabic speech. A people not of the Arabs. also means one who is not clear, perspicuous, chaste or correct in speaking Arabic though he may be an Arab; foreign tongue. (plural of ) non-Arabs. If We had made it a Qur'an in a foreign tongue (41:45).

: He numbered, counted, reckoned or computed it. If you count the favour
of Allah (14:35). He (God) comprehends them and has numbered them fully (19:95). The period of waiting that you reckon (33:50). The reckoning of months (9:36). A number collected together; a number collectively numbering or reckoning.

A fixed number of days (2:185).

Their prescribed period is three months (65:5).

He (God) has prepared for them a punishment (33:58).

What is numbered, counted, reckoned or computed i.e. number.

The number of years (10:6).

The reckoning of months.

A number collected together; a number collectively numbering or reckoning.

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.

Their prescribed period is three months (65:5).

The man's term of life ended. A state of preparation. Be ye in a state of preparedness; preparation or things necessary to prepare for an affair.

He prepared or provided himself for the affair; he took for the affair his necessary apparatus. They would have made some preparation for it (9:46) (plural of i.e. one who numbers or keeps count).

So ask those who keep count (23:114). Numbered, counted, reckoned or computed (pass. part.) It is applied to any number, little or large, but more particularly denotes few, and so does every plural formed by the addition of (feminine of ) for a computed or measured term (11:105). A few dirhems i.e. low price (12:21).
[aor. َبُعِّدَ and َبَعَدَ inf. noun َبَعِّدَ] َبَعِّدَ: He pastured the cattle.

[َعَدَلَ] َعَدَلَ: He acted equitably. َعَدَلَ ُعَدَّ: He acted justly in his affair. َعِدَّ: That you act equitably or keep perfect balance between the women (4:130). َعَدَّ: He declined, deviated. َعِدَّ: But they are a people who deviate from the right path (27:61). َعَدَّ: He deviated from the right path. َعِدَّ: He attributed co-partners with his Lord. َعِدَّ: They attribute copartners or set up equals with their Lord (6:151). َعَدَلَ: Perfect balance between two things. َعَدَّ: 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; َعَدَلَ: It was or became equi ponderant to it. َعَدَلَ: Then He made thee well proportioned (82:8). َعَدَّ: He was or became just. َعَدَّ: He acted unjustly, wrongfully. َعُدَّلَ: Equity, justice or rectitude; the mean between excess and falling short. َعَدَّلَ: Verily, Allah enjoins justice (16:91). Imam Raghib says that َعَدَّلَ is of two kinds: One is absolute, such that reason requires the inference of its goodness, as the doing of good to him who does good to one and abstaining from harming him who abstains from harming one; and the other is such as is known to be by the law as retaliation etc. It also means, repayment, requital, compensation or recompense; equal number. َعَدَّلَ: Fast an equivalent number (of days) (5:96); ransom. َعَدَّلَ: 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. َعَدَّلَ = syn.

[َعَدَّنَ] َعَدَّنَ: He remained, stayed, dwelt or abode in the place. َعَدَّنَ: I took for myself the country or town as a home. َعَدَّنَ: In gardens of perpetual abode or eternity (61:13). َعَدَّنَ ُعَدَّنَ: He pulled out
the stone with the hoe.  عَدْنِ : A mine; a place of fixedness of anything or origination of anything i.e. source.  هوُ مَعْدَنٌ لِّلْجَغرِيرِ وَالْكُرمُ : He is a natural source of goodness and generosity.

عَدَا [aor. inf. noun عَدُّوُرُ عُدَوُّ وَعُدُوُّ : He ran quickly and also he ran gently but it often signifies he ran vehemently.  عَدَّا : The water ran.  عُدَّة : He passed from it and left it; he passed beyond it, exceeded it or transgressed it.  أُلْعُدوُرُ : He exceeded his proper limit. According to Imam Raghib, primarily signifies transition; a passing beyond or exceeding the limit and incompatibility to coalesce. فَاتَبَعُوهُمُ فَرَعُوْنَ وَجَنْوَدُهُ بِغَيْرِ ظَلَامٍ : Pharaoh and his hosts pursued them wrongfully and aggressively (10:91).  إِذَا عُدَّى فِي السَّيْبِ : When they transgressed the proper limits with regard to As-Sabbath (7:164).  عُدَا عَلَيْهِ : And let not thy eyes pass beyond them (18:29).  عَدَّوُرُ وَعُدُوُّ وَعُدُوُّ وَعُدُوُّ : (inf. nouns and عَدَّرُ and عَدَّرُ and عَدَّرُ and عَدَّرُ and عَدَّرُ and عَدَّرُ) and also عَدَّدُ : He acted wrongfully, unjustly or tyrannically against him, transgressed against or exceeded the proper limit against him or acted aggressively against him.  عَدَّدُ عَلَيْهِ : He exceeded the limits of truth.  عَدَّدُ عَلَيْهِ إِلَّا مَا عَدَّدَ عَلَيْهِ : Whosoever acts aggressively against you, punish him for his aggression to the extent to which he has transgressed against you (2:195).  وَكَانُوا : And they exceeded the proper limits (2:62).  عَدَّرُ وَعُدُوُّ : And who exceeds the limits of Allah (2:230).  صَرَفَ : Signifies glaringly wrongful, unjust or tyrannical act. في الأَلْقَامِ = نَعَدَّرُ عَلَىٰ : In sin and tyranny or transgression (5:63).  وَالْعَدَّرُ : No blame upon me.  مَعْدَدٌ (اِتْخَذَ : Transgressor.  كُلُّ مَعْدَدٍ اِتْخَذَ : Every sinful transgressor (83:13).  مَعْدَدُونَ : are plurals (9:10;2:191).  غَادِئاً (CONFUSED inf. noun غَادِئاً غَادِئِاً غَادَّرٌ) is substantive): He treated or regarded him with enmity.  غَادِئاً الْشَّيْءَ : He was or became distant or aloof from the thing, or he made the thing to be distant from him. غَادِئَةٌ
(sometimes) signifies I vied with him in running.

An enemy (plural "أعداء"). It is used both as singular and plural.

إن الله ءامن أن يجعل بينكم وبين من يعده منكم عداؤاً: That He should bring about between you and those with whom now you are at enmity (60:8).

أعداء المُكَافِرِينَ: An enemy (plural "أعداء المُكَافِرِينَ").

And they are your enemies (18:51).

When you were enemies (3:104).

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).

أعداء: Enemy; transgressor; one who exceeds the proper limit (act. part. from "عذب").

Neither disobedient nor transgressing the limit (2:174).

Transgressors.

Also signifies a company of warriors; horses or chargers of the warriors; remoteness.

By the snorting chargers of the warriors (100:2).

[inf. noun "عذوبة"]: 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.

Verily, he is sweet of tongue. (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 "عذبة" or "نكال") 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 ("عذب" meaning he prevented).

So He will punish them with a painful punishment (4:174).
who punishes (17:16;17:59;17:16) and plurals: (pass.
part.): One who is punished. (plural) (26:139).

[But i.e. inf. noun: (pass.) : God is not going to punish them (8:34).

: (pass. part.): One who is punished. (plural) (26:139).

: (pass. part.): One who is punished.

: (inf. noun): He excused or cleared him from blame; he exculpated him; he accepted his excuse.

: (inf. noun): He excused himself; he adduced or urged an excuse or a plea for himself.

: He excused himself to me; he begged me to accept his excuse.

: They will make excuses to you (9:94). It is said that the primary meaning of is the cutting of a man off from the object of his want and from that to which he clings in his heart. may also mean, he excused himself for not complying with a claim or request. It also means, he did not adduce an excuse (cont. signification); also means, he complained of him or it.

: The waters stopped. (inf. noun): 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. is act. part. (plural). : The defaulters or the makers of false excuses came (9:90). and (inf. noun from : An excuse; an apology; a plea whereby one excuses oneself.

: Then thou shalt have got sufficient excuse from me (18:77).

: Who is the success or victory? : Excuse.

: They said as an excuse (7:165). The plural of is and the latter is also plural of . Some say that is the irregular plural of and means excuses, apologies, pleas, allegations and arguments.

: Though he puts forward (his) excuses (75:16). also means veils, curtains or coverings.
The camels were or became mangy and scabby.

He aspersed him; he charged or upbraided him with evil; he wronged him and reviled him and took his property.

He disgraces his people. He did to him an abominable thing; he did to him what he disliked. He alighted at his abode as a visitor. He came to him and sought his favour or bounty; he applied himself to obtain favour or bounty of him without asking; he went round about him seeking to obtain what he had whether asking him or not asking him.

The needy; one who asks for bounty; one who seeks bounty without asking. And feed the contented and him who asks and supplicates (22:37).

A case of reviling or of being reviled; a crime or sin that is noxious like the mange or scab; a foul or abominable thing; a cause of grief or vexation; annoyance or hurt; vexing conduct; violence; the slaying unexpectedly of an army without the permission of the commander; a debt or fine which one is obliged to pay; a fine for homicide.

The alighting of an army among a people and eating of the produce of their fields without knowledge of the commander.

And thus you incur guilt for them unknowingly (48:26).

His stomach became in a corrupt or disordered state from being burdened.

(said of a river): It abounded with water.

The water of the well became abundant.

He spoke clearly, plainly or distinctly without incorrectness; he was or became an eloquent Arab.

His tongue was or became chaste Arabic. Pertaining to Arabic; clear, eloquent and chaste in speech; of established Arabic lineage.

What a foreign tongue and an Arab (41:45)? He spoke clearly, plainly, distinctly in Arabic.

In the Arabic language; in a clear, eloquent and comprehensive language (26:196). as also The Arabs or Arabians (singular اَلْأَعْرَابُ) : Those Arabs who dwell in the desert. The Arabs of the
desert are the worst in disbelief (9:97). 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). Loving wives; passionately loving and obedient wives. Loving and of equal age (56:38). The Arabic language.

[ar. and inf. noun] He ascended or mounted the ladder. He mounted upon the thing. The thing became high. (ar. inf. noun) 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). They began to ascend therein (15:15) or through it. The sun inclined to the west. Lame by nature, preferably by reason of an accident in leg or foot. Nor any blame on the lame (24:62). A ladder or series of steps or stairs. (plurals and like) A place of ascent. Lord of great ascents (70:4). is also applied to the crow because of its hopping movement.

: He struck him with the stick. Dry branch of a palm-tree (36:40).

: He built or constructed a construction of wood. He raised the roof of the house. He struck such a one in the base of his neck. And in the trellises which they built (16:69). 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).
Having fallen down upon its roofs (2:260); the throne of a king or the ceremonial chair or seat of a king.

God's throne is like this (27:43). He reigned as king; He became established on the throne of power; He governs every thing (10:4); highest sphere. From the highest sphere to the earth; the bier of corpse. The bier shook with pleasure because it carried the dead body of Sa'd; or the throne of the (Gracious God) shook with pleasure because of the death of Sa'd; the nest of a bird such as is built in a tree; the angle, corner or strongest side; the head or chief of a people. The chief of the people; the means of support of a thing. His power or might departed or his affairs or state became weak and his power and prestige departed, or he perished; regal power, sovereignty, dominion, might or power. also signifies the transcendent attributes of God, i.e. such attributes as are not found in any other thing as in On that day eight engels will bear the throne of thy Lord (69:18); the protuberant part in or of the upper surface of the foot in which are the toes. (plural of which is feminine of which is act. part.). Grape-vines trained upon trellises. Gardens trellised (6:142).

inf. noun : He showed, manifested, presented the thing to such a one. He mentioned or showed or presented the thing to him or proposed or propounded it to him. He made the army to pass by him in review; he reviewed the army. He exposed them to the sword; he slew them with the sword. Then He presented them to the angels or put them before the angels (2:32).... It happened or occurred to him. also means it appeared or became apparent to him. I defrauded him in selling. He said a thing which he
intended or desired but did not explain it or say it plainly or clearly; he said it indirectly; 

الم تَعْرَضْتْ يَمْهُ بِمِنْ خَطْطَةِ الْبَسَاءِ

signifies the speaking of a thing obliquely, indirectly, obscurely, ambiguously or equivocally. According to the early authorities signifies, he used a phrase susceptible of different meanings by which the hearer understood a meaning different from that which he (the speaker) intended. 

غَرُوضُ عَنْهُ: Respecting that which you speak indirectly about a proposal of marriage to these women (2:236). 

غَرُوضًا (انْغُرَاءُ) : He turned away from it, avoided, shunned or left it. 

غَرُوضًا: Who avoids remembering Me (20:125). 

غَرُوضًا: Ill-treatment 

غَرُوضًا: Breadth, width; vastness. 

غَرُوضًا: We shall present face to face the Hell to the disbelievers (18:101). 

غَرُوضًا: 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. 

غَرُوضًا: Any thing showing its breadth or side hence appearing; collection of clouds extending sideways in the horizon or 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. 

غَرُوضًا: You seek the goods of this world 

غَرُوضًا: Its vastness is like the vastness of the heavens (3:134). 

غَرُوضًا: If it had been a near gain 

غَرُوضًا: A thing that is prepared for thy common use. 

غَرُوضًا: This is a thing prepared for thy common use. 

غَرُوضًا: Also means, a purpose, an object or desire. 

غَرُوضًا: 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.

عَرَفَ inf. noun. عِرَافُ and مَعْرَفَة. [aor. 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.

عَرَفَة. He was or became submissive. عَرَفَ: He was patient in relation to the affair. عَرَفَ: He was or became sweet or pleasant in his odour. عَرَفَ: He acquainted him with the affair. عَرَفَ: He acquainted (her) with a part of it.

عِرَافُ is perceiving a thing by reflection and by consideration of the effect thereof upon the mind or sense (syn. علم). According to some authorities علم differs from علم inasmuch as the former concerns the thing itself which is its object, whereas the latter concerns the states or conditions or qualities thereof. The contrary of the former is الإطلاع: When that came to them which they knew (2:90).

عَرَفَة. They knew or were acquainted with each other; they vied or competed for superiority in glory, or simply they vied with one another.

عَرَفَ: He branded him with his misdeed. عَرَفَ: They knew or were acquainted with each other; they vied or competed for superiority in glory, or simply they vied with one another.

عَرَفَ: 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).
He acquainted me with his name and condition. They confessed their guilt (67:12). Confession or acknowledgement. It also means 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. And enjoin goodness (7:200). Also means, common parlance or common usage. Of the horse is its mane. The people came one after another. By the winds that are sent one after another; by the angels that are sent forth with goodness i.e. to spread goodness; by the beings that are sent forth gently (77:2). Also means, waves of the sea; elevated sand; elevated place; (plural) Occupants of the elevated places (7:49). 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. (act. part.) (pass. part.): Known particularly well or commonly known; lawful; according to use and custom. Being equivalent to it possesses all the meanings of the latter word. You enjoin goodness (3:111). (feminine of ). Known or actual obedience (24:54). The place where the pilgrims halt on the day of (2:199).

: 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. or or or or ).: He treated such a one with exceeding perverseness or repugnance. The child sucked the breast of his mother. : 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. : A wicked man. Fierce flood
[aor. inf. noun غرَأ] He came to such a one seeking his bounty; he came to such a one or upon him. غرَأ : The affair befell him; attacked him; distressed him. (syn. غرَأ) : The affair betided him, befell him or distressed him. غرَأ : He was or became affected with the tremor of fear.

غرَأ : Some of our gods have smitten thee with evil غرَأ (11:55). غرَأ : 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. غرَأ also means the best and excellent part of property. غرَأ is a name of the lion. غرَأ : A firm handle (2:257) or the firmest thing upon which one lays hold. غرَأ : The support of the poor or the needy. It also means tangled trees of which the leaves do not fall in winter.

[غَرَي] He was or became naked, nude, bare or without clothing. غَرَي : The body was or became bare of flesh or was lean. غَرَي : He or it was or became free from fault, defect, blemish etc. لَقَ غَرَي : No one can be exempted from death. لَقَ غَرَي : And thou wilt not become naked (20:119). غرَي : 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. لَبَد غَرَي : Would have been cast upon a bare tract of land (68:50).

[غَرَّ] He was or became mighty, powerful or strong. غَرَّ : 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. غَرَّ : 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. غَرَّ : The water flowed. غَرَّ also
means, he was or became weak.

وعَزَّ : He overcame him or conquered him; he overcame him in argumentative contest.

فِي الْحَبَابِ : He has prevailed against me in dispute (38:24).

أَعْرَزَ : He exalted or elevated him; he loved him; he aided or helped him.

ثُمَّ أَعْرَزَ مِنْ نَسَاءٍ : Thou exaltest whomsoever Thou pleasest (3:27).

أَعْرُزَ : He rendered him mighty, powerful or strong; he strengthened him by means of another.

أَعْرُزَ : 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.

أَعْرُزَ and أَعْرَزَ are syn.

أَعْرُزَ : Mighty, power or strength (as also عَزَّ) especially after meanness of condition; high or elevated rank; nobility; honour; disdainfulness or pride or self-exaltation (as also عَزَّ); the power of resistance (as also عَزَّ); raresness, scarceness (as also عَزَّ); invincibility (as also عَزَّ); the act of overcoming; superior power (as also عَزَّ).

مَطْرُ عَزَّ : Copious or vehement rain.

أنَّهُ لِيَكُونُوا لَهُمْ عَزَا : So that they may be a source of power for them (19:82).

أَنْتَ لَهُمْ الْعَزَّ : Self-exaltation or pride incites him. (2:207).

فَأَلَوْا بِعَزْرٍ فَعَرَزُونَ : They said: By Pharoah's honour (26:45).

وَلَيْلَةٌ عَزَّةٌ جَمِيِّعًا : And all honour belongs to Allah (35:11).

عَزِيرُ : 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. 

عَزِيرُ also signifies the king.

الْعَزِيرُ الْحَكِيمُ : The Mighty, the Wise (62:2).

الْعَزِيرُ : A surname applied in ancient times to the ruler of Egypt i.e. the valley of the Nile together with Alexandria like النَّجَاحِيَّ (the Negus) applied to the king of Abyssinia, قَنْصُرُ (Kaiser) to the emperor of the Romans.

كَبَّارُ عَزِيرُ : Great, mighty Book; inimitable and unequalled (41:42).

عَزِيرُ also signifies severe, difficult, distressing or grievous.

عَزِيرٌ عَلَيْهِ مَا عَيْتُمْ : It is distressing to him that you should fall into trouble (9:128).

عَزَّ (plural of عَزِيرُ) : They turn the honourable, the most elevated or esteemed of its people (27:35).

أَعْرُزَ : More and most honourable, mighty, powerful etc.

أَعْرُجُنَّ الْأَعْرَزُ : The most
honourable will surely drive out (63:9). An idol of the Arabs (53:20).

عَزَّةُ َ َّنَعَشَّرَ َّرَذِبَرَ عَشَّرَ َّرَذِبَرَ inf. noun: 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. لَا عَزَّةُ عَنْ عَلَّمِهِ َّنَعَشَّرَ عَشَّرَ َّرَذِبَرَ: Nothing is absent or hidden from His knowledge. عَزَّةُ َّلَعَدَّرَ عَشَّرَ َّرَذِبَرَ: The land became destitute of inhabitants. لَا يَعُزَّ َّعَنَّهُ مَبْقَال َّذِرَةَ: Not an atom's weight is hidden from Him (34:4).

عَزَّرَ inf. noun: He prevented or turned him away from the thing. This is the primary signification from which others are derived. عَزَّرَ (inf. noun تُعْزِرُ): 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). عَزَّرَةُ وَتَصَرُّرُةَ: Who honoured, aided and supported him (7:158).

عَزَّلَ inf. noun عَزَّلَ كَذَا: He removed him, put away, displaced him from such a thing. عَزَّلَ عَنْ مَنْصِبِهِ: He removed or dismissed him from his office. عَزَّلَ عَنْهَا: He did not wish her to have children. مَسْرَ عَزَّلَتْ: From whom thou hast put aside (33:52). عَزَّلَةُ: He separated himself from him or it. عَزَّلَ عَنْهَا: He keeps away from the fighting. عَزَّلَ عَنْهَا: Keep away from women (2:223). عَزَّلَ (pass. part.): One kept away; one dismissed from office. عَزَّلَ (plural of مَعَزَّلُونَ): Those dismissed from office. عَزَّلَ عَنْ السَّمَعِ لِمَعَزَّلَوْنَ: They are kept away or debarred from hearing (26:213). عَزَّلَ (اَلْمَعَزَّلُوْنَ): A state or place of aloofness. عَزَّلَ عَنْهَا: He was keeping apart (11:43). فَلَانٌ عَنْ: Such a one is aloof from the truth.
He determined, resolved or decided upon doing the thing; he strove hard in the affair; he settled it firmly. If they decide upon or are resolved upon the divorce (2:228). And when the affair is decided upon or is determined upon (47:22). He commanded the man earnestly that he should do such a thing. Firmness and perseverance in doing a thing upon which one's heart is set or upon which one is determined; earnestness, constancy and patience; the quality of deciding an affair. We did not find in him the quality to decide the affair or resolve to disobey (20:116). Messengers of strong determination (46:36). Matter of strong determination (42:44).

[ar. inf. noun غَرَّةٌ] غَرَّةٌ: He asserted his (another person's) relationship as son to such a one. غَرَّةٌ: He asserted his own relationship as son to him. غَرَّةٌ: 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 leagueing together for mutual aid. غَرَّةٌ: From the right and from the left in different parties (70:38).

[ar. inf. noun غَسَرُ and غَضَرُ and غَضَرُةٌ and غَسَرُةٌ etc.] and غَسَرُ: It (a thing or affair) was or became difficult, hard, intricate. غَسَرُ: It was or became difficult for him (ضَعَفَهُ). غَسَرُ: The man was hard in disposition, or ill-natured. غَسَرُ: Time became severe to us. غَسَرُ: He demanded the debt of the debtor, it being difficult for him to pay it. غَسَرُ: He forced him to do a thing against his wish. غَسَرُ: He was left-handed. غَسَرُ: 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. غَسَرُ: But if you
disagree with each other or meet with difficulty from each other (65:7). Difficulty; hardness; straitness; intricacy. : God will give or create or provide or bring ease after difficulty (65:8). 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.

[ aor. and inf. noun ] : He prepared the food with honey; he mixed it with honey and made it sweet and pleasant. : He fed him with honey; he made him an object of eulogy; he made him an object of love to men. : Honey. : Streams of clarified or purified honey (47:16). It also means, flowers or blossoms because honey is made therefrom; a good or righteous deed.

[ aor. and inf. noun ] is a verb of the family of and means: It may be that; "may-be"; "perhaps". It denotes hope in the case of that which is liked and fear in the case of that which is disliked as in the verse. : 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. : هل عبركم إن كتب عليهتم البتال إلا تعابوا : Is it not likely that if fighting is prescribed for you, you will not fight (2:247). : هل عبركم إن تولهتم أن تفسدوا في الأرض : 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. : فعسى الله أن يأني بالفتح : May be Allah will vouchsafe victory to you (5:53). It is generally followed by the particle أن (= that). It is used in various ways as shown in the following sentences. : عسى زنا قائتم وعسى أن يقوم زنا وعسى زنا أن يقوم : all meaning almost the same; the first sentence literally means, it may be that Zaid is or will be the performer of the act of standing; the second means, it may be that Zaid stands or will stand and the third signifies, it may be that Zaid is standing.

عشر [aor. يعشر inf. noun عشرة : He took one from ten; he added one to nine and made the number ten. عشراتم : He made them ten by adding himself to their number. عشرة الناقة : The she-camel became i.e. ten-month pregnant. عشرة الممال : (aor. يعشر inf. noun عشرة and عشرة) : He took the عشرة of the property (tenth part). عشراتم : He made them ten by adding himself to their number or became the tenth of them; it also means, he took the tenth of them and made them nine or they became nine. عشر : Ten; used for feminine. عشرة نساء : Ten women. فأتوا بعشر سور : Bring ten chapters (11:14). عشرون : Ten. It is used for masculine. عشرة رجال : Ten men. أطعم عشرة مساكين : عشرة رجلات i.e. feeding ten poor persons (5:90). (عشرة used for masculine) whenever عشرة is joined with the preceding number it is used for feminine as عشر : A tenth part as also عشرة and عشرة. Some authorities say that عشرة and عشرة means, a hundredth part; others say it means a thousandth part. عشرة : Plural of عشرة. عشرون : A tenth part of that which We have given them (34:46). عشرة (inf. noun عشرة) : He mixed with them; consorted with them; held social and familiar. عاشورونم بالمعروف : Consort with them in
kindness (4:20). عَشَاءٌ : 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. مَعْشَرٍ. 

Warn thy nearest kinsmen (26:215). عَشَاءٌ : A company, a great company or collective body of people, consisting of men, exclusive of women like قُوْمٌ and نَّفْرٌ and having no proper singular; a community; any company whose state of circumstances is one.

Warn thy nearest kinsmen (26:215). عَشَاءٌ : O company of jinn and men (6:131). عَشَاءٌ : A she-camel that has been ten months pregnant or that has been eight months pregnant. Its plural is عَشَاءٌ and عَشَاءُ 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). عَشَاءٌ : An associate; a husband; a wife; a friend.

Warning is the associate (22:14).

عَشَاءٌ [aor. عَشَاءَ] : He turned away from him or it to another. وَمَنْ يَعْشَ عَنْ ذَكَرِ الرَّحْمَٰنِ : And who turns away from the remembrance of the Gracious God (43:37). عَشَاءٌ : I repaired to him by night.

عَشَاءَ : He pastured the camels by night.

عَشَاءٌ : He betook himself towards the fire hoping to obtain thereby guidance and good. عَشَاءٌ (aor. عَشَاءَ) : He was or became blind or he was or became weak-sighted, or he did not see by night but saw by day. عَشَاءٌ : Weakness of sight or sightlessness by night.

عَشَاءٌ also means, the evening meal. عَشَاءٌ : The beginning of the darkness of night; from sunset to darkness of night. It is syn. with عَشَاءٌ (or from the declining of the sun from the meridian to the rising of the dawn).

عَشَاءٌ : And they came to their father in the evening weeping (12:17). عَشَاءٌ : The late part of evening or the evening or the afternoon (as also عَشَاءٌ), or time between the declining of the sun from the meridian to the rising of the dawn. Sometimes it means the night.

عَشَاءٌ : I came to him early in the morning and late in the evening. صَلَاتٌ عَشَاءٌ : The two Prayers of the afternoon i.e. وَسَبَّبَ بِالْعَشَاءِ عَضْرَ وَعُشْرٍ. 573
And glorify (Him) in the evening and in the early morning (3:42). (noun of unity): One evening or a morning thereof (79:47).

[aor. inf. noun ٌمَعَصَبُ] : He twisted a thing or wound it round. This is the primary signification; he folded it. 
: He bound the thigh of the she-camel. 
: He clung to the thing; he grasped the thing with his hand. 
: The man stayed in his house, not quitting it. 
(unity of ٌمَعَصَبُ): 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). 
: A vehement or severe or distressful day; a vehemently hot day; a cold and cloudy day in which nothing is seen of the sky (11:78).

[aor. inf. noun ٌمَعَصَرُ] : He squeezed out the juice of the thing by pressing it. 
: 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. 
: Would that there were among our kings one giving to us the like of that which thou givest. 
: They were rained upon. 
: In it they shall have rain (i.e. ٌمَعَصَرُ); they shall aid or succour one another; they shall give gifts to one another (12:50); they shall be preserved and saved. 
: It or he hindered him or prevented him; he refused or withheld it. 
: He entered upon the time of ٌمَعَصَرُ. 
: Time; a period of time; (ٌمَلَعَى ٌمَغَصْرُ) ; 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. 
: The night and the day; the morning and the evening i.e. ٌمَغَصْرُ ٌمَغَصْرُ also signifies,
rain from the clouds called مَعْصِرَاتُ. A man's near kinsfolk such as are called وَالْعَضُرَ، عَضُورَةٌ (plural of مَعْصِرَة): 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).

إِغْضَارُ: 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 مَعْصِرَ i.e. vehement dust.

إِنَّ كَنَّهُ رَحْمًا لَّفَدُّ لَقُلْتُ إِغْضَارًا: If thou art a wind, thou hast met with a whirlwind.

أَفَاكَبِهَا إِغْضَارُ: A whirlwind should visit it (2:267).

[وَعَصَفَ] inf. noun عَصَفَ and [عَضُفَ]: The wind blew violently or vehemently; hence عَصَفَ signifies also to be quick or swift. عَصِفُ الحَرْبَ: The war carried off and destroyed the people. عَصِفُ الزَّرْعِ: He cut the corn from its stalks or before its maturity.

عَصَفُ: 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.

عَصَفَ مَأْكُولٌ: Corn of which the grain has been eaten and the straw thereof remains (105:6).

يَوْمٌ عَصِفَ: A day in which the wind blows violently (14:19) i.e. يَوْمٌ عَصِفَ and رَبِّ ذَلِكَ عَصِفَ. Violent wind (10:23 and 21:82).

فَإِلَٗا عَصِفَ عَصَفَ (عَصِفَاتُ): And then they blow violently (77:3).

[وَعَصَمَ] inf. noun عَصَمَ: He or it prevented or hindered i.e. وَعَصَمَ: he defended or protected; he preserved or kept; (i.e. وَعَصَمَ) it withheld (i.e. وَعَصَمَهُ). عَصَمَ اللُّهُ الْمَكْرُوهَ: God defended, protected him from evil.

وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ: God will protect thee from the people (5:68).

عَصَمَ إِلَيْهِ: He took refuge with him i.e. عَصَمَ: God will protect him from the people (5:68).

عَصَمَ مِنَ اللَّهِ: God defended, protected him from evil. إِغْضَارُ بِاللَّهِ: 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. But he preserved himself from sin (12:33). (act. part.): One who protects; defending or defender. There is no defender today (11:44). In this verse may be an instance of in the sense of meaning, no person defended or no possessor of defence. Prevention or hindrance; defence or protection; rope or cord.

The tie or bond of marriage. (plural of ): Ties or bonds of marriage. And hold ye not to the matrimonial ties or bonds of disbelieving women i.e. divorce them (60:11); a defender from a state of perdition and from want. : A defender of widows; inability to disobey;

[plural of ] : Their cords and their staves or sticks (20:67).
disobeyed him or rebelled against him.  And he who disobey me (14:37). The vein did not stop bleeding.

Disobeying or rebelling or disobedient or rebellious. are the plurals of  عصى.  عصّى is also the intensive form of  عصى and means very disobedient or rebellious.  عصّى is an appellation for the young camel when it disobeys its mother and does not follow her.  كَانَ لِلِّرَجْمِ ُعصِّة: He is a rebel against the Gracious God (19:45). And wickedness and disobedience (49:8). is cont. of  طاعة.  وَعَصَّابَةٌ is And disobedience to the Messenger (58:9).

[ar. inf. noun  عضَّ].  عضَّ : He seized it with his teeth and pressed it therewith.  عضّ : 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.  يَومُ بَعْضُ الْطَّائِمَ : He bit his hands in rage.  عضّ على يَدِهَ ِّ: On the day when the wrongdoer will bite his hands (25:28).  عضّاً علیها بالْوَاجِدً: Hold ye fast thereto.  عضّ : He backbit or defamed him.  عضّ : The time was severe to him.

[ar. inf. noun  عضُّ].  عضّ : He hit or hurt his  (upper arm between the elbow and the shoulder-blade); he aided or assisted him or he was or became his  i.e. aider or assistant for primarily relates to the arm, then it was metaphorically applied to signify an aider or assistant.  عضّ : The upper arm or upper half of the arm from the elbow to the shoulder-blade (plural);  سنمَةُ عضّاءٍ بِجَلِّيكَ: We shall strengthen thy arm with thy brother or shall assist thee by thy brother (28:36); an helper, assistant or aider.  فَلاَنِّ عضُّاءٍ: Such a one is my support or stay or aider or assistant.  ماَكُنَّ لِظَلَّةٍ عضَّاءٍ: Nor could I take as helpers those who lead people astray (18:52); the side of the armpit; a side of a road; a quarter, region or tract; the two sides of a watering trough or tank etc.

[ar. inf. noun  عضُّ].
He prevented, withheld or debarred her from marrying wrongfully. The primary signification of عَضْلُ 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).

He lied; he embellished speech with falsehood; he uttered falsehood and calumny as also عَضْلُ. He calumniated such a one; he reviled or vilified him. Also means, he enchanted. A lie or falsehood; a calumny; enchantment. عَضْلُ and عَضْوَانَ are plurals. أَلْبَيْنَ جَعَلُوا الْقُرْآنِ عَضْوَانِ Those who pronounced or treated the Qur'an to be a bundle of lies or so many enchantments (15:92).

He cut the sheep or goat into parts or portions. He divided the people into parts or sections. which is inf. noun from عَضَى which is equivalent to عَضْيَة signifies the act of dividing a thing into parts. A limb of the body; one person of a party. A piece, part or portion of a thing; a part, sect or class of people.

In the house are several parties, sects or classes of people, عَضْوَانِ being plural of عَضَا. The word also means a lie or falsehood as given in V 1017. أَلْبَيْنَ جَعَلُوا الْقُرْآنِ عَضْوَانِ Those who have divided the Qur'an into parts (15:92).

He or it inclined or bent. He inclined towards him or it.مَعْطَى or مَعْطَى اِلَيْهِ: He returned against him with that which he disliked. عَطَى مَعْطَى عَلَى وَلَدَهَا (said of a she-camel): She became compassionate towards her young one and yielded her milk. عَطَى The side of a thing; the side of a human being from the head to the lip or to the foot. جَاءُ ثانِي عَطَى: He came in an easy or a pleasant state. ثانِي عَطَى: Twisting or bending his neck or turning his side disdainfully or magnifying himself or behaving proudly and turning away (22:10).

The man became
destitute of property. The woman had no ornament upon her body.

(aor. عطّلَت) : The hired man was without occupation. عطّلَ الفَتْرِ : He left the thing unattended or neglected. عطّلَ : He left the camels without a pasture to tend them. عطّلَ التَّعَطّلُ : 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.

وَإذَا الْعَضْرُ : 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. عطّلَ البَيْرَ : The well was left in a state that none came to it for taking water from it. عطّلَ البَيْرَ is pass. part. and feminine of it. بِبَيْرٍ مُعَطَّلَةٍ : Deserted well (22:46).

[ar. عطّة inf. noun عطّة الْبَيْرِ بدَّة : He took the thing. He raised his hand towards it. عطّة signifies the act of raising the head and hands to take a thing. عطّة الْبَيْرِ : He gave him the thing. عطّة الْبَيْرِ is the act of giving, presenting or offering. عطّة الْبَيْرِ : He took the thing: عطّة الأمر : He ventured upon the affair. عطّة الزَّمَنِ : The man stood upon the extremities of the toes and raised his hands to take a thing. عطّة الزَّمَنِ 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. إنَّا عطّلْناكَ الْكَوْنُ : Indeed We have given thee abundance of good (108:2). عطّة فَعُقَرَ : And he seized (a sword) and hamstrung (her) (54:30). عطّة : A thing that is given; a gift, meaning an act of giving of such as is bountiful or generous. عطّة غير مَجْذَوْذٍ عطّة : A gift that shall not be cut off (11:109). عطّة also signifies a soldier's pay or stipend.

[ar. عظَمَ inf. noun عظَمُ : 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. 

: The affair became difficult and oppressive for him. 

: And whoso respects the sacred Signs of Allah (22:33). 

: Bone of an animal upon which is flesh. 

: My bones have become feeble (19:5). 

: Great, big or large etc., contrary of ; great in estimation or rank or dignity; huge, enormous or vast; of great magnitude or importance; of great gravity; severe, grievous, formidable or terrible. is superior to 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. is cont. of : A man great in respect of glory. : He accused him of an act of great gravity or with an enormity. : In the sight of God it was a grievous thing (24:16). : The punishment of a dreadful day (6:16). is one of the attributes of Allah i.e. Incomparably Great (2:256). : More or most great etc. : The highest rank with Allah (9:20).

[...] inf. noun and ] : He abstained from ( ) what was unlawful or not decorous or from things that should be sacred or inviolable, base or carnal, objects of inordinate desire. also means, he was modest, chaste, virtuous etc. Generally in the Qur'an the verb is used without the expression of the object or objects. and signify the same; also signifies, he affected or constrained himself to abstain from what was unlawful. : And who is rich, let him abstain (4:7).
means of marriage, should keep themselves chaste (24:34). Because of abstaining from begging (2:274).

[ar. inf. noun غفر and غفرة and غفر وغفرة: He defiled and soiled it with dust; he rolled him in the dust; he cast him on the ground. غفرة: The lion sprang upon him, dragged him and cast him upon the ground. غفر: He acted like an وغفرة. غفر: (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 (27:40). غفرة: A strong, powerful, great lion.

[ar. inf. noun غفاة and غفاة and غفاة: It was or became effaced, erased or obliterated. It was or became apparent, thus this verb has two contrary significations. غفاة: He died or perished. غفاة also signifies the act of effacing or obliterating. The wind obliterated the trace or vestige of the house. طالع الله: Ask ye of Allah the effacement or the forgiveness of sins. وغفر: خذ الغفران: And Thou efface our sins or pardon us (2:287). signifies the turning away (الغفران) from the committer of a crime and relinquishing the punishment thereof. And أصليح rather implies the relinquishing of the blame or reproof, and this is more than الغفران for the latter is sometimes without the former. غفاة: So pardon them and turn away from them (5:14). The primary significations of الغفران (when transitive) is said to be "the purpose of take" a thing. Imam Raghib says that it is as though I have purposed to remove or to take away thy crime or the like. الغفران الله: Allah remove thy cores (9:43), or as is given above, Allah remove or completely obliterate the bad effects of your slip or error. وغفرناك واصليحناك: May God set right thy affairs and honour thee. غفاة also means,
he gave more than what was due from him, and he relinquished his right or remitted it in part or in whole.

If they remit or he in whose hand is the tie of marriage should remit (or give more) (2:238).

I have remitted the right or due as though I erased it from the account of him who owed it.

Again signifies: It was or became much in quantity or many in number and also the contrary i.e. it was or became little in quantity or few in number.

Clip your moustaches and let the beard become large or let it grow.

The land became covered with herbage. Also signifies what exceeds or remains over and above one's requirements. The portion of water that remains over and above what is required by the drinkers and is taken without constraint, or what is given spontaneously without being asked.

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).

Also signifies most lawful, most beautiful and pleasant of wealth and property, the clear portion thereof; goodness or a benefit or benefaction; a land in which there is no sign of the way, no trace of habitation or cultivation. Also means, he gave.

He gave to him wholly his due or right. One who pardons, turns away from the sins of others. Those who pardon men (3:135). (Intensive form of عَفَّا (aor. and inf. noun): He struck his heel, at his heels, or close after him; he succeeded him; (as also أَغْفَى). He succeeded his father.
took from the man's property the like of what the latter had taken from him. 

White of the hair came after blackness. 

of which is inf. noun signifies, doing a thing and then returning to doing it; performing an act of Prayer and then returning to doing it in the same day; waiting for another Prayer after saying one Prayer; said of a combatant, means he returned after fleeing. also signifies turning back.

: He turned back retreating and did not wait or did not look back or did not return (27:11). 

: He looked to the consequence, end, issue or result of the affair. (inf. noun and ): He did a thing with the man alternately and taking his turn. 

: He punished him, as denoting consequence to retaliation or retribution i.e. he retaliated. 

: And whoso punishes or retaliates with the like of that with which he has been afflicted (22:61). 

: It made a thing to follow as a consequence to him; he made him to take his place; he descended from his beast in order that the other might ride in his turn. 

: He recompensed or requited him for his obedience, 

: It occasioned him as its consequence repentance and anxiety.

: I recompensed the man good. means, I requited him ill. Hence is good recompense and is bad requital or punishment. But this is not always the case. 

: He died and left offspring to succeed him. 

: So He requited them with hypocrisy (to last) in their heart (9:77). 

: A substitute or anything that is given or taken in exchange for another thing; a returning; requital or recompense; consequence; end or last state. 

: This is the reward of the righteous. 

: And the reward of the disbelievers is Fire (13:36). 

: And He (God) cared not for the consequences thereof (91:16). is syn. with also means children. 

: How evil was the end of those who treated (the Prophet) as liar (3:138). 

: (inf. noun from ): Requital or punishment that is awarded as a result of some offence, crime, sin etc. 

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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. ْعَقَبَ 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).

(plural of ْعَقَبَ).

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).

A byword that follows another.

Angels that follow one another.

is plural. ْعَقَبَ 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 ْعَقَبَ i.e. the angels called ْعَقَبَ 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 ofلله ْعَقَبَ and لله ْعَقَبَ and لله ْعَقَبَ 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).

[asr. inf. noun ْعَقَبَ] ْعَقَبَ : He tied the rope in knots; he tied the rope firmly, fast or strongly. Contr. of ْعَقَبَ
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. 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 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.
camel's foreshank to his arm with the rope called عقلة غٍن جغَنْلأ حاجمٍ. He withheld or restrained him from the object of his want. عقل signifies the act of withholding or restraining. عقل على الظلم: He collected poor rates from the people. عقل فلانا: He threw down such a one in wrestling by twisting his leg upon the latter's leg. عقل (aor. عقِل) : He was or became i.e. intelligent. عقل العلام: The boy reached the age of puberty. عقل: He understood or knew the thing; he considered or examined it or studied it repeatedly until he knew it (syn. قَبِيمَة). عقل الوغل: The mountain-goat made himself inaccessible in a mountain. which is like عقل is also inf. noun and means, protecting oneself in a mountain. عقل الطَّلَي: The sun having become high and the shade almost disappeared. عقل (act. part.). عقَل and عقالون: Intelligence, understanding, intellect, mind, reason or knowledge. عقَل and البَنَة و البَنَة are syn. لعِلَكَمَ: So that you may understand (12:3).

عَقَمُ [aor. inf. noun عقَمَ and عقَمَت and عقَمَت] عقَمَت: The woman was or became barren. عقَمَت المرأة: His joints became dry. عقَمَت حَلَقُهُ: His disposition was or became evil. عقَمَ: He was or became silent. عقَم: God made her womb barren. عقَم: 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. عجوزَ عقَمَ: A barren old woman (51:30). الرَّيح العقَم: A wind that does not fecundate or fructify or that does not bring rain; a destructive wind (51:42).

عَقَمَت: A destructive day; a day having no day after it; the day of Resurrection (22:56). حرب عقَمَت: Intellect unfruitful of good.

عَقَمَت: Severe or destructive fight, that leaves everything barren. عذّب عقَمَت: This world does no good to anyone.

عَكَف [aor. inf. noun عكَفَ and عكَفَت] عكَفَت: He kept or clove to it constantly or perseveringly; he continued intent upon it. عكَفَت علَى أَصَام ليَمٍ: 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).

and 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).

It hung to it; it was or became suspended to it; it clung, clave or stuck fast to it.

He censured him.

He hung or suspended the thing to the thing.

He set up a door to his house.

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).

A portion or lump of clotted blood or the seminal fluid when it becomes thick, clotted blood (23:15).

(pass.part. from ): Suspended or hung.

(feminine): A woman left suspended by her husband i.e. whose husband neither equitably treats her nor releases or divorces her.

: That you leave her like a thing suspended (4:130).

It concerned him or it.

He loved her.

He hung or suspended the thing to the thing.

: He set up a door to his house.

: He hung or suspended the thing to the thing.

: He set up a door to his house.

: Created man from a clot of blood (96:3).

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: That you leave her like a thing suspended (4:130).

He knew it; he became acquainted with it (syn. ); he knew it intuitively and inferentially (i.e. ).
soundly, thoroughly or well. عَلَمُهُ: 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 عَلَمُ 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 غَارِف. Moreover, the former is more general in signification than the latter. عَلَمُ كُلُّ آتَاتِ مَعْرِيْشِهِمْ: Every people or tribe knew their drinking-place (2:61). لَعَلْمِ عِبَادِ اللَّهِ مِنَ عِمَّرِ: That I may distinguish Abdullah from Umar. وَعَلَمُ الْصَّبِيرِنَّ: And He may distinguish the steadfast (3:143). عَلَمَهُ: He made him to possess knowledge or to know; he taught him as also أَعْلَمُهُ, but according to Imam Raghib الإِغْلَامُ is particularly applied to quick information and التَعْلِيمُ is particularly applied to that which is repeated much so that an impression is made thereby upon the mind of the student. عَلَمُ (plural أَعْلَمُ): Knowledge; certainty and realization; sometimes it is applied to predominant opinion i.e. preponderant belief. الْرِّسَائِلُونَ فِي الْعَلَمِ: Those firmly grounded in knowledge (3:8). مَعْرِفَةُ وَيْقِينُ: He learned; he was taught. فَتَعْلَمُونَ: So they learn (2:103). عَلَمَةُ (act. part.): One who knows or has knowledge (أَعْلَمُونَ, أَعْلَمُونَ and أَعْلَمُونَ: Plurals) (29:44 and 12:45). عَلَمُ الْعَيْبِ: Knower of the unknown or unseen (6:74). عَلِيمُ: One who knows much. إِنِّيْ خَيْفَةُ عَلِيمِ: I am a good keeper and possessed of knowledge (12:56). عَلِيمُونَ (plural عَلِيمُونَ تِنَى إِسْرَائِيْلِ): Learned men of the children of Israel (26:198). عَلَمُ الْعَلَّامُونَ and عَلَمُ الْعَلَمُ: 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. أَنتَ عَلَمَ الطَّمَرَ عَلَمَ الْغَيْوَبَ: Thou art the knower of the unseen (5:117). عَلِيمُ is also explained as signifying one who does according to his knowledge. بَعْضُ عَلَمِ الْعَلَاّمَةِ (aor. عَلَمُ, عَلِيمُ): He marked it. عَلِيمُ (وَسَمَى): Very knowing. عَلَمُ: Very knowing. ٨ in عَلَامَةُ is added to denote intensiveness meaning a singularly learned man. This is also applied to a woman. عَلِيمُ: 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; 

الحرم : The limits that are set to the sacred territory; a mountain or long mountain; a banner, flag or standard (syn. زراعة) ; the chief of a people or party. (plural علامات) 

Sailing ships on the sea like mountains or mountain-tops (42:33). 

أي : A mark, sign or token by which a person is known; a badge; a characteristic; an indication; a symptom. 

أي (plural) (16:17). 

أي : The creation; the world. It is primarily a name for that by means of which one knows a thing. 

آي (plural) : The Lord of all the worlds (1:2). 

آي : Known, marked, appointed, fixed. 


معلومة (plural) : Appointed months (2:198). 

معلومة (pass. part. from علّم) : One who is tutored or taught. 

أي : He is tutared, a man possessed (44:15). 

أي : More or most knowing. 

الله آي : Allah is Most Knowing or is well-versed, knows best or knows full well (12:78). 

[O. V. and O. V. and O. V. and O. V. aor. inf. noun علّم and علّم وعلّم والعالم وعالم and علّم المعلومة etc.). The affair was or became open, overt, manifest, public, spread. 

أي : I laid it open, manifested it, revealed or made it public. 

أي : The affair became public, known, or became notorious. 

وأما المعلومة : And what they disclose (2:78). 

المعلومة : Openness or publicity (cont. of سر) ; openly or publicly or aloud. 

سر : Secretly or openly (2:275). 

أي : A man whose affair is open or manifest. 

[O. V. inf. noun علّم and علّم and علّم وعلّم and علّم المعلومة etc.). It was or became high or elevated. 

أي : He was or became eminent in generous qualities. 

أي : The day became advanced or the sun became high as also 

أي في النهاة : He ascended the place and and ارتفع : He mounted the beast. 

أي and علّم : He overcame
him; he subdued him; he dominated him; he had the ascendency or gained mastery over him; مُاغلَعًا: What they conquered or subdued (17:8). عَلَاءً: Would have dominated some of them over the others (23:92): He behaved towards him arrogantly or proudly. أَلَّا تَعَلَّمُوا عَلَاءً: Do not behave proudly towards me (27:32): I set upon him with the sword عَلَاءً فِي الْأَرْضِ: He exalted himself or behaved proudly or insolently in the land (28:5): It overspread it عَلَاءً فِي السَّرَفِ: He was or became high in dignity or nobility. تَعَلَّلِي (syn. with عَلَاء): He was or became high or eminent or elevated or exalted in place, position, rank or character or dignity. تَعَلَّلِي (generally followed by عَنْ: He (God) is far above that which they associate with Him (10:19): تَعَلَّلِي also means, he exalted himself or held himself above a thing. عَلَاءً: 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 هَلْمٌ meaning "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. تَعَالِيَ is plural of تَعَالُ and تَعَالُ is plural of تَعَالِيَ which is feminine of تَعَالُ: Come to a word equal (3:65). أَتَعَلَّلُوا إِلَى كَلِمَتِي وَأَشُفُّكُمْ: Come then, I will provide for you (33:29) (syn. with عَلَاء): He had the ascendency or gained the mastery or was dominant (20:65). تَعَالِيَ (act. part.): High, elevated, noble, dignified. رَفَظِ عَلَاءِ الْكَلَب: A noble and dignified person. عَلَاءٌ (a subs. from عَلَاء) also proud. عَلَاءٌ: A man who is elevated, exalted, noble, eminent. إِنَّ فِرْعُوْنَ لَعَلَاءٌ: He was proud, haughty. إِنَّهُ كَانَ عَلَاءًا فِي الْأَرْضِ: Verily, Pharaoh was a tyrant in the land (10:84). Being act. part. from عَلَاء meaning, as shown above, he conquered, was dominant and behaved proudly and tyrannically. لَعَلَّلٌ فَخِيمٌ: Exalted and Full of Wisdom. لَعَلَّلُ is one of the epithets applied to God meaning Most High (2:256).
is both from عَلَى and عَلِيّ. The root عَلَى يَعْلَى is used both in good and bad sense: Verily, Pharaoh behaved arrogantly in the land (28:5). But عَلِيّ is used in good sense and عَلَى is from this root: فَلَآ إِنَّ فَرْعُونَ عَلَى فِي الْأَرْضَ (عَلِيّةٍ عَلَى) (plural of عَلِيّةٍ) (أَعْلَى): Such a one is among the high or exalted people.

أَعْلَى: More and most high. عَلِيّ: Uppermost horizon (53:8).

أَعْلَى: Thy Lord, the Most High (87:2) (plural of عَلِيّ). عَلِيّ: Art thou of the exalted ones or proud or haughty (38:76). عَلِيّ: You have the upper hand (3:140) (feminine of عَلَى: عَلَّيًا). عَلَى: Guidance at the fire (20:11).

ذُبَآؤُ (register or place of reckoning) of the guardian angels to which are brought the reports of the deeds of the righteous (83:20).

إِلَّا عَلَى عَلَى: Height, elevation; dignity, nobility; exaltation, pride, dominance.

أَلْمَعَالُ: Who do not seek self-exaltation (28:84) (ألْمَعَالَ: Who has ascendancy over everything and is supremely exalted (13:10).

عَلَى is a particle and a noun. As a particle it has several uses. (1) It denotes إِلَّا عَلَى عَلَى i.e. superiority. عَلِيّ: Guidance at the fire (20:11). عَلَى: They have a charge against me (26:15). It also denotes concomitance like عَلَى عَلَى حِبَّ: He gives his money for love of Him, or notwithstanding its property's love (2:178).

عَلِيّ: It is also used to assign a cause like عَلِيّ لِهَذَا: On account of His guiding you (2:186). It is also used in the sense of عَلِيّ عَلِيّ: In or during the time of carelessness (28:16). It also denotes the sense of against.

عَلَى: Against the rule of Salomon (2:103). It is also used in the sense of عَلِيّ مَنْ عَلَى النَّاسِ: When they take
measure from the people (83:3). It is also used in the sense of "ب" as in بِسْمِ اللَّهِ إِرْكُبْوا عَلَى أَسْمَائِ 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 عَلِيْكُمْ زَيْدًا. It is also a verbal noun, used as an incentive. Cleave thou or keep thou to Zaid.

[Infinitive noun عَمَّدَ inf. noun عَمَّدٌ (and عَمَّدَةٌ) : He supported (and) or stayed the roof by placing beneath it columns, pillars or props. عَمَّدَةٌ: He struck him an iron weapon as is called عَمَّدةٌ. The disease grieved him. عَمَّدَةٌ: He intended the thing; he did it intentionally or deliberately, signifying the contrary of حَطَأَهُ; he directed himself towards it; aimed at it; sought it; he took himself to it. فَعْلَتُهُ عَمَّدَةٌ : I did it intentionally. مَالِعَمَّدَةٌ قَلُوبَكُمْ : Which your hearts intend (33:6). عَمَّدَةٌ: Intentionally. مَعَعَمَدَةٌ: Who kills a believer intentionally (4:94). When used as syn. with عَمَّدَةٌ it means, a stay, a support, or a prop (its plural is عَمَّدَةٌ and عَمَّدَةٌ), a thing upon which one relies, reclines or supports himself. Support of the affair. يَغْمَرُ عَمَّدَةٌ تَرَوْنَهَا : Without supports or pillars you can see (13:3). Lofty buildings; pillars and columns, tent-poles or tents. أَرْمَيْتُ عَمَّادَ : Iram of lofty buildings or tents (89:8). طَوْلُ عَمَّادَ : A man whose abode is a place known for its visitors. فَلَانَ زِيْغُ عَمَّادَ : Such a person is of exalted nobility i.e. has a high pole of the tent of nobility.

[Infinitive noun عَمَّرَ inf. noun عَمَّرٌ (and عَمَّرَ) : The place became inhabited by its people. عَمَّرَ: He lived or continued to dwell in the house; he kept to it. عَمَّرَ الْأَمْرَ: He kept the building in a good state. عَمَّرَ الدَّارَ: 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. عَمَّرَ الْحَيَّ: He served or worshipped his Lord; he prayed and fasted. عَمَّرَ الْخَيْرَ: He instituted what was good.}
repaired or betook himself to him or it; he aimed at it; he performed Umra (عمرة). 

Who is on a pilgrimage to the House or performs Umra (عمرة) 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 "أَمْرُ الْمَكَانِ". 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) (i.q. عَمْر). Allah prolonged or lengthened his life. And whom We grant long life (36:69). One whose life is prolonged (35:12). He acknowledged the existence of God.

I pray to God to prolong thy life. May God prolong thy life. (as also عَمْر): I have indeed lived among you a life-time (10:17). In a form of swearing عَمْر only is used. In a case of this kind when ل is prefixed to it, it is in the noun. By thy life, I will assuredly do such a thing. عَمْر: Means life; religion.

By thy life, these too in their mad intoxication (15:73). Habitation and cultivation; the act or art of building a house; a building; a structure; an edifice; a great tribe syn. with "مَسَاجِدَ الْحَرامِ". And building or maintenance of the Sacred Mosque (9:19). Inhabited, well-kept; frequently visited. And by the frequented House (52:5). An inhabited place (both act. part.).
عمق : The way was or became distant, far-extending and long.
عمق وعمق السَّيْرِ : The well was or became deep.
عمق (applied to a road): Distant, remote, far-extending; long.
Coming from every distant track (22:28).
عمق : Depth.
عمق [plural]: Who does good (16:98).
عمَل : Work, labour, service, a deed or action done with intention or a sort of difficulty; striving, labouring or toiling in work; holding on or continuing in work; an office of administration; an employment; a province under a governor.
عمَلُ السَّيِّطانِ : Of Satan's work (5:91). عمَلُ = عمَلُ السَّيِّطانِ i.e. one who does a work. This use is allowed when an intensified sense is intended. اللهُ غَيْرُ الصَّالِحِ : He is indeed a man of unrighteous act (11:47). عمَلُ [plural. (18:104). عمَلُ (act. part.): One who works or acts; working, acting, doing etc. عمَلَ : 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. والعمالينُ عليها : And those who are employed in connection therewith (9:60). فَعَمَلُ : Let the workers work (37:62). عمَلُ is also plural but with intensive sense. عمَلَةُ (feminine of عمَلُ) : Toiling, weary (88:4).
عمَم [aor. عمَمَ inf. noun عمَمُ] : 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. عمَمَ : He was made a chief or lord. عمَمُ : 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 َعَمَّمَ َعَمَّمَ. َعَمَّمَ. َعَمَّمَ. َعَمَّمَ. َعَمَّمَ. َعَمَّمَ. َعَمَّمَ.

The houses of your paternal uncles (24:62).

And the daughters of thy paternal uncle.

plural.

And the daughters of thy aunts (33:51).

(plural of َعَمَّمَ َعَمَّمَ. َعَمَّمَ. َعَمَّمَ. َعَمَّمَ. َعَمَّمَ. َعَمَّمَ. َعَمَّمَ.

In their intoxication are wandering in distraction or confusion ...... (15:73).

A blind man came to him (80:3).

They became blind (in mind) and deaf (in intellect) (5:72).

The information (or the affair) was or became confused and obscure to him.

He was not guided to the thing, and so is ....... (28:67).

I made the information obscure.

Which has been rendered obscure to you (11:29).

He rendered him or found him blind.

And He rendered their eyes blind (47:24).

as said above: Blindness of the eyes and the mind.

They preferred blindness (41:18).

He ventured upon an affair blindly.

also means, stature or height; dust i.e.

Blind of both eyes; blind in respect of mind (and َعَمَّمَ َعَمَّمَ. َعَمَّمَ. َعَمَّمَ.

An ignorant man. The plural of َعَمَّمَ is and of َعَمَّمَ. َعَمَّمَ. َعَمَّمَ. َعَمَّمَ.

and َعَمَّمَ is and of َعَمَّمَ. َعَمَّمَ. َعَمَّمَ.

He who is blind in this world (17:73).

(THEY ARE) DEAF,
dumb and blind (2:19). A place in which one cannot be directed to the right course. is also the plural of . Deaf and blind (25:74).

As a preposition denotes transition. : I abstained from and did not wish for such a thing. Who turns away from the religion of Abraham (2:131). It also denotes a compensation. : When a soul shall not give anything as a satisfaction for a soul (2:49). It denotes superiority. : He only prefers niggardliness to his own soul (47:39). It denotes a cause. : But because of a promise he had made (9:114). It is syn. with . After a little while they will assuredly become repentant (23:41). It denotes the meaning of . It is syn. with . He accepts repentance from His servants (42:26). It is also syn. with . He does not speak with desire (to gratify himself) (53:4). It is also used as a particle of the kind called and also as a noun in the sense of or . 

: The vine-tree produced grapes. : Grapes; the grape-vine; wine. : And grapes and vegetables (80:29). (plural) (2:267).

[ aor. ] : The thing became bad or corrupt. : Misfortune befell such a one and he got into trouble. : Zaid met with a calamity and was ruined. : The bone became weak and broke after it was in a good condition. : The man committed a sin or crime, or an act of disobedience; he committed fornication or adultery. : 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. : For him who is afraid of committing a sin (4:26). : 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). : When he saw it set before him or in his presence, at, near, nigh, or about a time (27:41). جئتُكَ I came to you at the time of the rising of the sun; at, on or upon, denoting occasion; it denotes possession. قَالَ الَّذِي عَدَّنِي عَلَمَ مِنِّ الْكِتَابِ : He who possessed the knowledge of the Book said (27:41). It admits before it من : Upon whom We had bestowed mercy (18:66). It also means, in the sight of or in the estimation of man : The vein flowed with blood copiously. تَعَدَّنَتْ : 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).

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thick in the neck.

أَنْقَظَ الْكُلْبُ: He put the collar on the neck of the dog.

أَنْقَظَ: He took him by the neck and squeezed his throat or face.

الزَّرَعُ: The corn became tall and put forth its ears.

أَنْقَظَ وَأَنْقَظَ: The neck; first part of a thing.

كانَ ذَلِكَ عَلَى أَنْقَظَ الزَّرَعِ: That was in the early period (of Islam).

أَنْقَظَ الْلُّكْبُ: They are inclining to thee.

أَنْقَظَ: A company or a numerous company of men.

جَاءَ الْقُوْمُ أَنْقَظَ عَنْفًا: The people came in parties.

أَنْقَظَ (plural): In their necks (36:9).

ألْقُلُوا إِلَى أَنْقَظَ: Chained to thy neck (17:30).

فَقَلَّ أَنْقَظَهُمُ لَهُ عَاصِمَةً: So that their necks or their chiefs will bow or become humbled before it (26:5).

عَنَّا

أَور. عُنُوَّ الْأَلْوَى: He was or became lowly, humble or submissive and obedient.

عَنَّا لَهُ: He was or became lowly, submissive and obedient to him.

عَنَّيَ الْوُجُودَ 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.

عَنَّا: Events befell him.

عَنَّاهَا الْأَمْرُ: The affair distressed him.

عَنَّا: The blood flowed.

عَهِدَ

أَور. عِيَّنَ الْإِلَهِ: He enjoined, charged, bade or commanded him.

عِيَّنَهُ إِلَيْهِ بِالْأَمْرِ: I enjoined him to do the thing.

عِيَّنَهُمَا إِلَيْهِمْ: We commanded Abraham (2:126).

عِيَّنَهُمَا إِلَيْهِمْ: 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.

عِيَّنَهُ عِيَّنَةً: He fulfilled his promise.

عِيَّنَةَ الْحُرُمَةِ: He was mindful of that which should be inviolable or sacred.

عِيَّنَةُ اللّهِ: He said that God is One.

عِيَّنَةُ: He met him or with him or it.

عِيَّنَةَ الْأَمْرِ: He knew the affair.

عِيَّنَةَ الْأَمْرِ: He guarded the thing and was mindful of it.

عِيَّنَةُ: He made a contract, a covenant, an agreement, a treaty or engagement with him (inf. noun مَعَاهِدَةُ: Who made a covenant with Allah (9:75).

عِيَّنَةٌ: An injunction, a charge, a command, a bidding; a compact, a covenant, a contract, an agreement, a treaty or a
promise; an oath; (عَهَّدَ ٌ عَهْدَ َّلَهُ ﻟَأَفْعَلُنَّ كَذَا) I have taken an oath to God that I shall do this); a writ; defence of those persons or things that should be protected and held sacred or are entitled to reverence, respect or honour; fulfilment of a promise; the assertion of the unity of God; (عَهْدُ الدِّينِ) 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).

عَهْدٌ [aor. inf. noun عَهَّدُ] He remained, stayed or dwelt in the place. عَهَّدَ في المَكَانِ: He strove, exerted himself in the work. عَهَّدَ في العمل: Wool; coloured wool (101:6).

عَوْجٌ [aor. inf. noun عَوَجَ] It was or became crooked, curved, bent, winding, distorted or uneven. عَوَجَ الْمَوْءَةَ: The wood was or became crooked, curved or bent. عَوَجَ الأمر: Crookedness or curvity; unevenness; corruption or deviation from rectitude; evilness of natural disposition.

عَوَجٌ [aor. inf. noun عَوَجَ] They seek to make it crooked (14:4).

عَاذَ [aor. inf. noun عَذِّبَ] He or it returned to it or he returned to it after he had turned away from it. عَاذَ إِلَى كَذَا: He or it came to such a thing or state or condition at first or for the first time or originally and also a second time or again. The verb is trans. by means of عَذِّبَ and also by itself. 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). بدأ لم يُعَذِّبَ لَمْ يُعَذِّبُونَ لَمْ يُعَذِّبُونَ لَمْ يُعَذِّبُونَ: meaning he repeated or did a second time. بدأ لم يُعَذِّبَ لَمْ يُعَذِّبُ: He did for the first time or he began, then repeated or did for the second time. عَاذَ المَرَّيَضَ عَاذَ المَرَّيَضَ: He visited the sickman time after time. عَاذَ السَّبَيلَ: He rejected the beggar or turned him back. عَاذَ عَلَيْهِمْ الْذِّهْرُ: The time destroyed them.
أعاد: He returned it or restored it to its place; he replaced it.
أعاد الصلاة: He repeated the speech.
أعاد الكلام: He said the Prayer a second time.
أعاد: He returned it or restored it to a former state, hence he renewed it; he reproduced it.
يُreuُوَدُ: He (God) originates the creation, then He reproduces it (10:5).
مَا يُرِيَ: He does not say anything original nor by way of repetition.
أعاد also means, he rendered or made to be or became.
عاد: One who returns or reverts to what he has done or said (plural عَأَدُونِ).
أعادونَ: You will revert to disbelief (44:16).
عاد: Return, a place to which a person or thing returns; a place of destination or an ultimate state or condition.
لَوْ أَوْدِكَ إِلَىِ الْمَعَادِ: He (God) will surely bring thee back to (thy) place of return (28:86); the pilgrimage, a place of waiting for a dead man.

عادُ [aor. inf. noun] عَأَدُ and معادَ etc. and عَأَدُ and إِسْعَاعُ and إِسْعَاعَ etc.
عادَ: 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.
أَعَذَرَ الْرَّحْمَنَ: I seek refuge with the Gracious God (19:19).
قال إِنَّ أَعْذَرُ بِاللَّهِ مَعَادًا: قال مَعَادُ اللَّهِ. He said, I seek the protection of God (12:24). It (flesh-meat) clave to the bone.
أَعَذَرُ بِاللَّهِ مَيْنَ كَذَا: 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.
أَعَذَرُ اللَّهَ: 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).
فَأَسْعَاعُ بِاللَّهِ: So seek the protection of Allah (7:201).

عُورُ [aor. inf. noun] عُورُ: He was or became blind in one eye; one of his eyes sank in the socket or dried up.
عُورَةُ عَيْنُهُ: His eye sank in its socket or dried up.
عُورَةُ: 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; غُورَاتُ على غُورَاتِ الْجِنْسِ:Hidden parts of women (24:32) in which it is improper for the غُورَةُ to appear.
ثلاث غُورَاتٍ لَّكَمُ: Three times of privacy for you.
(24:59); any place of concealment (مُكْمَّنٌ) 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.  

انْبُئُنَا غَوْرَةٌ: Our houses are open, exposed or defenceless (33:14). The epithet being here singular, and the substantive to which it is applied, plural.  

الْعَوْرَةُ (غَوْرَاتٍ): Clefts or fissures of mountains.  

غَاطِقٌ [aor. inf. noun غَاطَثٌ: 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. act. part. from غَاطَثٌ. He who prevents. (plural) غَاطَثٌ (33:19).]: Casualties or impediments, obstacles of fortunes.  

غَالِ [aor. inf. noun غَالِ: He deviated from the right course or he acted unjustly in his judgement.  

اْتَّعَزُ: 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.  

حَلِّ: He acted unfaithfully or he was unfaithful i.e.  

حَلِّ: The balance was or became defective and declined from the right course.  

حَلَّ: He fed, nourished or supported his family.  

اْبِدَأْ بَيْنَيْنَ: Begin thou with those whom thou supports thy family.  

حَلَّ: The man had a large family or household; he was or became poor.  

حَلِّ: The affair of the people became hard, severe or distressing.  

حَلِّ: The thing oppressed or distressed such a one.  

غَامِمٌ [aor. inf. noun غَامِم: He swam in the water (syn. غَامِم: A year. For difference between غَامِم and غَامِم, see
In every year (9:126) - Dual (31:15).

حَيْثُ and see also under حَيْثُ and حَيْثُ: The severest battle; land watered by rain.

حَيْثُ: He aided, helped, assisted him.

حَيْثُ: They aided, assisted, helped each other.

حَيْثُ: Help one another or each other in righteousness and piety (5:3).

حَيْثُ: He helped, assisted or aided him.

حَيْثُ: My Lord, help me and do not help or aid against me.

حَيْثُ: Other people have helped him with it (25:5).

حَيْثُ: He sought, desired, demanded or begged of him aid, assistance or help.

حَيْثُ: He (God) was not wearied by their creation (46:34).

حَيْثُ: His camel became tired or jaded and lagged behind him.

حَيْثُ: the thing was or became faulty, defective.

حَيْثُ: He made it or rendered it defective, faulty or unsound.

حَيْثُ: I desired to make it defective or damage it (18:80).

حَيْثُ: Defect, imperfection, blemish, unsoundness, fault.

حَيْثُ: He went away into the land;
or camel) went away hither and thither.  youngster : The ode became current.  disposition : He found fault with him or he accused him of vice or fault or imputed to him vice.  disgrace; a shame; a vice or fault; anything that occasions blame or reproach.  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).

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[162x353]

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[162x583]
[aor. inf. noun] عَيْنٌ عَيْنٌ : He smote the man with his evil eye. (inf. noun) عَيْنٌ عَيْنٌ : He became a scout for the people. عَيْنٌ عَيْنٌ : He brought news for the people. عَيْنٌ عَيْنٌ : The water flowed. عَيْنٌ عَيْنٌ : The well had much water in it. عَيْنٌ عَيْنٌ : He was large and wide in the black of the eye i.e. he had wide black eyes. عَيْنٌ عَيْنٌ : The eye, the organ of sight. And cool (thy) eye (19:27) : I saw him the first thing. عَيْنٌ عَيْنٌ : He did it purposely or seriously one's protection and honour. عَيْنٌ عَيْنٌ : Thou art entitled to be honoured and protected by me above my eye, as they say when honouring a person. عَيْنٌ عَيْنٌ : So that thou may be reared up under My protection (20:40). The word also means, view, look. عَيْنٌ عَيْنٌ also means, the eye of the needle; the eye or bud of a tree; sprouting herbage; a spy; an evil look or eye. أَصَابَ فَلاِنَّ عَيْنٍ : An evil eye smote such a one; a lord or chief, a great and noble person (plural عَيْنٍ). Lords, chiefs, noble, eminent and high-born persons. عَيْنٍ also signifies brothers from same father and mother. عَيْنٌ also means, the choicest or best of a thing; property; ready cash; a present, gift; gold; the Sun. عَيْنٌ also signifies knowledge or sure or certain knowledge = عَيْنٌ ; might; health and safety; thirst; form; the point or direction towards which one directs oneself, particularly in prayer; a scale of a balance etc. It also signifies: A human being; the people of a house. عَيْنٌ عَيْنٌ : There is no one in the house (singular and plural); a discoverer or revealer of news. عَيْنٌ عَيْنٌ (plural). And build thou the Ark before Our eyes, under Our protection; with the help of the people of Our House (11:38). عَيْنٌ عَيْنٌ (plural. عَيْنٌ عَيْنٌ) : Bring him in the view or before the eyes of the people (21:62); the place whence issues water, its source or spring; a fountain; a running spring; abundance of water of a well; a drop of water. عَيْنٌ عَيْنٌ (plurals). عَيْنٌ عَيْنٌ (plural عَيْنٌ) : From a boiling spring (88:6). (عَيْنٌ عَيْنٌ) : Amid gardens and fountains (15:46). (عَيْنٌ عَيْنٌ) : A man wide in the eye or having large and
wide black eyes (غُيَّناء feminime and meaning beautiful and having wide and large eyes). غَيَّن is plural of غَيَّن: Thus غَيَّن is plural both of غَيَّن (ayan) and حُورَ غَيَّن: Fair maidens with wide, beautiful eyes (56:23). غَيَّن also means, a wild cow; sheep or goat having wide, black eyes; a good or beautiful saying or word. مِاء غَيَّن: 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. بِمِاء غَيَّن: With flowing or running water (67:31). ذَات قُرُار وَمِعْنَى: Of meadows and running water or springs (23:51).
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Ghain

Numerical Value = 1000
[aor. inf. noun غَيْرُ] : He or it remained, lost or continued; stayed or remained behind. غَيْرُ (act. part.): One who remains or stays behind; غَيْرُ (plural): Remaining behind; those who remain behind. كَانَتُ مِنَ الْقَوْمِ غَيْرٍ : She was of those who stayed behind (7:84). غَيْرُ means, he or it passed away; he bore rancour, malevolence, malice or spite, or hid hatred or enmity in his heart. غَيْرُ (or غِير) : The wound healed externally while it was festering or in a withering state internally. غَيْرُ : It was future, thus غَيْرُ also means, future time. غَيْرَة : Dust; what remains of dust raised and spreading. غَيْرَةٌ : Dust upon them (80:41).

[geh. inf. noun غَيْبُ] : He cheated, deceived or made him to suffer loss in selling or overcame him in selling and buying. غَيْبُ رَأْيَةٍ : He was or became deficient in his opinion or judgement. غَيْبُ الشَّيءٍ في الشَّيءٍ : غَيْبُ الشَّيءٍ : He was unmindful or neglectful of the thing. غَيْبُ التَّغَابِنِ : Mutual loss and gain; overcoming each other. غَيْبُ التَّغَابِنِ : The people deceived or overcame each other in selling and buying. غَيْبُ التَّغَابِنِ : 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.

[geh. inf. noun غَيْبَةٌ and غَيْبَةَ] غَيْبَةٌ الْوَادِيَّ : The valley became full of rubbish. غَيْبَةٌ الْمَيْتَةِ : غَيْبَةٌ (geh. inf. noun غَيْبَة) : 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. غَيْبَةُ الكَلاَمِ : He put together the speech confusedly. غَيْبَةٌ : 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. غَيْبَةٌ الْنَّاسِ : We made them as rubbish (23:42). غَيْبَةٌ الْنَّاسِ : The low, the vile, the refuse and scum of mankind.

[geh. and Geh. inf. noun غَدُرُ] غَدُرُ : He acted perfidiously towards him. غَدُرُ : He remained or remained behind.
غَدِّرَةُ (inf. noun غَدِّرَةٌ) : He left him or it, or he left him or it remaining. لا يَغَدِّرَ صِبْرُهُ : Does not leave behind or leave out or omit something small (18:50).

غيَّدَ : he left him or it, or he left him or it remaining.

أَوْدِيَ : Does not leave behind or leave out or omit something small (18:50).

أَوْدِيَةُ : The spring or fountain abounded with water.

أَوْدِيَةُ النَّطِرُ : The rain was or became copious.

أَوْدِيَةُ المُكَانُ وَأَوْدِيَةُ الأَرْضِ : There was abundance of rain or dew in the place.

أَوْدِيَةُ : The land abounded with herbage or with the produce of the earth.

أَوْدِيَّةُ : Abundant or copious applied to water.

أَوْدِيَّةً : Abundant water (72:17)

أَوْدِيَّةً اسْتِقَامَ أَوْدِيَّةً مُغَدِّرَةً : O God, water us very abundantly.

غَدَّةً : He went away in the early part of the morning, the period between the prayer of day break and sunrise i.e. غَدَّةُ عَلَيْهِ غَدَّةً : He came to him in the morning. غَدَّةً is the contr. of غَدَّةٌ opposed to مَزَاحَةٌ غَدَّةٌ. غَدَّةٌ الرَّواحِ : A journey in the first part of the day.

غَدَّةً : And when thou didst go early in the morning (3:122). غَدَّةً is by reason of frequency of use has also come to mean, he went away or departed.

غَدَّةً : Depart thou, O Anas. غَدَّةً : He ate the morning meal. غَدَّةً : The morrow (originally غَدَّةٌ, its plural is غَدَّاتٌ). The original form غَدَّةً is used only in poetry.

وَمَا النَّاسُ إِلَّا كَالْدِيَّابِرِ وَأَهْلُهَا بِهَا يَّمَّوُّ حُلُوْهَا وَغَدَّةَ بَلَافُعَ : 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.

غَدَّةَ : What it sends for the morrow (59:19). غَدَّةٌ غَدَّةٌ : Early part of the morning, or simply morning and forenoon.

غَدَّةٍ : They call on their Lord morning and evening (18:29). غَدَّةٍ is plural of غَدَّةٌ meaning, the early part of the morning; the first part of the day.

غَدَّةٍ : In the mornings and the evenings (24:37). غَدَّةٍ : The morning-meal that is eaten between daybreak and sunrise i.e. the meal of غَدَّةٍ or of the غَدَّةٍ, the meal which is cont.of غَدَّةٍ. غَدَّةٌ فِي غَذَاةِ الْخَلْقِ : breakfast.

غَدَّةٍ : Bring us our morning meal (18:63). غَدَّةٍ also means, the pasture of camels in the first part of the day.
[aor. َغِرْبُ inf. noun َغِرْبٌ] : He or it went or departed; he retired or became removed from men (َغِرْبٌ فإِنْ سَفُرَ). َغِرْبٌ: He or it became distant or remote in his journey. (inf. noun َغِرْبَ الْوَجْلُ) َغِرْبٌ: The man became distant.

إذا َغِرْبَتْ َغِرْبٌ: When it sets (18:18). َغِرْبٌ also means, he or it became hidden or absent; he retired from view or hid himself in his lurking-place.

(َغِرْبٌ وَغِرْبَة وَغِرْبِيَة) َغِرْبَة: He was far away from his home land. َغِرْبَة: The man became distant.

(َغِرْبَة اِنْ تُكَلَّمُ وََغِرْبَة َغِرْبَة وََغِرْبَة) : The speech was strong or unusual; َغِرْبَة: The word was difficult, obscure, difficult to be understood.

(َغِرْبُ فيْهِنَّ) َغِرْبُ: He or it became black. َغِرْبَة: Setting of the sun or the star.

(َغِرْبَة وََغِرْبَة) َغِرْبَة: Before the rising of the sun and before its setting (20:131). َغِرْبَة: Distance or remoteness; a distant or remote place which one purposes to reach in one's journey. (الْغَرْبَة) َغِرْبَة: Sunset i.e. the time of sunset, the place of sunset, west, the north-west of Africa; flow of tears etc. َغِرْبَة: Neither of the east nor of the west (24:36). َغِرْبَة: Also signifies briskness or sprightliness; sharpness.

(الْغَرْبَة وَالْمَغْرَبُ) َمَغْرَبُ: Place and time of sunset; west; north-west of Africa; evening. َمَغْرَبُ: Lord of the East and of the West (26:29). (plural مَغْرَبُانِ) مَغْرَبُانِ: western parts thereof.

(َغَرَابُ) َغَرَابٌ: Crow, of which there are several species, namely the raven, carrion-crow, rook, jackdaw etc. َغَرَابٌ: God sent a raven (5:32). َغَرَابٌ also signifies the whole of the back of the head; hail and snow and hoar-frost.

(َغَرَابِيَّ) َغَرَابِيَّ: Such a one is more cautious than a crow. َغَرَابِيَّ: 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.
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 

[æ] aor. inf. noun [æ] and [æ]. 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. The worldly life has beguiled them (6:71). 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).

[æ] aor. inf. noun [æ] and [æ]; or [æ] or [æ] or [æ]. He took the water with his hand. The quantity of water that is taken with the hand as much thereof as fills the hand; handful of water (plural [æ]). Except him who takes a handful of water with his hand (2:250). A chamber in the upper or uppermost storey; a lofty mansion (and and plurals). Lofty mansions are for them (39:21). They will be secure in the highest places (34:38). The highest of the places of Paradise; one of the names of Paradise.
They will be rewarded a high place (in Paradise) (25:76). 

غرفة غرفة also means, a lock of hair.

[graf] aor. inf. noun غرفة : He or it sank or was drowned; he was or became without want or need. غرفة في الماء : He drowned him or sank him or it in water. غرفة الناس : The people multiplied against him and overcame him. غرفة الكأس : He filled the wine-cup. غرفة في القوس : He drew the bow to the full, signifies the sending of the arrow far by vehement drawing of the bow. غرفة النيل : He drew the bow with the arrows to the utmost extent. غرفة في الشيء : He exceeds the usual bounds or exerted himself to the utmost in the thing. غرفة : By the beings that exert themselves vigorously in drawing out (79:2). Here غرفة is put in the place of the proper inf. noun of غرفة which is غرفة. غرفة غرفة : We drowned the people of Pharaoh (2: 51). إذا غرفة غرفة : When drowning overtook him (10:91). غرفة غرفة غرفة and غرفة غرفة غرفة غرفة غرفة غرفة (plural of غرفة) : Those who are drowned (11: 38;11:44).

[grum] aor. inf. noun غرم and غرم and غرم and غرم : He paid or discharged a thing that had become obligatory upon him; he took upon himself to pay that which was not obligatory upon him; he betook upon himself to pay a fine. غرم الغرم : He paid or discharged the debt. غرم في تجارته : A debtor. غرم غرم : Those in debt (9:60). غرم : A debtor (also a creditor). غرم غرم غرم غرم غرم : 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. غرم مال : Those who regard that which they spend (for God) as a fine (9:98) (pass. part.): Shackled or burdened with debt; a captive of love; رجل مغرم بالحب : A man captive of love. غرم : Eagerly desirous of, fond of, attached to, a thing. غرم غرم غرم غرم غرم غرم غرم غرم غرم غرم غرم غرم غرم غرم غرم (plural) : We are burdened with debt; we are ruined (56: 67). غرام غرام : A thing from which one is unable to free oneself; lasting evil; persistent perdition; punishment or torment; the most vehement punishment,
hardship, difficulty, an affliction or a calamity or misfortune that befalls a man; eager desire for a thing; fondness or attachment to it; love that torments the heart.

The punishment thereof is a lasting torment (25:66).

The fat adhered to his heart and covered it. (aor. inf. noun غَرَّى) He became attached or fond of such a thing; he was eagerly desirous of it; adhered, clung or clave to it, loved it. (aor. inf. noun غَرَّى) 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. غَرَّى: I incited, urged or instigated the dog against the object of the chase. غَرَّى: He set him upon them or over them; he made him to have mastery, dominion or authority over them. غَرَّى: We shall surely give thee authority over them (33:61). غَرَّى: I excited discord, disturbance, discord, strife, or did mischief, among them. غَرَّى: We occasioned or cast enmity among them (as though we made it to cleave to them) (5:15).

She spun the cotton and the flax and the wool. غَزَّلَ: She spun the cotton and the flax and the wool. غَزَّلَ: He talked and acted in an amatory and enticing manner with a woman. غَزَّلَ: He talked and acted in an enticing and amatory manner with her.

Applied to cotton, flax, wool etc. i.e. Spun or rather spun thread or yarn of any kind; the web of the spider. غَزَّلَ: Breaks her yarn into pieces (16:93). غَزَّلَ: 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. غَرَّى: 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.  غُزِّيَ: He warred or fought.  غَرَّأَ: He went to him.  غُزِّيَةَ (as also غَرَّأَةَ): A single expedition.  غَرَّاتِ: A warrior and غُزُرُواتِ (plural): Or go to war or were warriors (3:157).

[...] غَسَّلَ: He washed the thing and removed its dirt, filth etc. by making water to pass over it.  غَسِّالِ اللهِ خِيَانُّكَ: غَسَّلَ: He washed him and caused him pain.  غَسِّلَ الْمَرَأَةَ: He compressed the woman.  فَأَغْسَلَهُمَا وَجَعَلَهُمْ غَسَّلِيًّا: So wash your faces.  إِغْسَلَ لِلْجَمِيعَ: غَسَّلَ: He washed himself or his whole person.  إِغْسَلَ بِالْطَّيِّبٍ: He sprinkled himself with perfume.  حَتَّى تَغْسَلُوا: Unless you have bathed (4:44).  غَسِّلَ الْشَّيْئَ: غَسَّلَ: He washed the thing fully and...
completely. 

غُضِبَُّ : A washing place; tank etc., water with which to wash oneself. 

غُضِبَُّ تَارَةَُّ : This is a washing-place or water which is cool (38:43). 

غُضِبَُّ عَلَيْهِ: Foul ichor; foul puss; blood mixed with water; filth; refuse; (69:37).

غُشِيَُّ : A washing-place or water which is cool (38:43). 

غُشِيَُّ تَارَةَُّ: Foul ichor; foul puss; blood mixed with water; filth; refuse; (69:37).

غُشِيَُّ: It covered or overwhelmed him or it. 

غُشِىَُّ: And when waves cover or engulf them (31:33); it came upon as a thing that covered him or it. 

غُشِىَُّ: The night was or became dark. 

غُشِىَُّ: By the night, when it covers or becomes dark (92:2). 

غُشِىَُّ: He came to him; he did it. 

غُشِىَُّ: He compressed her. 

غُشِىَُّ: When he covers her (7:190). 

غُشِىَُّ: He whipped him. 

غُشِىَُّ: He swooned i.e. he became senseless. 

غُشِىَُّ: Like one who is fainting or swooning (33:20). 

غُشِىَُّ: One who is fainting i.e. senseless. 

غُشِىَُّ: He covered the thing. 

غُشِىَُّ: So there covered them that which covered (53:55). 

غُشِىَُّ: He (God) causes the night to cover the day (7:55). 

غُشِىَُّ: He covered himself with his garment in order that he might not see nor hear. 

غُشِىَُّ: They cover themselves with their garments (11:6). 

غُشِىَُّ: A covering (2:8). 

غُشِىَُّ: A cover or covering; scabbard of the sword; overwhelming misfortune or misfortune that covers; a calamity; 

(act. part): One who takes things by force or unjustly and wrongfully.

غضب

[aor. and inf. noun غضب بالطعام. غضب and غضب: His throat became choked or obstructed by food. غضب بالغيظ: He was or became choked with wrath. غضب المصدر باخله: The sitting-place became choked by its people. غضب: He became grieved or disquieted in mind. غضبة: 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. غضبح: The chokings of death; agonies of death; the death-rattles. وطعماً ذا غضبة: And a food that chokes (73:14).

غصن

[aor. inf. noun غصن: He cut off the branch; he drew the branch towards him. غصن: He took the thing. غصن فلانا عن حاجبه: He turned away such a one from the object of his want. غصن: A branch from the stem of a tree.

غصن

[aor. inf. noun غصن: 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. قل للمؤمنين بغضن من أضره: Say to the believing men that they restrain their eyes. وقل للمؤمنات بغضن من أضرهن: And say to the believing women that they restrain their eyes (24:31;32) غصن: They lower their voices (49:4). And lower thy voice (31:20). غصن: He detracted from his reputation. غصن: He diminished it or made it defective or deficient. ما غضبتك شينا: I have not deprived thee or defrauded thee of any taking. غصن: He broke the branch but did not break it thoroughly. غصن also means, it was or became fresh, juicy, soppy.

غصب

[aor. inf. noun غصب عليه: He was angry with him and wanted to take revenge from him. غصب الله عليه: Allah will be wroth with him (4:94). غصب is a passion accompanied by an eagerness to take revenge, while
accompanied by despair of obtaining it.  غضب علىه: He was angry with another person for his sake.  غضب في الله: He was angry for the sake of God.  غضب من لد يOPLE: He was angry for nothing.  غضب: Anger, wrath. Syn with غضب. For difference between رجس وغضب see under قطط. غضبان: Punishment and wrath (7:72).  غضبان (act. part): Angry, wrathful, or quickly and soon angry.  غضبان (pass. part.): An object of anger  غضبان أسفا: Indignant and grieved. The difference, according to some authorities, between غضبان and غضبان is that whereas the first means anger with anything reparable and the latter means pain on account of anything irreparable.  غضبان: He made him angry, the latter also making him angry; he broke off from him or quitted him in anger or enmity.  غضبان (act. part.).

غطش [aor. غطش] غطش الليل: The night became dark.  غطش الليل: The night became dark  غطش الليل: He (God) has made its night dark. (79:30).  غطش: He entered upon the darkness of the night.

غطى [aor. غطى] غطى الماء: He or it covered or concealed the thing and came upon or over it.  غطى: The water rose high.  غطى: A cover or covering i.e. a thing by or with which a thing or person is covered; metaphorically used, it means ignorance.  في غطا عن ذكرى: Under a cover so as not to heed My warning (18:102).

غفر [aor. غفر] غفرالشيء: He covered, veiled, concealed or hid the thing.  غفر الشيب بالحضاب: He covered or concealed the white hair with dye.  غفر المناع: He put the goods into the bag and covered and protected them.  غفرة ذنبه (inf. noun غفرة and مغفرة غفران): He (God) covered up his sin, forgave or pardoned it.  غفرة الامر (inf. noun غفرة and مغفرة غفران): He (God) covered up his sin, forgave or pardoned it.  غفرة الامر: He rectified or reformed the affair.  غفران: (inf. noun غفرة and مغفرة): He (God) covered up his sin, forgave or pardoned it.  غفران: He (God) covered up his sin, forgave or pardoned it.  غفران: He (God) covered up his sin, forgave or pardoned it.  فغفرة من ذنبه: He (God) will forgive you your sins (3:32).
and أُنْتِهِ : 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). 

أَعْفَى وَأَسْتَفَقَرَ : And 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. (63:30) 

عَفَرُ : Verily, God is Most Forgiving and Merciful (2:174). 

أَوْفِيَ لَفَظًا لِّمَّا بَيْنَاهَا : I am Very Forgiving to those who repent (20:83). 

عَفْرَوُ : Forgiveness from their Lord (3:137). 

أَسْتَفْقَرَ : Asking for forgiveness. 

عَفُرُ زَوْيَهُمْ : And Abraham's asking forgiveness (9:114). 

عَفْرَانُكَ : We implore Thy forgiveness (2:286). 

عَفَرَةَتُ : Asking for forgiveness in the latter part of the night (3:18). 

عَفْرَ : Helmet, عَفْرةٌ : Cloth worn beneath the veil to keep it clean. 

غَفَرْ : 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. 

إِنَّ رَبَّكَ غَافِرٌ لِّمَّا بَلَغَتْ ذُكْرُونَا : He concealed the thing. 

لَوْ تَغَافَلْتُمْ عَنِ اسْتِجْهَالِكُمْ : That you be neglectful of your arms (4:103). 

أَغَفْلَٰتُ : He made him to be unmindful, neglectful of it; he lighted on him, he (the latter) being unmindful (غَافِلٌ); he called him غافِلٌ i.e. unmindful; he asked him respecting a thing in the time of his occupation, not waiting for the time of his freedom therefrom. 

أَغَفَّلَ قَلْبُكُمْ عَنِ ذُكْرِنَا : Whose heart We have made heedless of Our remembrance (18:29). 

غَافِلٌ (act. part.): Unmindful, neglectful, forgetful; sometimes intentionally neglecting. 

لَا تَحْسَسِنُ اللَّهَ غَافِلًا : Do not think that Allah is unmindful or unaware ..... (14:43). 

غَافِلٌ (plural) 6:132 and (12:4). 

غَفَرْ : 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. 

أَفْغَلَ : Unmindful, neglectful, forgetful; sometimes intentionally neglecting. the want of requisite knowledge or cognizance of a thing; negligence occurring from littleness of consideration and of vigilance.
In a state of unmindfulness, want of requisite knowledge.
In consequence of unmindfulness.
(feminine of غفلة غفلة plural): Unaware (of what the mischief-mongers do) believing woman.

æøØ [aor. inf. noun غفل: It entered into a thing.]

The water ran amid the trees.

æøØ: His eyes deviated from the right direction.

æøØ [Inf. nouns غفل and غفل: He took the thing and hid it amid his foot; he stole and was unfaithful in respect of a thing privily.

æøØ: He acted unfaithfully or he acted unfaithfully in relation to the spoil or booty.

æøØ: And it is not possible for a Prophet to act dishonestly with respect to spoil or booty (3:162).

æøØ: 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.

æøØ: Seize him and fetter him (69:31).

æøØ: His hand was withheld from expenditure.

æøØ: Their hands shall be tied or prevented from spending (5:65).

æøØ: Do not keep thy hand chained to thy neck; do not withhold thy hand from spending (17:30).

æøØ: 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.

æøØ: 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.

æøØ: (plural) shackles, fetters, iron collars, fatiguing and difficult tasks, manacles etc.

æøØ: Chains and iron collars (76:5).

æøØ: His bosom was or became affected with rancour, malevolence, malice or spite and with dishonesty or insincerity.

æøØ: Rancour, malevolence, malice or spite, dishonesty or insincerity.
غلب

[ael. and aor. inf. noun غلب and غلب عليه and غلب عليه 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. غلب عليه نفسه: He forced him against his will. غلب عليه الأمر: The affair defeated or baffled him. غلب عليه فلان الكرم: Generosity was or became the predominant quality of such a one. غلب فئة كبيرة: He exceeded him in fear. غلب عليه أمرهم: Triumphed over or overcame a large party (2:250). غلبوا عليه أمرهم: Our wickedness overcame us (23:107): who won their point; who prevailed in their affair (18:22). غلب: 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. من بعد غلبه: After their being conquered (30:4). غلب (act. part.): Winner; conqueror. رجل غلب: A man who overcomes, conquers, masters, surpasses. فلا غالب لقوم: No one can conquer you (3:161). And غالب أو في (plural 5:24; 7:114). غالبون غالبون: Most probably. الغالب الغالب: More and most overcoming, conquering. Its feminine is غالبه غالبه: A most overcoming or mighty tribe. غالبه غالبه غالبه غالبه غالبه: A walled garden or garden of tangled and luxuriant or abundant, dense trees or of compact, dense trees. غالب: Thickly or densely planted gardens (80:31). غالب غالب غالب غالب: The lion. مغلوب مغلوب: One conquered, subdued, overcome. من بني مغلوب: I am conquered, vanquished (54:11).

غلط

[ael. and aor. inf. noun غلط and غلط عليه and غير غلط عليه and غلط عليه etc.]: It was or became thick, gross, big, coarse as also غلط: The seed-produce became thick, strong or well-grown and thick (cont. to رق و دق و ق). 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. : Be hard on them (66:10). غلط : 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 غلطة i.e. thickness, grossness, bigness and coarseness; rudeness, roughness, hardness; evilness in disposition, ill-nature. رجل فيه غلطة : A man in whom is rudeness, hardness, coarseness or roughness. They should find hardness in you (9:123). غلطة القلب : Hard-hearted; ill-natured; evil in disposition (3:160); When used about an affair, غلطة means, hard and difficult; when used about punishment, it means vehement or severe or extremely painful. غلطة (11:59); When used about compact or covenant, it means, strong, confirmed or ratified. ميِّزَة غلطة (4:22); when used about water, it means bitter. غلطة is plural. : Angels stern, sever (66:7).

[ar. غلف inf. noun غلفت] غلفت : He covered the thing; he put it into a غلف i.e. a receptacle used as a repository; a covering. The غلف of a sword is its scabbard or sheath; a case. غلف القلب : The pericardium. غلف : Enclosed in a غلف. Applied to a man, it means, uncircumcised; one whose foreskin which is like a covering is not removed; applied to a heart, it means as though it were covered with a غلف i.e. covered from hearing and accepting the truth. غلف القلب : Also means, a heart which is a store-house of knowledge. غلفت (plural of غلفت). غلفت : Our hearts are wrapped in covers; our hearts are store-houses of knowledge (2:89).

[ar. غلق and and غلقت inf. noun غلق في الأرض] غلق : He went far into the land. غلق : He closed, shut the door; he bolted or locked it. غلق الأبواب : And she bolted the doors (12:24).

[ar. علم inf. noun علم and علم and علم : He was or became vehemently affected with lust or carnal desire or became overcome thereby. علمه 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 شاب 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).

[ar. inf. noun غلال] غلا في الأمر. غلال في الدين. غلال: He exceeded the proper limit in the affair. غلال في الدين: He acted or behaved with forced strictness or rigour in religion so that he exceeded the proper limit.

Do not exceed the proper limits in your religion (4:172).

He shot the arrow to the farthest distance. غلال السهم وغلال بالسهم: غلال السهم: It rose in degree. غلال السهم: The price of the thing rose.

[ar. inf. noun غلاب] غلب القدر. غلاب الرجل. غلاب في الظبط: He exceeded the proper limit in the affair.

It will boil in (their) bellies like the boiling of scalding water (44:47).

[ar. inf. noun غم] غم: He covered, veiled or concealed it.

The new moon was veiled to the people by clouds or otherwise. غم عليه القدر: The information was confused, dubious or vague to him so as to be difficult to be understood.

It grieved him. غم على الشيء: The thing rose above the thing. غم على الشيء: Grief so called because it covers or veils happiness; gloominess of mind; distress etc. syn. with حزن and كرب. (plural غموم).

We delivered him from grief or distress (21:89).

Perplexity and confusedness.

He is in a state of perplexity and darkness in respect of his affair.

A dubious, confused or vague case or affair.

Then let not your course of action be obscure to you (10:72).

A narrow land.

Clouds or white clouds or thin clouds.

Hail or hailstones.

[aor. inf. noun غَمَرَةُ النَّمَاءَ] : The water rose above him and submerged him.

[aor. inf. noun غَمَرَةُ] : His breast became filled with hatred and enmity against me.

[aor. inf. noun غَمَرَةُ] : The water was or became abundant.

[aor. inf. noun غَمَرَةُ] : The man was ignorant or inexperienced in affair.

[aor. inf. noun غَمَرَةُ] : He fainted or swooned.

[aor. inf. noun غَمَرَةُ] : Water that rises above the stature of a man;

[aor. inf. noun غَمَرَةُ] : Submerging flood of ignorance; in error, obstinacy and perplexity; in overwhelming heedlessness or in ignorance;

[aor. inf. noun غَمَرَةُ] also signifies difficulty, trouble, distress or rigour and pressure of a thing; a state of perseverance in vain and false affairs.

[aor. inf. noun غَمَرَةُ] : The fiery depths of Hell.

[aor. inf. noun غَمَرَةُ] : The rigours of war.

[aor. inf. noun غَمَرَةُ] : He felt him (namely a ram) to know how fat he was.

[aor. inf. noun غَمَرَةُ] : He pressed or squeezed with his hand.

[aor. inf. noun غَمَرَةُ] : He made a sign to him with the eye.

[aor. inf. noun غَمَرَةُ] : He slandered the man.

[aor. inf. noun غَمَرَةُ] : He connived at it.

[aor. inf. noun غَمَرَةُ] : He obtained, got, acquired a thing without difficulty, trouble or inconvenience;

[aor. inf. noun غَمَرَةُ] : He or they got or took spoil or a thing as spoil.

And know that whatever you take as spoils...
Sheep and goats (and both together). It has no singular from which it is derived, the singular being ُشَأْنَة. The dual ُشَأْنَان is used as meaning two flocks or herds of sheep or of goats or of both together. The plurals are ُشَأْنَم and ُشَأْنَمٌ. Sometimes used to mean flocks or herds of ُشَأْنَمٌ. And of the oxen and the sheep and goats (6:147). Spoil, booty or plunder; the acquisition of a thing without difficulty or inconvenience. The plural of ُشَأْنَم is ُشَأْنَمٌ and that of ُشَأْنَم is ُشَأْنَمٌ: God has promised you great spoils (48:21). For difference between ُشَأْنَم and ُشَأْنَمٌ. See under ُشَأْنَم (1187).

[inf. noun ُشَأْنَمٌ: The man married. ُشَأْنَم: He dwelt in the place. ُشَأْنَمٌ: He dwelt long in such a place satisfied therewith so as to be in no need of any other. ُشَأْنَمٌ: As if they had never dwelt therein (11:69). ُشَأْنَمٌ: He lived. Syn. ُشَأْنَم: As if nothing was in existence yesterday or the day before (10:25). ُشَأْنَم: He was or became free from want; he was in a state of content or sufficiency; he was rich or wealthy. ُشَأْنَمٌ: Being the contr. of ُشَأْنَم and syn. with ُشَأْنَام. ُشَأْنَامٌ: He was satisfied or content with the thing so as to be in no need of another thing. ُشَأْنَامٌ: He rendered him free from want or possessed of wealth or rich; he enriched him. ُشَأْنَمٌ: Allah will enrich you (9:28). ُشَأْنَامٌ: It will not benefit or profit. ُشَأْنَامٌ: Nor profit or protect from the flame (77:32). ُشَأْنَامٌ: This does not suffice, satisfy thee or stand thee in good stead or serve thee and avail thee or profit thee. ُشَأْنَامٌ: My wealth has been of no avail to me (69:29). ُشَأْنَامٌ: Concern that will make him indifferent to others (80:38). ُشَأْنَامٌ: I cannot be of any avail or remove any thing from you decreed to come from God (12:68). ُشَأْنَامٌ: He was indifferent to him. ُشَأْنَامٌ: Who is indifferent; who is free from any need (80:6). ُشَأْنَامٌ: He was indifferent, independent, free from want. ُشَأْنَامٌ (act. part. from ُشَأْنَم)
غَايَةَ: Free from want; in a state of sufficiency or content; rich; wealthy. 
إنْ يَكُونُ غَيْبًا: If he is free from want or is rich (4:136).
غَايَةٌ (plural): One of the attributes of God meaning the Independent of all; Self-Sufficient (22:65).
مُغَفَّلٌ: Plural of مَغِيب which is act. part. from مَغَيَّب: A man or persons sufficing or satisfying, availing or useful or beneficial.
فِيْهِ ؛ فِيْهِ: Can you not avail us aught ...... (14:22).
عَوْيَةُ [aor. inf. noun غَوَّيَةٍ غَيْبٍ: He erred; he deviated from the right path; he acted ignorantly; he failed in his object and was disappointed; he was lost; he perished; his life became unpleasant.
غَوَّي: Adam did not observe the commandment of his Lord, so his life became miserable or unpleasant (20:122).
أَغْوَى (transitive verb): He caused him to err or to deviate from the right course; he caused him to be disappointed or to fail in attaining his desire; he seduced or misled him or led him astray; he caused him to be lost or to perish; he declared him to be astray or lost; he destroyed him; he punished him for erring; he called upon him to do a thing as a result of which he deviated from the right course and was lost or perished.
إِنْ كُانَ اللَّهُ يَرْبِدَ أَنْ يَفْرَكُمُ. Since Thou declared or adjudged me to be lost (7:17): If Allah intends to punish you for your going astray and to destroy you (11:35).
عَيْثَ: Error; deviation from the right course; state of perdition; punishment for going astray; the recompense of error or deviation from the right course etc.
بَلْ قَوْنَ غَيْبًا: They will meet with destruction (19:60).
تَبْيِينُ الرَّشْدُ مِنَ الْغَيّ: Right has become distinct from error or wrong (2:257).
غَوَّرَ (act. part.), inf. nouns are غَوَّيَةَ and غَوَّيُ. غَوَّيَةَ: The son of fornication or adultery.
إِنَّ الْغَيّ: The son of fornication or adultery.
أَغْتَلَّ (aor. inf. noun غَلْثٌ غَيْبٌ: He helped, aided or succoured him; He (God) removed from him trouble.
إِنَّ الْغَتَّلَّ. The rain gave us relief.
They shall be helped with water like molten lead (18:30).

They dived for the meanings so that he reached the uppermost of them.

All sorts of builders and divers (38:38).

Who dived in the sea for his sake (21:83).
men. When the two were in the cave (9:40).

مَغَارَةٌ (مَغَارَاتِ) : مَلَجَأٍ أو مَغَرَّبٌ

syn. : Place of refuge or caves (9:57).

غَوْرٌ : The bottom or lowest part of anything.

غَوْرَةٌ : هو بحر لا يَذْرَك غُوْرَةٌ

فلان بَعْدَ الغَوْرِ : 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.

أو يُضْحِي ماؤُهَا غَوْرًا : Or its water will become sunk into the earth (18:42).

أَغَرَّ عَلَى الْعُدُرَ : He made a sudden raid upon the enemy.

أَغَرَّ إِلَى قُومٍ وَيْهِمُ : He came to the people to help them.

أَغَرَّ الفَرْسُ : The horse ran vehemently and was quick in sudden attack.

مَغَيِّرُ : A horse swift or vehement in running (feminine مَغِيْرَةٌ).

خَيْلٌ مَغَيِّرَةٌ : Horses making a sudden attack upon the enemy; horses urging themselves against a people.

أَغَرَّاتٌ (الْمَغَرَّاتِ) (plural) (100:4).

أَغَرَّ : He went far into the country.

أَغَرَّ عَيْنَيْهِ : He made his eyes to sink.

أَغَرَّ : It or he entered into the thing.

أَغَرَّ : It (a place) sank or became depressed.

أَغَرَّ : 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.

حَرَبَ الْأَغَرَّاتِ : He satisfied a want of nature, voided excrement.

أَغَرَّ : It (a place) sank or became depressed.

أَغَرَّ : It or he entered into the thing.

أَغَرَّ : 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.

أَغَرَّ (سَيْبٌ) also said of the mind, meaning: It was or became absent.

اَلْشَّيْءُ : The man journeyed and went far away.

هَلْ بَيْنَ هَٰذِهِيْنَ (غَيْبَةٗ) : The sun set.

هَلْ بَيْنَ هَٰذِهِيْنَ (غَيْبَةٗ) : The thing became hidden in the thing or
concealed in it. غائب: 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 الغائب: The Knower of the Unseen (9:105).

رجم: They fear their Lord in secret (21:50).

قال الغائب: He said conjecturally without evidence and without proof. يقبحون: Guessing at random (18:23).

أَما مِن غائبٍ: They are uttering conjectures (34:54).

أَما مِن غائبٍ: I am not or was not unfaithful to him in his absence (12:53).

دَوْلٌ: Doubt or a doubting; a place such that one knows not what is behind it; a low or depressed place in the ground.

أَما مِن غائبٍ: I heard a voice from behind a place that I saw not.

وَأَما مِن غائبٍ: The Knower of the Secrets (5:147).

غائب: A low or depressed piece of land; the part of anything that veils or conceals; the bottom of a well; a covert or place of concealment of birds; a grave.

فِي غيبة الجحاب: In the bottom of a deep well (12:11).

غائب (act. part.): Absent, distant or remote; hidden, concealed; beyond the range or reach of mental perception.

غائب (feminine of غائب). غائب (plural) (7:8).

غائب: And there is nothing hidden in the heaven (27:76).

غائب: 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.

غائبَ بَعْضُكمُ بعضاً: Nor backbite one another (49:13).

غَات [aor. غَفِيت inf. noun غَافِث]. غَاتِ اللهُ الَّذِينَ غَافِثٌ: God watered the country with rain.

غَاتِ اللهُ اللهِ: God sent down rain upon us.

غَاتِ: In which people will have rain (12:50).

غَاتِ: See also under No. 1108.

غَاتِ: 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). i.e. Etcetra. It is also used in the sense of لَمْ يَعْبَرْ كَمَّا نَعْمَلْ: Not created. It is also used in the sense of لَا и.e. لَا يَعْبَرْ باَغْ: Not transgressing the proper limits (2:174). It is also used as an exceptive in the sense of لَا الَّا خَلَقَ اللَّهُ: 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. Very jealous. Jealousy.
He restrained or stopped his tears.

And what the wombs diminish (13:9).

And the water was made to subside or decrease (11:45).

[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 غَاطَ). They will hear its raging (25:13).

Anger; wrath; rage, syn. غَضْب. 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).

Who suppress their anger (3:135).

Angering or enraging or one who does so.

Die of your rage, or perish in your rage (3:120).
Numerical Value = 80
denotes order. Zaid stood and after him Amr. And the Satan caused them both to slip from it and ejected them from that ... (2:37). It denotes sequence in a case in which there is an uninterrupted connection between two events. Zaid married and in uninterrupted connection with his doing so a child was born to him. I entered Basrah and then following it Baghdad. It is sometimes used in the sense of "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 i.e. Now by thy Lord: Now by Thy might (38:83).

فأَدَّ [aor. inf. noun فَأَدَّ] : He or it hit, struck, smote or hurt his i.e. heart, or smote him, namely an animal of the chase, in his heart. Said of a disease and of fear, it means, it affected his heart. فَأَدَّ اللَّهَ فِي النَّصَرِ : He roasted the flesh-meat in the fire. قَلْبٌ : The heart; syn. قُلْبًا. Most scholars make a distinction between قَلْبٌ and قُلْبًا; 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 عَمَى or the middle thereof or the interior thereof. قَلْبُهُ بِفَأَدَّ فُؤُودٌ : We may strengthen thy heart therewith (25:33); the mind or intellect. ما ذَكَّرَ فَأَدَّ مَارَايٍ : The heart i.e. the mind did not deem improbable what he saw (53:12). i.q. ذَكَّرَ فَأَدَّ i.e. sharpness or acuteness of the mind. قَلَّةَ فَأَدَّةٍ : His mind or
intellect or courage fled. (plural). : The eyes and the hearts (16:79). (see 1242).

قَايَ [aor. inf. noun فَأَيَّ and فَأَيْ] : I split his head with the sword. فَأَيْ : I split or cracked the bowl. فَأَيْ : I struck him with the stick. فَأَيْ and فَأَيَّ both signify the act of striking and the act of splitting. فَنَةٌ : A party, a distinct body or a company of men; syn. فَنَةٌ or فَنَةٌ or فَنَةٌ (plural فُنُةٌ). فَنَةٌ : One company or body of men fighting in the cause of God. فَنَةٌ dual (3:14) (8:49).

See also under قَاءَ.

قَةَ [aor. inf. noun مَأَقُي and مَأَقْ] : I extinguished the fire.

فَتَحَ : He opened the door. فَتَحَ : He disclosed his secret to him. فَتَحَ : He informed him of it or acquainted him with it. فَتَحَ المَسْكِنَ : He made clear or explained what was dubious or confused. فَتَحَ غَلِبهُ بَكَأْ : He took, won or conquered the country by force. فَتَحَ الْبَلَادِ : He made an opening between his legs. فَتَحَ الْبَابِ : He opened the door. فَتَحَ الْبَابِ : He opened the conduit (in order that the water might run and irrigate the seed-produce). فَتَحَ الْبَابِ : He opened the doors. This verb with مَدْحَةٍ is used to denote multiplicity of the object and for intensification. فَتَحَ الْبَابِ : The gates of the heaven will not be opened to them (7:41). فَتَحَ الْبَابِ : I opened the door. فَتَحَ الْبَابِ : I opened the conduit (in order that the water might run and irrigate the seed-produce). فَتَحَ الْبَابِ : He made an opening between his legs. فَتَحَ الْبَابِ : He took, won or conquered the country by force. فَتَحَ أَبْوَابَ السَّمَاءِ : So We opened the gates of heaven (54:12). فَتَحَ : When Gog and Magog are let loose (21:97). فَتَحَ : I opened the doors. This verb with مَدْحَةٍ is used to denote multiplicity of the object and for intensification. فَتَحَ الْبَابِ : The gates of the heaven will not be opened to them (7:41).
sought that the door may be opened. لَعَلَّ الحَوَائِجُ تُثْبَثٌ: He sought, desired or asked aid or victory against his enemy, or he sought judgement.

أَرَادَ الْقُلُوبُ: They desired or sought victory over the disbelievers (2:90).

فَحَّلَ: Victory; conquest of a country; the day of the conquest (of Mecca); the day of Resurrection (32:30).

فَحَّلَ: Aid against the enemy; means of subsistence with which God gives aid; the first of any rain.

فَاتِحَةُ: The commencement or first part of a thing. فَاتِحَةٌ: The opening Chapter of the Book i.e. the Holy Qur'an.

مِفَاتِيحُ (singular is مِفَاثَةٌ) and مِفَاتِيحٌ (singular is مِفَاثَةٌ): Keys. مِفَاثَةٌ: also means a conduit of water.

مِفَاتِيحُ الكُلِّم (أوُرَيِّثَ مِفَاتِيحُ الكُلِّم): I have been given the keys of words.

فَاتِحِينَ: The Best of judges (7:90).

فَتُرْحَ: 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).

مِفَاتِحَةٌ لَهُمُ الْانْتِبَاهُ: With their gates thrown open to them (38:51).

فَتُرَاحَ [aor. and inf. noun فَتَرَى] and فَتُرَحَ [inf. noun فَتَرَى]: The thing remitted or became allayed or still after vehemence. فَتُرَاحَ عَنْ عَمْلِهِ: He flagged or became remiss or languid in his work or labour.

فَتُرَاحُ الْحَرُّ (inf. noun فَتَرَى and فَتُرَحُ): The heat remitted or abated after vehemence. فَتُرَاحُ جَسْمُهُ (aor. inf. noun فَتَرَى): His body became lax in the joints and weak.

فَتُرَاحٌ فَتُرَاحٌ: 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. فَتُرَاحٌ عَلَى فَتُرَاحٍ مِّنَ الرُّسُلِ: After a cessation of Messengers or interval between Prophets (5:20).
fi'la

[aor. inf. noun : He twisted it as one twists a rope or wick. Qatā' : A man firm in respect of make. Ḥajji: He turned him from the object of his want. Qasīl: 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. Ma' aghī 'anhu qāsīla : I donot or cannot avail him a whit. Nāblūmul-fāsīla : They will not be harmed a whit (4:50).

[fātā : He burned it. Qatā' : On the day when they shall be burned with the Fire (51:14). This is said to be the primary signification of the verb. Qaffā : The goldsmith melted the gold in the crucible to distinguish the bad from the good and to test its genuineness. According to Imam Raghib, Qaffā 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. An al-dīn Qaffū al-mumālimūn : means, those who burned, slew or caused the believers to fall into hardship (85:11). Qaffā : 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. Wālikum Kifūm Qaffū al-rābi'a : You put yourselves into distress, hardship (57:15). And they will not be tested, tried or persecuted (29:3). Qaffā Faliana : He led astray such a one. Rābi'a : He prevented him from holding his views. Qaffā : He made him turn from or quit the position in which he was; he made him turn from the right course. Inna kāfa ad-Dīni Qaffū al-wālīn : 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). Qaffā al-āmal : He intended or desired to commit fornication with women. Qaffa : She captivated his heart. Qaffā al-nās : Wealth attracted men to it. Qaffa : He fell into trial or affliction (intransitive). Qaffa : It tempted or seduced him. Qaffa Dini : He was made to decline from the right course in his religion. Qaffa Qurūmūk : Qaffa = Qaffā : 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). One who causes to error or one who misleads. 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. 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 young men took refuge in the cave (18:11). A female slave or female servant. and are plurals. And do not compel your female slaves or maids (24:34).

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did an action inducing doubt; he committed adultery or fornication. فَحَشُّتُ الْمَرَأَةُ: The woman committed adultery; he pursued a rash course and went away, not caring whither. فَحَشَّ: Their state of affairs became bad. فَحَشَّ: He became dim in his sight. فَحَشَّ: 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. فَحَشَّ: A false oath. فَحَشَّ: They will not give birth but to a sinner (71:28). فَحَشَّ: Shall We treat the righteous like the wicked (38:29)? They are the ones that disbelieved and were wicked (80:43). فَحَشَّ: Evil, wicked, immorality etc. فَحَشَّوا وَتَفْخَّصُوا: Its way of evil and of good (91:9).

فَحَّجَ [aor. inf. noun فَحَجَ] فَحَجَ الْبَابُ: He opened the door. فَحَجَّ: He parted his legs wide. فَحَجَّة: 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. فَحَجَّة: And they are in a wide, depressed space (18:18).

فَحَخَشَ [aor. inf. noun فَخَشَ] فَخَشَ and فَخَشَتَ. فَخَشَتْ: It (a thing or anything) was or became excessive, immoderate or exorbitant. فَخَشَتَ الْأَمَرُ: The affair was or became foul, evil, gross, lewd, obscene, or it became excessively so, (as also فَخَشَتُ الْمَرَأَةُ). فَخَشَتَ: The woman became ugly and old. فَخَشَتَ: He vied with him or strove to surpass him in foul or obscene speech etc. فَخَشَتْ: 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. فَخَشَتْ: When they commit a foul deed فَخَشَتْ (plural) (3:136). فَخَشَتْ: Besides all the meanings of فَخَشَتْ it particularly signifies niggardliness, tenacious or avarice in the payment of the poor-rate, or abstaining altogether from paying it. فَخَشَتْ: Forbids indecency etc. (16:91).
[aor. inf. noun فَخَرَ and فَخَرَ 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 فَخَةَ) (inf. noun فَخَرَ) : He manified himself by boasting. (aor inf noun فَخَرَ) : He disdained or scorned. (inf. noun فَخَرَ) : They vied with one another in i.e. in boasting etc. فَخَرَ : A source of boasting among yourselves (57:21). (as also فَخَرَ) act. part.: One who glories and boasts. فَخَرَ : One who glories and boasts much and frequently. فَخَرَ : A thing of excellent qualities. فَخَرَ : Lo, he is exultant, boastful (11:11). فَخَرَ also means a she-camel great in the udder, having little milk; also a palm-tree great in the trunk, thick in the branches. فَخَرَ : Baked pottery or baked clay or baked vessels of clay (55:15).

[van inf. noun فَذَى and فَذَى and فَذَى] : He ransomed him from captivity. فَذَى : I purchased or ransomed him with my property. فَذَى : And We ransomed him with a great sacrifice (37:108). (inf. nouns are فَذَى and فَذَى) : He ransomed the man; he set him free and took his ransom. فَذَى : You ransomed them (2:86). فَذَى : He ransomed himself therewith. فَذَى : They would readily ransom themselves therewith (3:92).

فَذَى : And if a dead person were to be ransomed, certainly I would ransom him with what minds would not be willing to relinquish. فَذَى : May my father be your sacrifice. Also فَذَى and فَذَى and فَذَى and فَذَى and فَذَى and فَذَى all signify the same. فَذَى : Or by taking ransom (47:5). فَذَى : No ransom shall be accepted from you (57:16).

[van inf. noun فَرَرَ and فَرَرَ and فَرَرَ] : He fled or he turned away or aside to elude and fled from a thing that he feared. فَرَرَ : On the day when a man will flee from ....... (80:35). فَرَرَ : If you flee from death (33:17).
Fleeing away. Fleeing away will be of no avail to you (33:17).

A place of fleeing. A time and a place of fleeing. Whither to flee (75:11).

The water was or became sweet or very sweet. He committed adultery or fornication, syn. 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.

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).

He rejoiced; was joyful, glad or happy. He was happy or glad by reason of it. They rejoice therein (30:37).

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 are plurals (9:50;28:77).

[**فرَّدَ**

[aor. inf. noun **فرَّدَ** and **فرَّدَ** **ثُرُدَ** and **ثُرُدَ** aor.]

: He or it was or became single, sole, or one and no more. **ثُرُدَ** and **فرَّدَ** بالأَمِّ: He was or became alone; independent of others; without anyone to share with him in the affair. **فرَّدَ** : Single; sole; only; one and no more; a single person or thing. **ثُرُدَ** also signifies one side of a jaw. **ثُرُدَ** : 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. أُفْرَدِى and **فرَّدَ** are plurals. **ثُرُدَ** : I counted the dirhems one by one. **ثُرُدَ** : You come to Us one by one (6:95).

[**فَرَّشَ**

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

: He spread the thing. **فَرَّشَ** : He spread for such a one a carpet. **فَرَّشَ** فُلَانًا بِسَاطًا: The man lied. **فَرَّشَ** البَنَاتُ: The vegetation spread on the earth. **فَرَّشَ** البَنَاتُ: And the earth We have spread out (51:49). **فَرَّشَ** : 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. **فَرَّشَ** : 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. **فَرَّشَ** : He (God) made the earth a bed for you (2:23). **فَرَّشَ** (plural). **مُتْكَّنَةَ عَلَى فَرَّشٍ** : Reclining on couches, beds (or carpets) (55:55). **فَرَّشَ مُفَوَّعَةً** : Exalted couches or noble spouses (56:35).

**فَرَّشَ** : Moths and the like that fly into the flame of a lamp; butterflies; young locusts when their wings grow and they spread them forth. (singular **فَرَّشَ** also signifies a high-witted man. **فَرَّشَ** **فَرَّشَ** : Scattered moths (101:5).

What is spread of household furniture such as carpets, mattresses and the like; seed-produce when it spreads itself
upon the ground; a place abounding in plants or herbage; a wide or spacious tract of land.

From the sky to the earth; shrubs or small trees and small fire-wood; young camels, bulls or cows and sheep or goats such as are fit for nothing but slaughter i.e. that which are thrown down for slaughter. In this sense it has no singular or it is used both as singular and plural.

Some for burden and some for slaughter (6:143).

[ar. inf. noun] فَرَضٌ: He made a mark or a notch or a cut or an incision in it

فرَضٌ: He made a thing i.e. statute or ordinance obligatory or incumbent by a known decree.

سُوُّرَةٌ: 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.

فِيْنَمْ فَرَضٌ فِيْهِمْ الْحِجْ: And whoever determines the performance of Pilgrimage therein (2:198). فَرَضٌ also means, he decreed or adjudged a thing as for instance, expenses etc.

فِيْضَفْ: Then half of what you have settled or adjudged as expenses (2:238). فَرَضٌ: 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).

فِرْضٌ مِّنْ فَرْضٍ: You have appointed or apportioned or settled for them a dowry (2:238) and فِرْضٌ عَلَيْهِ: 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.

فِرْضٌ عَلَيْكَ الْقُرْآنَ: He (God) has made the teaching of the Qur'an obligatory upon thee (28:86).

فِرْضٌ لَّهُ: Apportioned; appointed; determined or defined or limited as to time or otherwise.

مُفْرَضٌ: A fixed portion (4:119). (plural فِرْضٌ) فِرْضٌ: An obligatory statute or ordinance of God.

This is an ordinance from Allah (4:12); a portion or share made obligatory upon a man or anything apportioned or appointed or fixed and particularly a primarily apportioned inheritance.

فَرَضٌ: 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. نَاءُوارضُ وَ نَاءُوارضُ : Neither old nor young (2:69). Great malice or rancour.

قَرْطُ [aor. يُقَرِّطُ inf. noun قَرْطُونَ ] : He preceded or had priority or precedence of him (as also aor. قَرْطُ مَنْهَةَ). قَرْطُ عَلَيْهِ : It proceeded from him without reflection. قَرْطُ عَلَيْهِ : 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. وَاللَّهُ أَنْ يُقَرِّطُ عَلَيْنَا : He may commit excess against us (20:46). قَرْطُ عَلَيْهِ : 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; قَرْطُ عَلَيْهِ : He abstained or desisted from it. قَرْطُ عَلَيْهِ : He failed of doing what he ought, or was remiss with respect to it. وَاللَّهُ مَا قَرْطُ عِندَهُ : We have left out nothing in the Book (6:39) عَلَيْهِ : We may or was remiss in respect of Allah or failed in my duty toward God (39:57). قَرْطُ عَلَيْهِ : He exceeded the due or legitimate bounds or just limits or acted extravagantly in the affair; قَرْطُ عَلَيْهِ : He acted insolently or presumptuously towards him; he loaded him (the camel) with what he was unable to bear. قَرْطُ عَلَيْهِ : He hastened or made him to hasten. قَرْطُ عَلَيْهِ : He praised him immoderately, (inf. noun مْقَرِّطُونَ) منْ قَرْطِ يَلْقَى (plural of which is past part. from قَرْطُ). مْقَرِّطُونَ : Sent before; made to hasten; neglected or left or forgotten. قَرْطُ عَلَيْهِ : They shall be left there and forgotten (16:63). أَفَرَطُ في الأُمَّةِ : A swift horse or one that outstrips or precedes other horses. أَفَرَطُ : A neglected affair; an affair in which legitimate bounds are exceeded; neglected and despised. كَانَ أَمَّرُهُ أَفَرَطُ : His case exceeded all legitimate bounds (18:29); wrongdoing; injustice; transgression ( أَفَرَطُ).

قَرَعَ [aor. يُقَرَعُ inf. noun قَرَعُ and قَرَعُونَ ] : He or it surpassed in height or tallness. قَرَعُ الْجَبَّةِ : He was or became superior to the people in eminence, nobility or beauty. قَرَعُ الْجَبَّةِ : He ascended the
mountain. فروغ رأسه: He descended into the valley. فروغ ألواد: I smote his head. فروغ بنيهم: He effected reconciliation between them by intervening as a barrier between them; he interposed or made a separation between them.

فروغ شعو: (inf. noun فروغ) : His hair became abundant. فروغ أغصان الشجر: The branches of the tree became abundant. فروغ: The uppermost part of anything; (فروغ 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.

فروغها في السماء: : Its branches reach into heaven (14:25). فروغ القوم: Hair of the woman. فروغ القوم: Noble or eminent man of the people; a valley branching off; a channel in which water runs to the sea i.e. valley.

فروغ [aor. and فروغ and فروغ and فروغ] : فروغ (or فروغ من العمل): He was or became free from business or occupation; he became unoccupied or at leisure.

فروغ له إليه: He made him or it his exclusive object to which he directed kindly. فروغ: When thou art free (94:8). نفرغ لَكُم أنَّا الفجول: We shall direct our attention to you or apply ourselves exclusively to you O ye two big groups (55:32).

فروغ الرجل: The man died. فروغ دمه: His blood went unavenged. فروغ علينا أمة: أضحك فروغ أم موسى فارغ: O our Lord, pour forth steadfastness upon us (2:251).

فروغ: Empty, devoid or unoccupied (syn. فارغ). فارغ: Empty vessel; free from business, care, anxiety; at leisure. فارغ: 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).

فروغ [aor. and فروغ and فروغ] : فروغ بين الشيتين: He made a separation or a division or a distinction or difference between the two things, relating alike to objects of sight and objects of mental perception and to persons and material things; some writers however state that the two verbs are syn. but the latter has an intensive signification. It is also said that فروغ is for...
rectification and for vitiation. 

When We divided the sea for you (2:51). 

He made the thing distinct or plain to him. 

The affair became distinct, apparent or manifest to me. 

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. 

Wherein is made distinct every firm decree or is decided (44:5). 

He feared, or was frightened. 

He feared for him. 

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). 

He separated himself from him. 

He separated himself from his wife. 

Or you separate yourselves from them (65:3). 

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). 

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.

A party in the Garden (42:8). (act. part. from نَفَّرَ which is plural. Different or diverse lords (12:40). From different gates (12:68). Anything that makes a distinction between truth and falsehood or right and wrong; proof, evidence or demonstration; dawn; aid or victory; the cleaving of the sea; boys.

He(God) will grant you a distinction (8:30). signifies the Qur'an, because it distinguishes between right and wrong: And He has sent down the Distinction or Discrimination i.e. the Holy Qur'an (3:4). The word also signifies The Book of the Law revealed to Moses (2:54). One who makes a distinction between cases; one who fears much. It is an appellation given to 'Umar, the Second Khalifa of the Holy Prophet because he was gifted in a very large measure with the capacity to decide cases rightly; or because he feared God much.

He rejoiced above measure; he exulted greatly and behaved insolently and ungratefully. Exulting or rejoicing above measure; those who rejoice above measure and exult greatly and behave insolently. is also syn. with . He was or became skilful or skilled; he was or became brisk, lively, active; he was or became beautiful, pretty, elegant. You hew down houses in the mountains with great skill or exultingly (26:150). Being syn. with .

He forged or fabricated a lie against him. He measured and manufactured a leather water bag. He slit or cut the thing. (inf. noun) He was or became confounded or perplexed and unable to see his right course; he looked and
knew not what he should do. I wondered.

Slit or cut; a thing forged or fabricated or rather unknown or unheard of.

He affects what is wonderful.

Thou hast done a thing hitherto unknown or a thing deemed strange or a thing of great magnitude or gravity (19:28); also applied to a man meaning a forger or fabricator of lies.

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Fabricated, forged or invented or falsely devised. Who so forges or devises or fabricates a lie against Allah (3:95). Followed by مَفْتَرِئ (Pass. part.): Fabricated, forged or invented or falsely devised. مَفْتِرِي: A forged lie (34:44).

A forger, fabricator or liar. Thou art but a liar (16:102).

A forged lie (plural of مَفْتَرِي). Forged or fabricated. Chapters like it fabricated or forged (11:14).

He became separated.

He turned away from him.

His heart heaved by reason of fear.

He became excited with ardour or eagerness.

He frightened, disturbed, removed or unsettled such a one from his place and made his courage fly away.

He deceived him and overcame him.

It (fear) excited him to lightness and unsteadiness; it unsettled him; incited or excited him to be promptly obedient and submissive to him and to that which he desired of him; he expelled him and disturbed or unsettled him so as to excite him to lightness and unsteadiness; he or it deceived him so as to cast him into destruction; he slew him.

And entice whomsoever of them thou canst (17:65).

He desired to frighten or scare them away from the land (17:104).

He feared, was afraid, frightened or terrified.

He feared him. According to Imam Raghib, فَوْزَع signifies a "shrinking and an aversion" that comes upon a man, "from a thing causing fear or fright" and is a kind of جَزَع (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. فرع: He sought his aid or succour. فرع: He aided or succoured the man. فرع: He had recourse to him or it for refuge or protection. فرع: He became roused from his sleep. فرع: He was afraid of them (38:23). فرع: Fear or fright; a fearful event. فرع: They will be secure from terror that day (27:90). فرع: He made a fearful event to befall him. فرع: He removed fear or fright from him. فرع: Fear or fright was removed from him. فرع: Until when fear shall be removed from their hearts (34:24).

فسخ [aor. inf. noun فسخ] فسخ: He made room or ample room for him. (فسخ) : He made room in your assemblies (58:12). The place was or became spacious, roomy, wide or ample.

فسد [aor. and aor. and and aor. inf. noun فساد and ضعف] ضعف: It or he was or became bad, evil, corrupt, unsound, wicked, depraved; devoid of virtue or efficacy; in a corrupted, impaired state; in a state of disorder, destruction, waste or ruin; it became altered for the worse; it became null, void or of no account; it came to naught or perished. فساد: If there had been in them other gods besides Allah, then surely both would have gone to ruin (21:23). فساد: The earth would have become filled with disorder (2:252). فساد: 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).

One who acts dishonestly, causes disorder or a wicked or evil man.

Allah knows the mischief-maker from the reformer (2:221).

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 صلاحيَة).

A great disorder (8:74); drought, barrenness, dearth or scarcity of good.

Corruption or scarcity of good or spiritual barrenness has appeared on land and sea (30:42).

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.

Detection, disclosing; making apparent, plain or clear; explanation, expounding or interpreting. According to some 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 "This is the exceeding limit of the Prophet" if the meaning be (thus explained) "He produces the bird from the egg", this is تفسير and if the meaning be explained as "He produces the believer from the disbelievers" or "the knowing from the ignorant", This is تأويل and signifies the expounding or interpreting of the narratives that occur collected without discrimination in the Holy Qur'an and making known of the significations of the
strange words or expressions and explaining the occasions on which the verses were revealed; and signifies the explaining of the meaning of that which is susceptible of several interpretations. : And an excellent explanation (25:34).

فسق: And those who are disobedient, or who act unrighteously or are sinful (32:21).

فسق: They transgressed therein (17:17) (2:27 and 3:83). فاسقون and فاسقان are plurals of فاسق which is act. part. فاسق: Transgressor; sinful; disobedient.

فسق: Like one who is disobedient (32:19).

فسق: So it shall be disobedience on your part (2:283).

فسـ: He was or became cowardly and weak or weak-hearted and flagging, remiss or languid and timorous in the time of fight or hardship. فشَـل: When you became lax and cowardly (3:153). فشَـل: And dispute not lest you falter (8:47). فشَـل: A cowardly man or a weak man.

فسـ: The water flowed. فشَـل: The man took a wife from them.

فسـ: He separated; he divided; he partitioned; he got separated; he went forth from. فصَـل: When Talut went forth (2:250). فصَـل: 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.  

: Wall of enclosure in front of a town.  

: The sentence of God's deciding between mankind or His word about the final judgement (42:22).  

: The Day of decision; the Day when truth will be made distinct or separated from falsehood (37:22).  

: A true saying that distinguishes truth from falsehood (86:14); a decisive word.  

: The army went forth from the town.  

: The vine put forth small grapes resembling lentils.  

: One who separates, distinguishes what is good from what is bad; one who decides.  

: He is the Best of judges (6:58).  

: The weaning of a child from the mother or from the woman who suckles it (2:234).  

: This is the time of his weaning.  

: A piece of the flesh of the thing or of the limbs or the body; a man's nearest kinsfolk.  

: They came all of them or all together.  

: He separated or divided one thing from another.  

: He explained or made the speech distinct, clear, plain, manifest or perspicuous.  

: He made the thing to consist of distinct portions or sections.  

: He cut the sheep into parts.  

: 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.
أُنَّىَ الْبِكْرَةَ الْكِتَابَ مُفَضَّلًا 
(feminine): Made clear or distinct etc.
(plural of مَفَضَّلَاتِ): Signs made clear or clear Signs (7:134).

فَضَّلَ [aor. inf. noun فَضَّلَهُ ] : He broke it without separating; he cracked it.
فَضَّلَتِ: He cut the thing. فَضَّلَتِ: It broke without becoming separated; it cracked; it opened so as to form a gap.
لَا فَضَّلَ : Which will not break (2:257).

فَضَّلَ [aor. inf. noun فَضَّلَهُ ] : He broke it or broke it asunder.
فَضَّلَ الْبِكْرَةَ: He broke the seal and opened the letter.
فَضَّلَ الْمَجْلِسَ : The assembly broke up.
فَضَْلَ الْأَمَامَ : He poured out the water.
فَضَّلَ: It broke (said of a seal); it became separated, dispersed, scattered or broken up.
فَضَّلَ الْأَمَامَ: He distributed the property among the people.
فَضَْلَ الْأَمَامَ: He destroyed the property among the people.
فَضَْلَ الْأَمَامَ: He destroyed the virginity.
فَضَْلَ الْأَمَامَ: He distributed the property among the people.
فَضَّلَ الْأَمَامَ: He poured out the water.
فَضَّلَ الْأَمَامَ: He or it excelled him or it.
فَضَْلَ الْأَمَامَ: He became possessed of excellence or excellent qualities.
فَضَْلَ الْأَمَامَ: He or it excelled him or it.
فَضَْلَ الْأَمَامَ: He overcame him; surpassed him; or gained ascendancy over him in excellence or good quantity.
فَضَْلَ الْأَمَامَ: He or it excelled him or it.
فَضَْلَ الْأَمَامَ: He overcame him; surpassed him; or gained ascendancy over him in excellence or good quantity.
فَضَْلَ الْأَمَامَ: He or it excelled him or it.
فَضَْلَ الْأَمَامَ: He overcame him; surpassed him; or gained ascendancy over him in excellence or good quantity.
The excess of water should not be denied that the herbage thereby be denied (Hadith). This is God's grace or favour (5:55). He (God) will grant His grace to everyone possessed of excellence (11:4). Let not those who possess plenty of wealth not swear (24:23). The word فضّل is generally, though not always spoken of such favours as pertain to worldly thing while in contrast of رحمّة is generally spoken of such acts of God's kindness or mercy as relate to religious or spiritual matters. فضّل is, as stated above, the excess above moderateness in respect of a property or quantity or of an acquisition and this is of two kinds such as is commended as the فضّل of knowledge or science, and such as is discommended as the فضّل of anger at that whereas it is not necessary; but فضّل is more used in relation to that which is commended and the plural فضائل is generally spoken of such acts of God's kindness or mercy as relate to religious or spiritual matters. فضائل على: 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. فضّل بغضبك: 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). فضائل عليه: He distinguished him particularly by it i.e. a thing. فضّل في الغاية: He gave to some more than to others. فضّل 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. فضّل عليك: He seeks to have or acquire superiority over you (23:25). فضائل: And greater in excellence (17:22). فضّل: The place was or became wide, spacious; the place was or became empty or void or vacant. فضّل: He went forth or came to the place. فاضل إلى بغضك: When one of you has been alone with the other; (= فضل: when one of you has come or betaken himself to the
He was or became alone with his wife in private; he went in to his wife or became in contact with her skin to skin; he compressed his wife.

I acquainted him with the secret.

It came forth; it clave the flesh and came forth. He clove, split, rent or cracked it; Cleft, fissure i.e. flaw, fault, disorder; 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 until two Arabs of the desert came to him disputing respecting the mastery of a well, and one of them said: I originated or began it. 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). 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. خلقته. 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 سنة i.e. the way, course, mode or manner of conduct or acting pursued and prescribed to be followed by the Holy Prophet; according to some, the covenant received or accepted from Adam and his posterity (7:173;30:31). 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 

\texttt{السما مُفْطَرِهِ}} (الفَطَرَ) : The heavens will be rent asunder (73:19).

\texttt{فَطَرَ} [aor. inf. noun \texttt{فَطَرَ} and \texttt{فَطَرَة} : He was or became such as is termed \texttt{فَطَرَ} i.e. rough, coarse, rude, ill-mannered, etc. so as to be feared. \texttt{فَطَرَ} : Applied to a man, rough; coarse; rude; unkind; churlish; uncivil; surly; hard to deal with; ill-natured; evil in disposition; hard or severe; and the like so as to be unduly feared; rough or coarse in speech; the water of the stomach of a camel which is pressed or squeezed out and drunk on an occasion of want of water in the waterless deserts because it is a coarse or bitter beverage; the urine of horses which is drunk on an occasion of thirst. : And if thou hadst been rough (3:160).

\texttt{فَعَلَ} [aor. inf. noun \texttt{فَعَلَ} and \texttt{فَعُلَ} is the subst. therefrom and according to some it has come to be known and used as inf. noun]. : He did it. : When they do or commit a foul deed (7:29). : He did to him some thing; he dealt with him. : What you did to Joseph (12:90). : May God do to him what He will do i.e. may God punish him. It is a form of imprecation. : How we did or dealt with them i.e. punished them. : Doing of a thing. : And We sent to them the revelation, enjoining the doing of good works (21:74). : A deal or action. : And thou didst do thy deed which thou didst (26:20). : (act. part) Doing and a doer. : (pass. part). A thing done or fulfilled. : The thing that was (decreed to be) done (8:43). : And it was a promise that was as if already fulfilled or bound to be
redeemed (17:6).

[Fqrd] [aor. inf. noun Fqrd and Fqrd and Fqrd and Fqrd and Fqrd and Fqrd and Fqrd: 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. علمه); but according to Imam Raghib Fqrd has a more special signification than منذ this latter being the contrary of موجود whereas منذ 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. ماذا Fqrd: What is it that you have lost (12:72). Fqrd: He sought it or after it or did so leisurely or repeatedly, or sought for it (it being absent from him), or he sought or sought leisurely or repeatedly to obtain knowledge of it, having lost it; he investigated it. ما منذ Fqrd: I have not sought after him or it since I lost him or it. Fqrd: He reviews the birds (27:21). Fqrd: Not found, lost, nonexistent. Fqrd: A woman who has lost her husband or child or has died or one who marries after the death of her husband.

[Fqrd] [aor. and Fqrd inf. noun Fqrd: He dug a well to draw forth the water. Fqrd signifies the boring or perforating of beads for the purpose of stringing. Fqrd: I perforated or bored the beads. Fqrd also signifies the act of cleaving, slitting or rending. Fqrd: He made an incision in the nose of the camel. Fqrd also signifies: He stigmatized a man. Fqrd: He broke the vertebrate of his back. Fqrd: The calamity broke the vertebrate of his back. Fqrd (and Fqrd and Fqrd and Fqrd: He became poor and needy. Fqrd: He had a complaint of his vertebrate. Fqrd: Poverty, want or need. (contrary of غني or the state of a man when he has only what suffices for his household; signifies also anxiety; or disquietude or trouble of mind. Fqrd: Satan promises you or threatens you with poverty (2:269). Fqrd: 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 مَسْكِينٍ and a فُقَارَةٍ according to some is that the former means one who possesses what is barely sufficient for his needs and the latter one who is quite destitute. And whoso is poor (4:7). The poor (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).

[aret. and inf. noun فَقَعْ. فَقَعَ (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. فَقَعَ (said of a man): He became red. فَقَعْ: Intensely yellow; red or intensely red or, red free from an admixture of whiteness; purely red; is applied to white and to any other colour as signifying, free from admixture (2:70).

[aret. inf. noun فَقَعْ or فَقَحَ and aor. inf. noun فَقَحَ] فَقَعَ: He had or possessed understanding, knowledge and intelligence, or he had or possessed knowledge of the law (syn. أَلْقَامُ فَقَحُوْنَ : They understand my speech (20:29). فَقَهَ : He learned knowledge or science, or he applied himself to the acquisition of knowledge. لِتَفَقُّهُوا فِي الْدِّينِ: That they may become thoroughly learned or versed in religion (9:122). فَقِيَّةٌ: One possessing knowledge of a thing, particularly one possessing knowledge of the law. فَقِيَّةٌ (plural). فَقِيْهَاءٌ: A stallion expert in covering.

[aret. inf. noun فَكَكْ] فَكَكَ: 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. فَكَكَ الْعَفْدَةَ وَالْحَمَّ: He broke open or loosened the bond or the seal. فَكَكَ الْعَفْدَةَ وَالْحَمَّ: He dislocated the bone. فَكَكَ الْعَفْدَةَ وَالْحَمَّ: He redeemed the pledge. فَكَكَ الْأَمْسِرِ: He set free or liberated the
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).

They ponder over the creation of the heavens and the earth (3:192).

(plural): Thought, consideration, employment of the mind upon a thing.

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.

Wherein they took delight or enjoyed plenty (44:28).

Happy in their occupation (36:56).

Fruit of any kind; sweetmeat (syn. حلوى). This is metonymically used as meaning the fire (the fruit of winter.

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. He wondered at it; he repented, grieved, lamented or regretted. Then you would keep lamenting (56:66).

[228x701]iøËøÓ
[219x703]$: He clave, split, slit or cut. verily, iron is cut with iron. He ploughed, tilled or cultivated the land. He prospered; he was successful; he attained or acquired that which he desired or sought or what was good or felicity or that whereby he became in a happy and good state; he was or became fortunate, happy or in a happy and good state; he was or became in a state of safety; he continued in a good or prosperous state and in the enjoyment of ease, comfort or the blessings of life. He continued in life by means of the thing. Success or prosperity does come to the believers; the believers succeed or prosper (23:2). (act. part.) and (plurals) possessing all the meaning of: Prosperity; success; the attainment of that which one desires or seeks or of that whereby one becomes in a happy and good state; security or safety; permanence in a good or prosperous state and in the enjoyment of ease, comfort and blessings of life; the continuance of good; or simply permanence. There is no lastingness for this world.

[228x701]iøËøÓ
[219x703]$: 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.

قَالَ الْفَلَقَ: Î seek refuge in the Lord of the dawn or the creation (113:2).

قَالَ الْفَلَقَ (act. part.): The Breaker of the dawn (6:97). فَلَقَ means, creator, cleaving or the cleaver of the dry grain. إنَّ اللهَ فَلَقَ الْمُحْبُّ والَمُوَى: Verily, it is Allah Who causes the grain and the date-stones to cleave asunder or sprout (6:96).

قَالَ الرَّأسُ: The middle of the head or the parting place of the hair.

قَلِكَ [aor. inf. noun] قَلِكَ [aor. inf. noun]: The girl became round in the breast or her breast became round. قَلِكَ الْمَرْجُ في الأَمْرِ: The man persisted in the affair. قَلِكَ (plural): The place of the revolving of the stars; the vault of heaven; firmament; celestial sphere. قَلِكَ السَّمَاءَ: The north celestial pole; قَلِكَ 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 فِي قَلِكَ: All of them float in an orbit (36:41). قَلِكَ: A ship or ships (singular and plural, masculine and feminine). وَكُلُّهُم مَّعَ قَلِكَ: And he was making the Ark (11:39). اذَ أَبَقَ إِلَى الْفَلَقَ: When he fled to the laden ship (37:141). قَلِكَ: And you see the ships (35:13).

قَلَانَ is a substitute for the proper name of a human being, each without لَمْ أَتَّبِعَ فَلَانًا خَلِيَّا: I had not taken such a one for a friend (25:29).

قَنَ [aor. inf. noun] قَنَ [aor. inf. noun]: He drove away the camels. قَنَ النَّاسُ: He made the people to consist of different sorts, not of one tribe. قَنَ الحَدِينِ: He diversified the narrative. قَنَ رَأْيَة: He varied his opinion, not keeping steadily to one opinion. قَنَ: A state of confusion or disorder. قَنُ: A sort or species or category or variety of a thing, a state or condition (syn. خَلَل); a way or a
mode or manner; adornment; a wonderful thing or affair. A branch of tree (syn. غضن; دُوَانًا أَفْقَانِ) plural). Having varieties (or sorts of species) of trees (55:49); full of varieties. also signifies: He sought various things.

قدْ لَيِسَ الْدَّهْرُ مِنْ أَفْقَانِهِ كُلُّ فَتىٍ نَاعِمُ مَنْ خَيْرًا

I have enjoyed of the various sorts of fortune, every pleasant, soft, sort thereof.

[...] [aor. inf. noun] : He lied; he uttered a falsehood; he erred in extreme old age in speech, judgement or opinion; he became weak in judgement by reason of extreme old age or he became unsound in mind in that state. : He became weak in intellect or doted; also signifies, he was or became impotent; and unthankful for the favour of God. : He pronounced his judgement to be weak, or he pronounced him to be impotent or lacking in ability. : Weak in judgement or unsound in mind by reason of extreme old age or disease. : Even though you take me to be a dotard or weak in judgement (12:95).

[...] [aor. inf. noun] : It came to an end and passed away; vanished away; became spent or exhausted; failed entirely; ceased, perished or came to naught; was or became transitory, evanescent or non-existent (فَانَةٍ syn. فَانَةَ) and contr. of (فَانَةٍ), syn. : The man was or became extremely aged, or old and infirm (syn. هُرَمٍ); he became on the verge of death by reason of extreme old age and infirmity. (act. part. noun of فَانِ) : Passing away or coming to an end; an old man extremely aged or old and infirm, so called because of his nearness to passing away or perishing; an old man whose faculties have entirely failed. : All that is on it will pass away (55:27).

[...] [aor. inf. noun] : He understood it; he knew it with the mind; he apprehended its meaning (syn. and عَلِيْمٌ) : He understood what he
said. He was or became i.e. having much understanding.

We made Solomon understand it or gave him the right understanding of the matter (21:80). Intensive epithet, and is doubly intensive.

[aor. inf. noun originally signifying i.e. the time of doing or performing it passed, elapsed or escaped, neglected by it without his doing or performing it.

: 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.

: Such a one preceded him or had precedence of him in such a thing.

: He passed the thing, went beyond it.

: You might not grieve for what escaped you (3:154).

: To pass away; escape; fail to reach; get beforehand with; leave behind.

: Beyond the reach of his hand.

: I hear a sound but I see no deed. They say as or (great or wide distance) as or i.e. dark night.

: There shall be no escape

: Incongruity or discordance, fault, flaw, defect, imperfection.

: They were dissimilar in respect of excellence.

: Thou seest not in the creation of the Gracious God any incongruity (67:4).

: Sudden death.

[aor. inf. noun: The odour of musk spread or the musk diffused its odour.

: The day became cool.

: 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. Whenever a host (of disbelievers) is cast into it (67:9). plural (110:3).

[aor. inf. noun and : The water gushed forth and flowed.

: The kettle boiled or estuated.

: His soul (or stomach) heaved or became agitated by a
tendency to vomit. فاز: فاز قاتره. The anger became round. فاز: فاز قاتره. The vein became excited and flowed forth with blood. فاز: فاز المسكر. The odour of the musk spread. فاز: فاز ريا. (said of men assembled in market place): They bustled or were in a state of commotion. فاز: فاز السكور. فاز: The fountains (of the earth) gushed forth (11:41). فاز: The burning or heat or boiling or intenseness or vehemence of heat; a time or rather the present time in which there is no delaying. في، فلانت في حانقه نعم رجع من فوره: Such a one came for his object and then returned immediately. آتى من فورهم: They came in a headlong manner. فً: فعلته فورى: I did it instantly. فاز: فاتوه من فورهم: They come upon you immediately (3:126).

فز: فوز inf. noun فوز and مفازر and بفعز: He attained, gained or acquired good or what he desired or sought. فاز: فاز بأمر. He succeeded in the affair. فاز: فاز به: He gained or attained it. فاز: فاز بالرئى: He became secure or safe from what he disliked. فاز: فاز بالتواب وفاز من العقاب: Glad tidings is for one who gains reward and escapes punishment. فاز: فاز also means, he perished; he died. فاز: فً: Indeed he has attained his goal (3:186). فاز: Gain, success, victory, good fortune, escape, rescue. ذلك الفوز العظيم: That is a great triumph (4:14). فازر: Successful; victorious; he who gains or attains good or what he desires. فازرون: (plural). مفازر: It is they who shall triumph (9:20). فازر: Success, victory, triumph; a waterless desert. فاز: فً: Verily, for the righteous is victory or triumph (78:32). فازر: A place of safety, security or escape. فاز: Indeed he has attained his goal (3:186). فلا تحسبه بمفازرة من العقاب: 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.

فز: فوز inf. non فوز إليه الأمر. تفويض: He committed to him the affair. تفويض: في الأمر: He had equal right with, entered into partnership with him on equal terms. فوزرة: (inf. noun مفازرة في الأمر syn. فوزرة: (inf. noun مفازرة: Being co-partners or co-partners in
anything. : I entrust my affair to Allah (40:45).

[ar. inf. noun and ] : 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.

: He mounted or ascended the thing; he broke the thing.

: He gave up his ghost.

: She (a camel) had in her udder the milk what had collected between two milkings. (contr. of ) : 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).

: The roof fell down upon them from above them (16:27).

: 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).

: He overcame or overpowered him.

: This is superior to that or exceeds it in smallness or largeness : Smaller than that or larger than that.

: Ten exceeds nine.

: A gnat or even smaller (2:27).

: But if there are women exceeding two (4:12).

: He recovered from his disease.

: The milk collected in the udder of the she-camel between two milkings.

: The time between two milkings; the time between two suckings, the 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.

He did not stay with him but as the time between two milkings.

: The period of the visiting of a sick person is the space of time between the two milkings of the she-camel.

: 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 milking i.e. very quickly.

Bread; wheat; any grain used for bread. قُوَّمَتُ الْحُبْرُ : I made bread or the bread. قَوْمٌ : Garlic; grey peas; wheat or other corn to make bread; a great gobbet of food. قُوْمَهَا : Its wheat (2:62).

قَأَةٌ [aor. قَأَتْ and inf. noun قَأَةٌ]. قَأَتْ به : He uttered it or pronounced it. قَأَتْ الْرَّجُلُ بِكَثْرَةٍ : The man opened his mouth with such a thing. ما فَهِيَ بِكَثْرَةٍ : I opened not my mouth with a word. قَأَتْ (aor. قَأَتْ) : He (a man) had what is termed فَوْةٌ which means width of the mouth and largeness thereof. فَوْةٌ and فَأْتى and فَأْتَتْ and فَأْتَتْ (plural) all signify the same i.e. the mouth. مَاتُ : He died upon his face. فَوْةٌ : Perfume. فَأْتْ فَأْتُ : So that it may reach his mouth (13:15). فَأْتُ : You uttered with your mouths (24:16).

is a particle used in a variety of senses. It denotes (1) "inclusion" or "in-being" either in relation to place or time. زِيَدَ : Zaid is in the house (meaning in, within and in the midst of it). فِي مَعَلِّي فَأْتُونَ : In the midst of diverting occupation, happy (36:56); (2) When relating to time, it may be rendered "in or during". فِي أَيَامِ مُعَادَوَاتِ : 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 اللَّغْعَةِ : He wrote a book of or concerning the science of lexicology. أَتَحَجَّوْنَا 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 مَعُ : قَالَ أَذْهَلُوا فِي أَمَمٍ : He shall say, enter ye with peoples (7:39); (5) It also denotes the assigning of a cause. إنَّ اَمَرَأَةٍ أَذْهَلَتْ الْمَدْرَسَ فِي هَرْمٍ حَسَبَتْهَا : A woman entered the Fire because of a she-cat which she confined without food (a tradition in Muslim). فَذَا كَانَ الْذِّي لَمْ يُشْتَيْنِ فِيهِ : And this is he about or because of whom you blamed me (12:33); (6) It is used in the sense of ولَوْ أَصْلَحْتُمُ فِي جَذُوعِ النَّمْلِ : I will assuredly crucify you upon the trunks of the palm-trees (20:72); (7) It is also syn.
But they thrust their hands into their mouths (14:10); (8) It is also syn. with إِلَّا.
Among (or of) nine Signs (27:13).
He is of or among the purest in race of his people; (9) It also denotes comparison.
فِمَا مَتَاعُ الْحَيْبَةِ الدِّينِ فِي
الأَحْرَةَ الْأَقْلِبَلِ: 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 أَرْكُبُوهَا.
It is nought, or not of any account or weight.
فَأَلْتَ: He returned, particularly, he returned to a good state or condition.
فَأَلْتَ مَنْ غَضَبْهُ: He returned from his anger (to the state of peacefulness).
فَإِلَيْهِ أُمُورُ اللَّهِ: Until it returns to the command of Allah (49:10).
قَالَ (said of the shade): It shifted or removed or rather it returned from the side of the west to the side of the east.
قَالَ تَغَيَّبَاتُ الْقَلَامِ: The shade became changed in their manner.
قَالَ (said of the shade): Its shadows shift (16:49).
قَالَ (said of the shade): The tree had much shade.
قَالَ (said of the shade): The iron became blunt after its being sharp.
قَالَ (said of the shade): I made it to return.
قَالَ (said of the shade): God restored or gave to them the spoils.
وَمَا فِيْهِ اللَّهُ عَلَىٰ بَيْنِ الْعَالَمِينَ: And whatever Allah has given to His Prophet (59:7).
فِيْهِ: 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 accrued to Muslims without war or such as are obtained from them after the laying down of arms; a flock of birds. 
فِيْهِ and غَيْبَةً 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 أَفَظٍ signifies what is obtained from them after the laying down of arms and this is for all the Muslims; and أَفَظٍ 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 أَفَظٍ is more general in signification أَفَظٍ and أَفَظٍ is what is given to the warrior in addition to his share. أَفَظٍ is more so than أَفَظٍ. According to the lawyers everything that may be lawfully taken of the property and goods of disbelievers is أَفَظٍ.

قَافَلَ [aor. inf. noun قَفَلٍ]: The torrent became in great quantity and flowed over or so as to flow over the brink of the valley. قَافَلٍ signifies the same. قَافَلٍ: The vessel overflowed with what was in it. قَافَلٍ: His eye was full of tears and it began to overflow. أَفَظٍ: Overflowed with tears (5:84). أَفَظٍ: The thing was or became much, abundant, many or numerous. أَفَظٍ: The news spread. (عَضِفٌ is contr.). أَفَظٍ: The mean became many and the noble became few. أَفَظٍ (both transitive and intransitive). أَفَظٍ: The people poured forth, pushed on, went quickly from the place with multitude and dispersed. أَفَظٍ: When you pour forth from Arafat (2:199). أَفَظٍ: He poured forth the water copiously. أَفَظٍ: Pour forth water upon us in large quantity (7:51). أَفَظٍ: They pressed on in discourse; they launched forth into discourse; they dilated therein; they began or entered upon the discourse. أَفَظٍ: When you enter into it, are engrossed in it (10:62). أَفَظٍ: The place became wide. أَفَظٍ: He died.

قَالَ [aor. inf. noun قَلَى]: His judgement or opinion was weak and erroneous. قَالَ: 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

Qāf

Numerical Value = 100
قَبَس

[ النظر. يَقَبِسُ inf. noun ُقَبِسٌ] : He or it was or became bad, evil, abominable, foul, unseemly, ugly, hideous (contr. of ُخَسَسُ). ُقَبِسُ : 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. ُقَبِسُ اللهُ أو ُقَبِسُ اللَّهُ (ُنبَعُ) : He broke the egg. ُقَبِسُ عَلَيْهِ فَعَلَهُ : He explained to him the badness or foulness of his deed or declared his deed to be bad. ُقَبِسُ : Bad, evil, abominable. ُقَبِسُونَ (ُقَبِسٌ) : Removed from or deprived of good, prosperity, success; driven from good like a dog; rendered foul, bad, abominable (28:43).

قَبَرَ[ النظر. يَقَبِرُ] : He buried the corpse. ُقَبَرَةٌ : 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; ُقَبَرَةٌ فَأَقْبَرَةٌ : He (God) causes him to die and assigns a grave to him (80:22); he permitted that he should be buried. ُقَبَرَةٌ فَأَقْبَرَةٌ : He gave the people their deed so that thy might bury him or he ordered him to dig a grave. ُقَبْرُ : A grave, tomb, sepulchre or place of burial, of a human being. (ُقَبِسُ) plural. ُقَبْرٌ : Nor stand by his grave (9:84). ُقَبْرٌ مَّعْبَرُ : When the graves are laid open (82:5). ُقَبْرٌ مَّعْبَرُ : A cemetery, a graveyard or burial place (ُقَبِسُ) plural. ُقَبْرٌ مَّعْبَرُ : Till you reach the graves (102:3). ُقَبْرٌ مَّعْبَرُ (ُقَبِسُ) and ُقَبْرٌ مَّعْبَرُ (ُقَبِسُ) and ُقَبْرٌ مَّعْبَرُ (ُقَبِسُ).

قِبْسُ[ النظر. يَقِبُسُ] : He took fire from him or took fire from the main mass thereof. ُقِبْسُ : He lighted the fire. ُقِبْسُ عَلَمَ : He sought fire from him. ُقِبْسُ مِنْهُ : He acquired knowledge from him. ُقِبْسُ الْبَارِزٌ : He brought fire to him. ُقِبْسُ مِنْهُ الْبَارِزٌ أو ُقِبْسُ عَلَمَ : He acquired, learned or sought knowledge from him or took or sought fire from him. (Syn. ُقُبِسَ مِنْ : He caught fever from another. ُقِبْسُ : We may take light from your light (57:14). ُقِبْسُ : Fire or a live coal, a firebrand (ُمُنَّةٌ ُقِبْسٌ).
thereof. قَبَضُ is also explained as signifying a live coal or piece of fire (جَدِّوَةٌ مِّن نَارٍ) which one takes upon the end of a stick.

I bring you a firebrand therefrom (20:11).

قَبَضُ عليه بِيَدِهٍ and قَبَضُ عليه، قَبَضُ عليه بِيَدِهٍ: 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. قَبَضُ قِبْضَةٍ: He took it or received it.

قِبْضَةٌ: 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). هذا الدُّلَّار فِي قِبْضَةٍ: This is the quantity that my hand grasps.

قِبْضَةٍ: This house is in my possession.

وَالآرَزُ جَمِيعًا قِبْضَةَ: And the whole earth will be but His handful, meaning in His possession alone at His free and absolute disposal (39:68).

قَبَضَ: God took his soul.

قَبَضَ: He contracted.

قَبَضَ: He straitened; he made it scanty.

أَوْلَى قِبْضَةٍ: And Allah straitens (2:246).

قَبَضَ: Fatima is a part of me what distresses her distresses me.

قَبَضَ: It made him close-fisted.

قَبَضَ: Wealth makes him close-fisted or niggardly and poverty makes him open-handed.

قَبْضَةٍ (pass. part. feminine): Then a security may be taken into possession (i.e. possessed) (2:284).
قبل [aor. inf. noun  قِبَلَ  قُبُولٌ]  قُبُولُ and  قِبَلَ : He took or accepted or received the thing.  قِبَلُ الكَلَامِ : He corroborated or testified to the truth of the speech or accepted it as such.  قِبَلَهُ: He (God) accepts repentance (9:104).  قِبَلَ المَكَانَ: Nor any ransom shall be accepted from it (2:124).  قِبَلَهُ: He came to or approached the place facing it.  قِبَلَةً: The coming or next year (act. part.).  قِبَلَهُ: He kissed him or it.  قِبَلَهُ: He took, accepted or received it.  قِبَلَهُ: So her Lord accepted her with a gracious acceptance (3:38).  قِبَلَ: He undertook the work by contract.  قِبَلَهُ: God heard or accepted his prayers.  قِبَلَهُ: And Thou accept my prayer (14:41).

He resembled his father.  قِبَلَ: He faced the thing or turned his face towards it.  قِبَلَ: He went to meet him; he encountered him.  قِبَلَ: He saw it before him; or he saw or knew it before-hand; he looked forward to it; he anticipated it.  قِبَلَ: He encountered him with what he hated.  قِبَلَ: (act. part.): coming or one who comes.  قِبَلَ: Good fortune or good luck appeared or became manifest in him.  قِبَلَ: He faced the thing or turned his face towards it.  قِبَلَ: He went to meet him; he encountered him.  قِبَلَ: He saw it before him; or he saw or knew it before-hand; he looked forward to it; he anticipated it.  قِبَلَ: He encountered him with what he hated.  قِبَلَ: (act. part.): coming or one who comes.  قِبَلَ: Coming towards their valleys (46:25).  قِبَلَ: He came facing; he came forward; came on, advanced.  قِبَلَ: His wife came (51:30).  قِبَلُتُ قِبَلَكَ : I came or advanced towards thee.  قِبَلُ: He advanced or approached towards him; he presented a favourable aspect to him.  قِبَلُ: And they turned towards them; they advanced towards them (12:72).  قِبَلُ: They came towards him hastening (37:95).  قِبَلُ: He set about or commenced doing a thing.  قِبَلَ : He regained health.  قِبَلَ: Side; direction; towards.  قِبَلُ الْشَّرْقِ وَالْمَغْرِبِ: Towards the east and west (2:178).  قِبَلَ: What is next to a thing.  قِبَلَ: This thing is from him.  قِبَلَ: 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.  قِبَلَةً: The Ka'aba diversion or the direction to which Muslims face when saying
their Prayers. So We will turn thee to the Qibla (2:145) also means, manner or method. Before. (contr. of بَعْدَ). Before or after that (30:5). The front or fore part; the first part. Aim or object. The anterior pudendum of a man or woman. ... إن: If it is torn from the front (12:27). Favourable reception; acceptance; approbation; love and approbation and inclination of mind; goodliness, beauty, grace or comeliness. (contr. of بالله). Thou bring Allah and the angels before us face to face (17:93). Of which the plural is قَبَلَةٌ means, a body of men from one father and mother (tribe) while قَبَلَةٌ signifies a body of men from several ancestors. He sees you, he and his tribe (7:28). Rآَبِهْ قِبَالَةً: From its direction. I saw him clearly before me and face to face. Thou bring Allah and the angels before us face to face (17:93). Cube.
and a niggardly person or one who is parsimonious or niggardly towards his household: And man is niggardly (17:101).

A niggardly person or one who is parsimonious or niggardly towards his household.

Dust or dust of an army; dust-colour overspread with blackness; blackness and darkness.

Darkness shall not cover their faces (10:27).

Darkness shall cover them (80:42).

He slew, killed or slaughtered him by any means.

And David slew Jalut (2:252).

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.

He killed or lessened or weakened the strength of wine by mixing water with it; he mixed water with wine; He lessened the intensity of hunger and cold.

He humbled him completely; he rendered him like unto one killed physically, morally or spiritually.

God cursed him.

Cursed be the Fellows of the Trench (85:5). The word is also used by way of commendation or approbation. He acquired complete and full knowledge of the thing so as to 'kill' all possibility of doubt. They did not kill him for certain; their knowledge that they had killed him was not complete and comprehensive (4:158).

He killed a large number of the people i.e. many of them. It is the intensive form of قَتَلْتُ الْقُوْمَ. He killed most of your sons; slaughtered them or killed them mercilessly (7:142). (inf. noun قَتَبُلْتُ أَبْنَاءَ كَمْ. قَتَلْتُ: CUT into pieces; slaughtered mercilessly (33:62). (inf. nouns قَاتَلُونَ and قَاتَلَ: They fight in the cause of Allah (4: 77). What is the matter with you that you do not wage war against (4:76).
curse him, remove him from His mercy, make war against him.

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.

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 (2:62).

[plural of قَتَلَ in the sense of قَتَلْ - one killed, slain or murdered]:

Retaliation in the matter of the slain is prescribed for you (2:179).
This host is rushing headlong (38:60).

قَدَّمَ [aor. inf. noun] ي قَدَّمَ. قَدَّمُ : He cut it lengthwise; he cut, slit, split, rent it or cut it entirely.

قَدَّمَ : He slit the writing-reed and nibbled it or cut off its point crosswise.

وَقَدَّمَتِ : And she tore his shirt (12: 26).

قَدَّمَ (singular) قَدَّمُ : Pieces of a thing; parties, divisions, sects or distinct bodies or classes of men holding particular tenets or body of tenets creeds, opinions.

قَدَّمَ : The people became divided in their states or conditions and their desires or erroneous opinions.

قَدَّمَ : We are sects holding different views (72:12).

قَدَّمُ : Is a noun of a particle. It is a noun syn. with حَسْبَ. It is also a verbal noun syn. with يَكْفِىَ. قَدَّمُ ِذَرَّةً : A dirhem suffices said.

As a practice it denotes (1) expectation; (2) It is expected that the absent will come. It is used in the sense of "already".

قَدَّمَاتِ قَدَّرَّةٍ : Such a one has already died; (2) It denotes the nearness of the past to the present; 

قَدَّمَ قَدَمَتِ الْصُّلْوَةَ : The time of the Prayer has just come. 

قَدَّمَ أَخْرَجَهَا مِنْ دِبَارَتَا : When we have been expelled from our homes (2:247); (3) It denotes rareness or paucity.

قَدَّمَ يَصِدَّقُ الْكَذَّابُ : The habitual liar sometimes speaks truth; (4) It denotes the affirmation of truth or certainty.

قَدَّمَ أَفْلَحَ مِنْ زُكْرُها : And certainly he prospers who purifies it (91:10).

قَدَّحَ [aor. inf. noun] ي قَدَّحَ. قَدَّحُ : The worm or worms effected a cankering or corrosion in the wood or in the teeth. 

قَدَّحَ : He impaired, injured or impugned his honour or blamed or censured him. 

قَدَّحَ فِي عَرْضِهِ : He found fault with his parentage or pedigree. 

قَدَّحَ عَمْنَأَ : He extracted from the eye the corrupt fluid. 

قَدَّحَ الْبَارَدَ مِنْ الزُّرْنُدَ : He struck or produced fire (with aor.) from flint.

قَدَّحَ بَلْدَانَ : He endeavoured to produce fire with the . 

وَالْمُوْؤَمِبَ قَدَّحَ. زُرْنَذُ : And striking sparks of fire (100:3). قَدَّحُ : A thing or worm that cankers and corrodes; fire produced by rubbing the fire-sticks; rebuke, abuse, curse, satire, imprecation.
قدّر

[\text{aor.} \quad \text{قدّر} \quad \text{and} \quad \text{قدّر} \quad \text{and} \quad \text{قدّر} \quad \text{and} \quad \text{قدّر} \quad \text{inf. noun} \quad \text{قدّر} \quad \text{and} \quad \text{قدّر} \quad \text{and} \quad \text{قدّر} \quad \text{مقدّرة} \quad \text{etc.}]

\text{: He measured or decreed the thing; computed or determined its quantity, measure, size, bulk, proportion, extent, amount, sum, limit or number.}
\text{على} \quad \text{أمر} \quad \text{قدّر} \quad \text{: For a purpose that was decreed (54:13).}
\text{قدّر} \quad \text{ن دقائق} \quad \text{قدّرنا} \quad \text{أقدّرون} \quad \text{: Thus did We measure, and how excellently do We measure (77:24).}
\text{قدّر} \quad \text{أن} \quad \text{عّم} \quad \text{عليكِ} \quad \text{أقدّرون} \quad \text{له} \quad \text{: If the new moon is hidden from you, then compute the number of the days of it.}
\text{قدّر} \quad \text{الشيء} \quad \text{بالشيء} \quad \text{: He measured the thing by the thing.}
\text{قدّر} \quad \text{على} \quad \text{شيء} \quad \text{: He rendered the thing strict or distressing to him.}
\text{قدّر} \quad \text{أن} \quad \text{لن} \quad \text{قدّر} \quad \text{عليه} \quad \text{: He thought that We would never cause him distress (21:88).}
\text{قدّر} \quad \text{الله} \quad \text{الزّوق} \quad (88) \quad \text{: God straitened or rendered scanty means of subsistence for him.}
\text{قدّر} \quad \text{على} \quad \text{عياله} \quad \text{: He was niggardly in expenditure towards his household.}
\text{وهم} \quad \text{قدّر} \quad \text{عليه} \quad \text{رُزقَة} \quad \text{: And whose means of subsistence are straitened (syn.} \quad \text{قدّر} \quad \text{على} \quad \text{النّوب} \quad (65:8) \quad \text{(قبر.}}
\text{قدّر} \quad \text{أقدّرون} \quad \text{الله} \quad \text{حق} \quad \text{قدّره} \quad \text{: 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).}
\text{قدّر} \quad \text{على} \quad \text{شيء} \quad \text{: They have not power over any thing (2:265).}
\text{قدّر} \quad \text{أقدّرون} \quad \text{على} \quad \text{شيء} \quad \text{: 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.}
\text{فطَنَ أن} \quad \text{لن} \quad \text{قدّر} \quad \text{عليه} \quad \text{: He thought that we will have no power over him (21:88).}
\text{قدّر} \quad \text{ أمر} \quad \text{: He thought upon the thing or affair and considered its end, issue or result and measured and compared one part of it with another.}
\text{قدّر} \quad \text{القدر} \quad \text{: He cooked the contents of the cooking pot.}
\text{قدّر} \quad \text{القدر} \quad \text{: The quantity, quantum, measure, magnitude, size, standard, proportion, extent, space, amount, sum, or number attained of a thing; measure or ability.}
\text{قدّر} \quad \text{بدقّرها} \quad (42:28) \quad \text{: He sends down according to a proper measure}
valleys flow according to their measure or magnitude (13:18).

The rich man according to his means (2:237).

This is the like of this in quantity; is commensurate with or proportionate to this. He took as much as his due. They are as many as a hundred. He exceeded his proper limit, bound or measure. It came according to measure; it suited or matched. Then thou camest up according to measure or standard O Moses! (20:41).

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 مَعْدَرَات). Cooking vessels fixed in their places (34:14). and مَعْدَرَة and مَعْدَرَات all inf. nouns. The command of Allah is an ordained decree. (pass. part): ordained (33:39). (inf. noun and syn. with قُدْرَة 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.). اَخْتَدَمَهُ : Like the seizing of One Mighty and Omnipotent (54:43): We have complete power over them. has more intensive meaning than قُدْرَة, which means, power, ability. قَدْرُونِ (23:19 and 75:5): Decreeing, appointing, ordaining; possessing power or ability. قالَ وَالْقَدْرُ (6:66): Say, He has power (6:66). and قُدْرُ and مَعْدَرُ and مَعْدَرَات are also used synonymously. قُدْرُ (16:71): Who does what he wills according to what wisdom requires. إنَّ اللَّهَ عَلَيْهِ مَعْدَرُ (80:20) or
predetermines a thing; قُدْرُ: He meant such a thing to be supplied or understood; قُدْرُ: He made (syn. صُنُعَ and جَعَلَ). قُدْرُ: He (God) made therein its foods (41:11). And He has made for it mansions (10:6). also means, he knew. قُدْرُ: He named or called him; he empowered him. نَفَّذَ: He reflected and calculated (74:19).

We decreed to be of those who stayed behind (27:58).

قَدْسَ [aor. inf. noun and قُدْسُ and قُدْسَةُ] It was or became holy, pure; He (God) is holy. Qَدْصُ: He went far away into the land. Qَدْسَةُ (inf. noun تَقَدِّبَ) He declared Him (namely God) to be far removed, or free from every impurity or imperfection, or from every thing derogatory from His glory; (2) he declared Him to be far removed from evil; he purified him or it; (3) He (God) blessed him. بَيْتُ: He went to بَيْتُ الْمُقَدَّسِ i.e. Jerusalem. Qَدْسُ: He purified himself for God. لَّهُ: He prayed for a blessing for him. نَجَبُ لِكَ: We extol Thy holiness; we declare Thee to be far removed from every impurity or imperfection (2:31). Qَدْسُ: He or it was or became purified; he purified himself; he was far removed from every imperfection or impurity. زُوُرُقُ الْقَدْسُ: The Spirit of holiness, or meaning holiness or purity (2:254). Qَدْسُ also signifies blessing. أَرْضُ الْقَدْسِ or بَيْتُ الْمُقَدَّسِ or أَرْضُ الْمُقَدَّسِ: Holy Land (5:22) pass. part. from (feminine مَعْدَسَةُ): Sacred; blessed. بَلْوَادُ الْمُقَدَّسِ: In the sacred valley (20:13). It also means hallowed, sanctified; coruscated; purified.应用于 God (as also مَعْدَسَةٌ) 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 سَلِيمُ الْمُقَدَّسُ but has intensified sense (62:2).

قَدِمَ [aor. inf. noun and قَدِمَ and قَدِمُ and قَدِمَهُم and قَدِمَاءُ. Qَدِمَ: 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. قِدَمَ.
قدَمُ (تَقدمُ) : He came to or arrived at the town.
He advanced boldly to undertake the affair.

وَقُدِّمْنَا إِلَيْهِ ﻏِلْبًا: And We shall turn to the works they did (25:24). قَدَمَ : He will lead his people or go before them on the day of Resurrection (11:99).

قدَمَ : He did good or evil previously or beforehand.

بَيْنَ قَدَمْتَ اِيْدَيْكُمْ: What your hand have sent on before (3:183); he laid up in store.

سَأَلُونَ ﻋَلَيْهِ: Shall consume all that you shall have laid by (12:49).

قدَمَ : He put it forward, offered it; he preferred it; he brought forward him or it; he made foremost; he put forward or brought or sent forward; he advanced him or it; he promoted him.

قدَمَ : He preferred, offered or presented to him food.

قَدَمَ ﻋَلَيْهِ ﺰِبَاء: He prepared it or provided it beforehand for such a thing.

قَدَمَ ﻋَلَيْهِ ﺰِبَاء: It is you who prepared this for us (38:61). قدَمَ : He prepared or provided in store for himself good with God.

قُدِّمْنِي عَلَى ﺰِبَاء: He urged him forward.

قُدِّمْنِي عَلَى ﺰِبَاء: He preferred him or it to another.

قُدِّمْنِي عَلَى ﺰِبَاء: He was bold or audacious.

قُدِّمْنِي عَلَيْهِ: He ventured upon or addressed himself boldly to the thing.

قُدِّمْنِي عَلَيْهِ: He was or became or went before or ahead; he preceded; he advanced or went forward.

قُدِّمْ في ﺰِبَاء: He was forward in an affair.

لَا تَقْدِمُوا ﺔَبَيْنَ ﻲِدَيِ اللَّهِ وَرَسُولِهِ: Be not forward in the presence of Allah and His Prophet.

لَانَسْتَخْرُونُ: They cannot remain behind a single moment, nor can they get ahead of it (7:35). 

مُسْتَقْدَمُونَ (plural of which is act. part. from ﺟَلَّمَ). ﺔَلَمْنَا ﺔُسْتَقْدَمُونَ: We do know who go ahead (15:25).

قَدِيمُ: Ancient; old; to which no commencement is assigned.

مَالُ قدَيمُ: Old or long-possessed property.

مُلْكُ ﻓِي قدَيمِ: This is an old lie (46:12). قدَيمُ also means the reputation of a man. قدَيمُ (حَسَبَ): Comparative degree of قدَيمُ (plural of أَقَدَامُ). قدَيمُ: Your ancient sire (26:77).

قَدَمَ: The human foot, from the ankle downward.

قَدَمُ: Or (your ) foot will slip after it has been firmly established (16:95).

وَبَتَّبُ أَقَداً: And Thou make our steps firm (2:251). قدَمُ: Precedence or preference; rank; footing.
is honour, rank, strength or footing with such a one. 

They have a true rank of honour (10:3). Foundation.

For him is firm foundation in knowledge.

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.

(Inf. noun) : He kept on the right way.

He kept on the middle of the road on his beast.

He imitated, copied, emulated such a one, and did what he did.

So follow their guidance.

And we are following in their footsteps (43:24).

A pattern; an exemplar; an object of imitation.

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 shot the arrow.

He hurl the Truth; He utters the Truth (34:49).

He reproached, aspersed, upbraided, reviled, defamed him (34:49).

He talked without deliberation or meditation;

They are uttering conjectures with regard to the unseen (34:54).

He or it settled, became firm, steady, fixed, or established in the place; he rested; he remained; he continued; he resided in the place.

He settled, fixed, established him or it in his
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. He said, do you agree (3:82).

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).

That her eye might be cooled (20:41).

Set, fixed, established, settled, lasting, confirmed; a fixed time, state or place, settled, fixed, lasting punishment (54:4).

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). Hereafter.
(the Hereafter) is the home or permanent abode (40:40).

أُلُ: People living in a town contrary to the بلاد. Those who have no permanent abode i.e. nomads.

قَوْارِيْرُ (plural قَوْارِيْرٍ): 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.

زَوَّدْكِ رَفْقًا بِالقَوْارِيْرِ: Go thou gently with the قَوْارِيْرٍ i.e. vessels of glass (76:16).

[аor. يَقُرُ]. inf. noun قُرَأَ السُّمَيَّةُ: He collected or put or drew together the thing. 

قُرَأَ الْقُرْآنَ: He collected the Holy Qur'an together. This is the primary signification.

قَرَأَاتُ النَّفَقَةُ: The she-camel became pregnant.

قَرَأَاتُ أوْ قَرَأَةُ السُّمَى: The woman became pure from menstrual discharge and also means, she menstruated. 

قَرَأَاتٍ: Also, said of a woman, means she retained the seed of the male in her womb.

قَرَأَاتُ الْقَبْضَة: The winds blew.

قَرَأَاتُ الْقَبْضِ: The stars set.

قُرَأَاتُ الْحَمْرَةُ: The primary meaning of the word is time (this is the primary meaning) 

(1) time (this is the primary meaning) (2) menstruation; (3) period of state of purity preceding 

and following a menstrual discharge i.e. the period between two menstruations; (4) termination of a menstruation. The word is also sometimes applied to the period of menstruation and that of purity taken together i.e. the whole month. It also signifies the time or state when a woman leaves her state of purity and enters that of menstruation. 

شَلِّلِ قُرُّواَا: Shall wait concerning themselves for three courses (2:229).

قُرَاَتُ الْكِتَابِ: He read or recited the book.

قُرِيَّتُ الْقُرْآنَ: I uttered the words of the Holy Qur'an in a state of combination or uninterruptedly.


قُرَأَتُ الْقُرْآنَ: Surely, upon Us rests its collection and its recital (75:18).

قُرَأَتُ الْقُرْآنَ: He conveyed to him the salutation.

قُرَأَتُ الْقُرْآنَ: He made him or taught him to read or recite the Qur'an.

قُرَأَتُ الْقُرْآنَ: We shall teach thee (the Qur'an) (87:7).
The like of this Qur'an (17:89). The Glorious Qur'an (85:22).

Qur'an 85:22.

Noble Qur'an 56:78.

The Qur'an full of wisdom 36:3.

Great Qur'an 15:88.

Qur'an in Arabic 12:3.


Qur'an 21:98.


Qur'an 34:52.

Qur'an 4:18.

Qur'an 9:99.

Qur'an 16:91.

Qur'an 12:3.

Qur'an 15:88.

Qur'an 85:22.

Qur'an 56:78.

Qur'an 36:3.

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Qur'an 16:91.

Qur'an 12:3.

Qur'an 15:88.

Qur'an 85:22.

Qur'an 56:78.

Qur'an 36:3.

Qur'an 15:88.

Qur'an 12:3.
We are nearer to him than even his jugular vein (50:17). Of that which parents and near relations leave (4:8) which is pass. part. from قربُ (plural) : Near (unto God) or honoured.

Angels near (unto God) (4:173) : When each of them offered a sacrifice (syn. with قربَة and قربَة) : Kinship, kin, relationship. Of that which parents and near relations leave (4:8) which is pass. part. from هُذُب (plural of هذب) : Kinship, kin, relationship.

Of that which parents and near relations leave (4:8) which is pass. part. from نَعْلَة : An orphan near of kin (90:16).

قَرَحَ inf. noun قَرَحَ and قَرَحَ (or the latter is a simple substitution). He wounded him. He accused him to his face with truth. قَرَحَ (said of a horse): He finished teething. قَرَحَ (inf. noun قراح) said of a she-camel: She was or became in a manifest state of pregnancy. قَرَحَ بَعْدَ : He dug a well in a place in which no well had ben dug or a place wherein water was not yet found. قَرَحَ and قَرَحَ : A wound; corrupt ulcer; swelling or sore; a severe scab or mange that destroys young weaned camels. أُصِبُوا قِرَحَ : They had received an injury (3:173).

قَرِدَ inf. noun قَرِدَ and قَرِدَ : 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. قَرِدَ : He wheedled or cajoled him. قَرِدَ (plural قَرِدَة) : The ape; the monkey; the baboon. كُونُوا قَرِدَة خَاصِبِينَ : Be ye apes, despised (2:66).

قَرَضَ inf. noun قَرَضَ : He cut it, namely a thing or a piece of cloth. قَرَضُ المِكَانُ : He turned aside or away from the place; قَرَضُ فِي سِبْرِه : He turned to the right and left in his going or journeying. قَرَضُ فِي الأَلْبَسَةِ : He traversed the land. قَرَضُ رَبَاطَةِ (18:18) : It turns away from them on the left: He died. قَرَضُهُ : He cut off for him a portion to be requited or compensated for it; he gave him a loan. قَرَضُ مِنْهُ : He took a loan from him. قَرَضَ اللَّهُ قَرَضًا حَسْنًا : He will lend Allah a goodly loan (2:246). قَرَضَ : 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.

He owes a loan. it also means what one does in order to be requited of good or evil.

I owe thee a good act.


: One who knocks and persists in knocking, enters.

: He struck his head with the rod.

: He reviled him, abused or inveighed against him.

: He kept himself exclusively for the affair.

: The arrow hit the target.

: An affair came upon him suddenly.

: A great calamity or curse; a calamity that comes suddenly and destroys; a calamity that hits its target; a public road; the high road.

: The calamities and misfortunes of the time befell.

: What is the great calamity or disaster (101:3).


: He transgressed against the people and lied.

: He earned or committed a sin.

: He acquired, got or obtained the property.

: One who earns or does a good deed (42:24).

: And the wealth you have acquired (9:24).

: (plural of "تاَ " act. part. from "تاَ "). (plural of "تاَ " act. part. from "تاَ ").

: What they are earning (6:114).

[aor. "تَيَ " [aor. "تَيَ " inf. noun : He connected, coupled, linked, conjoined a thing with another.

: He yoked the two bulls together.

: He collected two things.

: 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. 

 Devils' 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. And We had assigned to them companions (41:26).

 Bound in chains (14:50). also mean, edge; border of the rising sun; trumpet of last day.

 We had not the strength to subdue it ourselves (43: 14).

 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.

 [aor. inf. noun] Qarî: He entertained the guest. Qarî al-harrâj: He collected the water in the tank. The wound burst. Qarî al-balâla: He travelled through the towns or from land to land. Qarî: A village; a town; a small town smaller than a city; also a big town; the people or inhabitants or residents of a town; a party or group; estate. Mecca and Taif. Murr al-qarî: He passed by a town. Wastâl al-qarî abî: Ask the people of the town wherein we were (12: 83). Qarî (plural): Towns or peoples of the towns. These are the tidings of the town (11:101). The food that is placed before a guest.

 [aor. inf. noun] Qas: He sought after or pursued the thing and did so repeatedly or by degrees and leisurely. Qas al-shî'î: [plural] Qas: The food that is placed before a guest.
He sought after the news repeatedly. It also means, he became a قسيس 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. ذلك that; بنهم them; قسيسون (plural). That is because amongst them are savants (5:83).

[ar. inf. noun قسرa: He compelled him to do the thing against his will. قهر: He overcame, overpowered, subdued or oppressed him. قاسرة: Mighty; strong; that overpowers or subdues others and is courageous; a lion because he overcomes and overpowers. فرث من قاسرة: Have fled from a lion (74:52). According to some قاسرة also means hunters that shoot; shooters. Also signifies the sound of men and their voices and cries.

[ar. inf. noun قسطa: He deviated from the right course; he acted unjustly or wrongfully. قسط: The governor was just. قسط: He acted equitably or justly in his judgement. القسط بنيهم وليهم: He acted justly between them or towards them. وان حفظن الله القسطوا في البني: And if you fear that you will not be just in dealing with the orphans (4:4). قطرة: Equity; justice. It is a substantive from قطر. It also means equitable, just. آلذين يأمرون بالقسط: Those who enjoin equity (3:22). The word also means a portion, share or lot; a piece; (plural قسط) the means of subsistence; a quantity; a measure with which corn is measured; a balance or weighing instrument. قاطع: Deviating from the right course; acting wrongfully or unjustly; also one who does so. هو قاطع غير: He is deviating from the right course, not acting justly. و أما القاطعون فكانوا لجهنم حطبا: And the deviators from the right course shall be fuel for Hell (72:16). قاطع: (act. part. from قسط) He who acts justly or equitably, or acting justly. (plural) إن الله يحب المقاطعون: Verily, God loves those who act justly (5:43). قسط: More or most just or
equitable: That is nearer to justice or more equitable in the sight of God (2:283).

[inf. noun قسط and قسم] قسط: A balance or instrument for weighing; a most even or just or sensitive balance (17:36).

[stem قسم] قسم: 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 swore to him about such a thing that........: He swore to them that he was counsellor unto them (7:22). He swore by God. And they swore by Allah their strongest oath. The people swore to each other. They said: Swear by Allah to each other (27:50). The people took each of them his share of the property. He sought the division of the property; he deliberated between two affairs. He asked him to swear by God. That you seek to divide by arrows (5:4). 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 قسم): He took his share. (plural): Who make division; who form themselves into separate groups (15:91). He divided the thing. The time scattered the people. By those who distribute the affair (51:5).

[stem قسا] قسا: It became hard, thick, strong. The night became dark. A very cold or hot day. Year stricken with famine or drought. The land which grows nothing. He is harder than
stone. Then your hearts became hardened (2:75).
We hardened their hearts (5:14).

Hardness (2:75).

We hardened their hearts (5:14).

Very dark night.

The year became one of drought.

The year became one of drought.

Very dark night.

Hardness (2:75).

It or he shuddered, quaked, became affected by a tremor or quaking; his or its colour changed.

His skin dried up by reason of mange or scab; or contracted.
The earth became of a colour inclining to that of dust or ashes and contracted by reason of drought.

The year became one of drought.
The hair stood up on end on account of cold or fear.

At which do creep the skins (39:24).

He cut, cut off, clipped or shore the hair.

God diminished his sins.

He followed him in pursuit, or followed after his track or footsteps; he endeavoured to trace or track him or he did so by degrees.

And she said to his sister, "Follow him up" (28:12).

Such a one went forth following the footsteps of such a one in pursuit.

And they both returned by the way by which they had come, retracting their footsteps (18:65).

We have mentioned to thee (4:165).

He related to him the piece of news or information or his dream in its proper manner (28:26).

A story; a narrative; piece of news or information.

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.

And there is life for you in retaliation (2:180).

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.

He walked at an equable or a moderate pace. And walk thou at a moderate pace (31:20).

part. from meaning: One who adopts the right or middle course; moderate.

Of them are some who adopt the right course. (feminine of (aor. (5:67). (feminine of (aor. (5:67).

It (a road or way) was direct or right (inf. noun (aor. (5:67). (feminine of (aor. (5:67).

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. Direct or right. A right or direct way; an even road. Easy, near, short journey (9:42).

There is no one who shares. 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). also mean large, thick and dry firewood. Throws up sparks like the castles or thick, large dry firewood (77:33).

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. (55:73)

A woman restraining her eyes from looking at any but her husband. (55:73)

He cut short the hair. (48:28)

A storm-blast (17:70). (48:28)

How many a township have We destroyed (21:12).

He bore or perforated a piece of wood; he broke, brayed, crushed or broke into pieces by beating a thing. (18:78)

The wall was about to fall (18:78). (8:43)
vegetables; any tree of which the branches grow long and lank; portions that one has cut from branches to make thereof arrows or bows. عـبـا وفـضـبا  : Grapes and vegetable (80:29).

**Qasr**

["aor. inf. noun "] Qasr el-shii'  : He decreed the thing. إذا  : When He (God) decides that it should happen or decrees a thing (2:118). Qasr el-ammar  : He fulfilled or met his need. The root-meaning of Qasr is to finish, make complete and to make it strong. It also means to cut or separate. Qasr diin  : He paid back his debt fully. Qasr mussi' al-ajla  : When Moses had fulfilled or completed the term (28:30). Qasr wa'tatra  : He (God) completed them into seven heavens (41:13). Qasr: He accomplished his want فلما قَسَّى عَلَيْهِ وَطَرَأ  : When Zaid had accomplished his want of her i.e. divorced her (33:38). Qasr  : He said his Prayer or finished his Prayer. اذَا قَسَّمَهُمُ اللَّهُ : When you have finished performing or completed your acts of worship (2:201). Qasr al-amm al-yihi  : He conveyed particularly by revelation, the affair to him. وَقَسَّبَهَا إِلَى بَنِي إِسْرَائِيلَ  : We revealed to the sons of Israel (17:5). Qasr al-imeho  : He redeemed or fulfilled the pledge. مِنْهُمُ الْرَّجُلُ وَقَسَّى نَعْمَةٍ وَقَسَّى أَجْلَةً وَقَسَّى عَلَيْهِ  : Some of them have fulfilled their vow i.e. have died (33:24). liqas al-a'la  : He beat him and he died. فَوَكَّرَهُ مَوْسِعُ قَسَّى عَلَيْهِ  : Moses smote him with the fist and thereby caused his death (28:16). Qasr  also means to command or to explain. Qasr rubk ala ta'beeda al'laa  : Thy God has commanded that you worship non but Him (17:24). Qasr: To demand, Qasr also means to judge or give decision. يَقَدَرَ الْقَاضِي  : You decided (4:66). Qasr el-shii'  : He made the thing known and explained it. ما أَنتُ قَاضٍ  : Decide or decree what thou wilt decree (20:73). Qasr (feminine act. part.). Qasr  : O would that death had made an end of me (69:28). Qasr  : A fixed or decided affair or decree. كان علئ ربيك حتما مقتضبا  : This is a fixed decree or a thing decided by thy Lord (19:72).

**Qasr**

["aor. inf. noun "] Qasr  and Qasr  : It (water of rain) dropped,
dripped or fell in drops; it flowed drop by drop.  

قَطَعَ or قَطَرَ or قَطْرَةٌ or قَطَرَةٌ: He made the water drop or fall in drops or flow drop by drop.  

قَطَرَ INST: He placed the camels in a file and tied the halter or the one to the tail going before or in front of him.  

قَطَرَ INST: He smeared the camel with قَطَرَ or tar.  

قَطَرَ or قَطَرَ: He went away into the land and hastened.  

قَطَرَ قَطَرَ INST: Copper or brass in the utmost state of heat; molten copper or iron.  

قَطَرَ: I may pour molten copper thereon (18:97).  

قَطَرَ: Pitch; tar or liquid pitch; molten iron.  

قَطَرَ: Their garments will be of pitch (14:51).  

قَطَرَ or قَطَرَ: An hour or portion of the night.  

قَطَرَ or قَطَرَ: Sufficient or being satisfied.  

قَطَرَ: He cut it or he cut it and made it even, or he cut it breadthwise (as قَطَرَ means he cut it in halves lengthwise).  

قَطَرَ: A slice cut off; a writing of reckoning; a share, portion or lot.  

قَطَرَ: Our portion before the Day of Reckoning (38:17).  

قَطَرَ or قَطَرَ: An hour or portion of the night passed; a written obligation.  

قَطَرَ: He cut the thing; قَطَرَ or قَطَرَ: We cut off the last remnants (7:73); he explained and expounded it.  

قَطَرَ or قَطَرَ: He deprived him of his right.  

قَطَرَ: He rendered the Prayer useless.  

قَطَرَ: 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.  

قَطَرَ or قَطَرَ: You commit robbery on the highways (29:30).  

قَطَرَ or قَطَرَ: He struck him with the whip.  

قَطَرَ or قَطَرَ: He silenced him with argument.  

قَطَرَ or قَطَرَ: He cut off all relations with his friend.  

قَطَرَ: He cut the thing piece by piece; he cut it asunder, cut it completely, tore it.  

قَطَرَ or قَطَرَ: So that it tears your bowels (47:16).  

قَطَرَ or قَطَرَ: The thing was or became cut off.  

قَطَرَ or قَطَرَ: All their ties shall be cut asunder (2:167).
قطع : Part; portion; piece. A part of the night (11:82). Tracts adjoining to each other (13:5). مقطع (feminine act. part.): I am not going to decide a matter (27:33). مُقطَع (pass. part.): A thing cut off. أن دأبُهُنَّ مقطع عليهم صبيحين|: That the root of them was to be cut off by the morning (15:67).

قطع (plural): A part of the night (11:82).

قطع (feminine act. part.): Tracts adjoining to each other (13:5).

مقطع (pass. part.) : A thing cut off. 

قطع (pass. part. feminine): (56:34).

قطع (aor. inf. noun) : He plucked the fruit. 

مقطع (pass. part.) : He took the thing quietly and snatched it.

مقطع (plural): Fruit (76:15).

قطيب : 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.

مقطع (aor. inf. noun) : He plucked the fruit.

مقطع (aor. inf. noun): He sat or sat down or sat after standing (contr. of جَلَس which signifies he sat after lying down on his side or prostrating himself. وَجَلَسَ الْذِّينَ : And sat or stayed at home or remained behind those who lied (9:90). مَجَلَس also means, he stood. مَجَلَس لَهُ : He lay in wait for him in the way. وَمَجَلَسَوْا لَهُمْ كُلُّ مَرْضًى : And lie in wait for them at every place of ambush (9:5).

مقطع (aor. inf. noun) : He abstained from the thing.

مقطع (sing. and pl.): Sitting, one who sits (10:13) which is also plural of مَجَلَس (3:122). And they sat by it (85:7).

مقطع (inf. noun): Act of sitting; place and time of sitting. مَفْعُولَةَ (inf. noun):Those who were left behind rejoiced in their sitting (9:81). في مَفْعُولَةِ صَدْقِ : In the seat of truth (54:56). مَفْعُولَة (singular): (مَفْعُولَة): Fountains, bases. 

مَفْعُولَة : When Abraham and Ismail raised the foundations of the House
also is feminine of ʿΑράθυσος: A woman who sits. ʿΑράθυσος plural of ʿΑράθυσος which means an old woman or a woman who has ceased to bear children or to have menstrual discharge and to have a husband. ʿΑράθυσος: As to elderly women (24:61).

A companion in sitting; a preserver; a keeper; a guardian; a watcher: One sitting on the right and one on the left (50:18).

[αορ. inf. noun ʿΑράθυσος]. ʿΑράθυσος: The well was deep. ʿΑράθυσος: He descended the well until he reached the bottom of it. ʿΑράθυσος: He died. ʿΑράθυσος: As though they were the trunks of uprooted palm-trees (54:21).

[αορ. and inf. noun ʿΑράθυσος ʿΑράθυσος: He returned from the journey. ʿΑράθυσος: He collected and gathered the food. ʿΑράθυσος: He locked the door. ʿΑράθυσος: He collected the people on the affair. ʿΑράθυσος: A lock (inf. noun plural). ʿΑράθυσος: Is it that on the hearts are their locks (47:25)?

[αορ. inf noun ʿΑράθυσος ʿΑράθυσος: He beat or struck the man on the back of his neck; he accused him of sin and vice. ʿΑράθυσος: He followed his track. ʿΑράθυσος: And follow not that of which thou hast no knowledge (17:37). ʿΑράθυσος: God obliterated his trace. ʿΑράθυσος: He chose the thing. ʿΑράθυσος: And We caused after him Messengers to follow (2:88).

[αορ. inf noun ʿΑράθυσος ʿΑράθυσος: He inverted it; he turned it over or upside down. ʿΑράθυσος: He turned him from his manner, way or course. ʿΑράθυσος: A man or disease attacked or hit his heart. ʿΑράθυσος: He was attacked by pain in his heart. ʿΑράθυσος: And to Him will you be turned back (29:22). ʿΑράθυσος: He hit his heart. ʿΑράθυσος: It (a disease) affected or attacked his heart. ʿΑράθυσος: He plucked out the heart of the palm-tree. ʿΑράθυσος: I turned it over and over with my hand. ʿΑράθυσος: I employed him in the management of the affair. ʿΑράθυσος: 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.

منقلب : Turning about.

في القلوب والأنصار : In which the hearts and the eyes shall be in a state of agitation (24:38).

أو يأخذهم في تقلبهم : Or He will seize them in their going to and fro in their journeyings (16:47).

كلب : 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.

منقلبون : To what place of return they shall return (26:228).

منقلب : Place of return.

أي منقلب : To what place of return.

منقلبون : Place where one moves about (47:20).

قلوب : The heart; being syn. with القلب signifies the mind or the secret thoughts; the soul; the intellect or intelligence.

منقلب : Thou has no intellect or intelligence.

أين ذهب قلبك : Whither hast thine intellect gone?

كلب : A genuine Arab.

الجيش : The main body of the army.

فؤاد : 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 فؤاد the former of which is said to have a more special signification than the latter which is said to be the (the pericardium) or the middle or the interior thereof.

فؤاد : Also means, the stomach.

عَرَبُ قَلْبُ : When he came to his Lord with a sound heart (37:85).
[aor. inf. noun قَلْدُ] [plural (7:180)].

قَلْدُ : He twisted the rope. His rope was twisted; he became weak in judgement by reason of old age. 

قَلْدَاءُ : The fever seized him every day. 

قَلْدَاءُ الْأَمَّرٍ : He put a necklace or a collar upon her neck. 

قَلْدَاءُ (قلادة 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). 

قَلْدَاءُ (singular قداء meaning a repository, magazine or treasury and قدَّاء meaning a key). 

لَهُ مَقَالَيْنِ السَّمَوَاتِ : To Him belong the treasures or keys of the heavens (39:64). 

أُقِيِّثَ إِلَيْهِ مَقَالَيْنِ الْأَمْوَرِ : I committed to him the disposal or management of the affair. 

ضَاقَّ عَلَيْهِمْ المَقَالَيْنِ : His affairs or means became straitened or difficult.

قَلَّعَ [aor. يَقَلَّعُ] [قلع, قَلَّعَ : He pulled, plucked or rooted out the thing or eradicated or uprooted it. قَلَّعَ : He left him or he abstained from it. أَقَلَّعَ الْحِمْسِ غَيْنَ قَلَّعَ : The fever left such a one. أَقَلَّعَ الْحِمْسِ عَنْ أَقَلَّعَ : The fever passed away. : O sky, cease raining (11:45).]

قَلَّلَ : Few; small or little in number, quantity or amount; scanty; a small quantity or quantum or number; possessing little of anything.
plural of قَلَمُ (26:55) and comparative degree meaning less:Less than thyself in riches (18:40).

قَلَمَ [aor. inf. noun قَلَمٌ] : He cut the thing. قَلَمَ : He cut the nail which was long. قَلَمَ : A writing reed; a reed pen; a pen (68:2). قَلَمُ is so called when it is cut and prepared for writing. Before that it is called براعة or قَلَمُ : Hollow piece of reed between two knots. قَلَمُ also means arrow in the game; graft, scion. إذ يَقْلُونَ أَقَلَمَهُمْ : When they cast lots or their arrows (3:45).

قَلاَ [aor. inf. noun قَلَوْنا] : He roasted or fried the meat. قَلاَ : He drove the camels. قَلاَ الرَّجُلَ : He hated the man passionately deserted and left him. مَا وَدَعَكَ رَبُّكَ وَمَا قَلِلَ : Thy Lord has not forsaken thee nor is He displeased with thee (93:4). قالَ : One who hates or one who roasts (قَالِينُ) plural (26:169).

قَفَحَ [aor. inf. noun قَفَحَنا] : The camel raised his head from the water and refused to drink, his thirst being satisfied. قَفَحَ : The man raised his head and contracted his eyes. قَفَحَ الرَّجُلَ : The iron collar caused the head of the captive to be raised by reason of the straitness thereof. فَهُمْ قَفَحُوْنَ : so that their heads are forced up (36:9).

قَفَرَ [aor. inf. noun قَفَرْنا] : The light of the thing became intense. قَفَرَ : The man became dazzled in the moonlight so that he could not see, or the man was or became sleepless in the moonlight. قَفَرَ الرَّجُلَ : The light became bright with the light of the moon. قَفَرَ الْهَيَالَ : The new moon became what is termed قَفَرُ in the third night. قَفَرَ : 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. قَفَرُانَ : The sun and the moon. قَفَرَا : The Ulema or the learned men. مُحِبِّيْنَ : The Moon giving light (25:62).
[aor. and ] inf. noun قَمَعَ: He clad him with a shirt. قَمَعْ: 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. قَمَعَ قَلْبَ: She tore his shirt (12:26).

: The day was or became violent, distressful or calamitous. قَمَعُ: Very distressing evil. قَمَع: 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. قَمَعُ: 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. مَعَ (sing. مَعَ, pl. مَعَ): A mace; an iron-rod or club to goad an elephant; a hooked staff).

: Lice (7:134).

: He was obedient to God. قَمَتْ: He was or became lowly, humble or submissive to him. قَمَتْ: Who is obedient to God (33:32). Q: Is he who stands in prayer (39:10). Q: A woman lowly, humble or submissive and obedient to her husband. Q: A skin that retains water so that it does not exude. قَمَتْ: 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. قَمَتْ: After they have despaired (42:29). Q: and Q: are syn. : One who despairs and gives up all hope. قَمَتْ may
also be intensive form of قَنَطرِّ : He withheld his water from us.

قَنَطرِّ [inf. noun قَنَطرٍ الدِّينِ] : He tied or knit the thing; he arched, vaulted it and made it firm or strong; (قَنَطرٍ : A bridge); he collected the thing into one aggregate; he possessed property by the قَنَطرِّ or became possessed of a قَنَطرٍ of property or possessed large property. قَنَطرِّ : A large unknown quantity or aggregate of property, or much property heaped up. (pass. part): Collected together. قَنَطرٍ المُقَنََّطرِّ : Much riches collected together (3:15).

قَنِعَ [aor. inf. noun قَنِعُ and قَنِعَةٌ and قَنِعَ [aor. inf. noun قَنِعُ] : He was contented with his lot. قَنِعَ : He asked or he begged and he was lowly and humble. قَنِعَةٌ : Satisfaction; contentment. قَنِعُ : Greed and also contentment. قَنِعَ الْجِبَلِ : He ascended or mounted the hill. قَنِعَةٌ (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). أَقْنَعَ رَأْسَهُ : He raised up his head or lowered it. مَقْنَعٌ رُؤْوِرُهُمْ : Raising up their heads and fixing them straight, neither turning to the right nor to the left (14:44).

قَنَأ : [aor. inf. noun قَنَا] : He collected the money and took it for himself. قَنَأٌ (singular قَنَأٌ) : Bunches (6:100).

قَنَأٌ [aor. inf. noun قَنَأٍ] : He earned the money. أَقْنَأَ أوْ قَنَأٌ : God made such a one rich or gave him so much as pleased him and made him contented. اللَّهُ ﻓِيَالْيَوْمِ : It is He Who enriches and grants wealth to one's satisfaction (53:49). أَرَضَ قَنَأٍ الْحَيَاءَ : He preserved the modesty or sense of shame. مَقَنَأَةٌ : A land or place which is agreeable and pleasing to one who alights there.

قَهَرَ [aor. inf. noun قَهَرَ] : 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.  قَهْرَةُ  عَلَى  الأَمَرِ : He forced him to do the thing.  قَهْرَةً  فَلَا  تَقْهَرُ : And the orphan oppress not (93:10).  قَاهِرٌ : Supreme; predominant or dominant (6:19). (plural  قَاهِرُونَ)  قَاهِرٌ  7:128. is intensive form: Most Supreme (14:49).

قَابِتُ [aor. inf. noun  يُقَابِتُ] : He was or became near; he drew dear or approached.  قَابِتُ  الأَرْسُ : He made or dug a round hollow in the ground  قَابِتُ : 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.  بَيْنَهُمَا  قَابِتُ  قُوْسُ : Between them two is the measure of a bow, meaning that very close relationship exists between the two.  قَابِتُ  قُوْسِيْنِ : 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  قَابِتُ of a bow, or nearly so (53:10).

قَاتِنُ [aor. inf noun  يُقَاتِنُ  قَوْتُ] : 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).  قَوْتُ  قُوْسُ : Food. (plural  قَوْتَانِ)  قَوْتً : He kept, preserved, guarded or protected him.  علىَ  قُلُبِ  شَيْئٍ : He had power or ability to accomplish or compass the thing.  قَوْسُ : Powerful over everything (4:86).

قَاسِسُ [aor. inf. noun  يُقَاسِسُ  قُوْسُ] : He measured the thing by another thing like it.  قُوْسُ  قُوْسُ : A bow.  قُوْسٌ  الرَّجُلِ : The bowed or bent part of the back of a man; the word also means a cubit.  فَلَانُ لاَيَمْسَقُ  قُوْسَهُ أَحَدٌ : He is such a one that no one will pull his bow i.e. no one will vie with him or compete with him.  رُمَوْنَا : They shot at us from one bow, meaning they were unanimous against us. For  قُوْسٍ (bow) see (53:10).

قَاعُ [aor. inf noun  يُقَاعُ  قُوْعُ] : He withdrew; he desisted; he turned back.  قَاعُ : An even place; plain or level land that produces nothing; plain or soft land, low and free from mountain.  قِيَّعَةٌ : Barren, level plain (20:107).  قَيَّعَةُ : A desert; a plain,
level ground which grows nothing (24:40).

قَالَ [aor. وَقَالَ inf. noun وَقَالَ and وَقَالَ and وَقَالَ and وَقَالَ] : He said.
The word is used to express a condition or state.

أَوْلَىُرُّسُنُ النَّفْسِهِمْ (58:9) : They say to themselves i.e. in their minds.

قَالَ اللَّهُ : He asserted his belief in such a thing, as a doctrine. The word is used for an idea which is in the mind and not expressed yet.

قَالَ عَنْهُ : He said what was false against him.

قَالَ عَنْهُ : He spoke against him; he vituperated.

قَالَ لَهُ : He addressed him.

قَالَ عَنْهُ : He related from him.

قَالَ عَنْهُ : He said what was false against him.

قَالَ لَهُ : He loved him and chose him for himself.

قَالَ اللَّهُ : The people killed such a one.

قَالَ اللَّهُ : The truth became established.

قَالَ وَقَالَ يَرْيَبُ : I swear by his cry "O my Lord" (43:89).

قَامَ : He stood still; he stood upright; he stood up or erect; he remained or abided; he rose from sitting or reclining.

قَامَ رَمَضَانًا : He passed the nights of Ramadhan in Prayer.

قَامَ اللَّيْلَ : Stand up in Prayer at night (73:3).

قَامَ عَلَيْهِ : He undertook the affair; he managed, conducted, ordered, regulated or superintended the affair.

قَامَ عَلَيْهِ : He tended or took care of him or it.

قَامَ عَلَى الْمَرَأةِ : He undertook the maintenance of the woman or he maintained her or managed her affairs.

قُوَّامُونَ عَلَى الْبَسَاءِ : Men manage the affairs of women, maintain them and provide the necessities of life for
them or set their affairs right (4:35). قُوَّامُ (act. part. of قَامَ) is the plural of قَامُ (act. part. of قَامَ) also. قَامَ (act. part. of قَامَ) : He put the affair in a right state. Qāʿim ʿalā Hanā: He continued in a state. قَامَ السَّيِّئَهُ (act. part. of قَامَ) : He set up, put up, set upright the thing. Qāʿim ʿalā Manā: We shall set up no balance for them or give them no weight (18:106). Qawaymah : Which was about to fall and he put it in a right state or repaired it (18:78). Qāʿim ʿalā Manā: He observed Prayer; he said it regularly. Qāʿim ʿalā Manā: And they observe Prayer (2:278); Qāʿim ʿalā Manā also means he observed or duly performed a religious or moral ordinance or duty. Qāʿim ʿalā Manā: They had observed the Torah (5:67). Qāʿim ʿalā Manā: Which he inflicted upon him and established the evidence. عَلَى الْحَجَّةَ وَقَامَوا الْشَهَادَةَ لِللهِ: And give true witness for God (65:3). Qāʿim ʿalā Manā: 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. Qāʿim ʿalā Manā: Who say, our Lord is Allah and then remain steadfast or pursue their course undeviatingly (41:31): So as long as they stand true to you, stand true to them (9:7). Qāʿim ʿalā Manā: They went on undeviating in the way; They pursued a right course (72:17). Qāʿim ʿalā Manā: Right; straight (1:6). Qāʿim ʿalā Manā: He made the thing right or straight. تَقُوَّمُ: Make to stand upright, erect; put into order; mend, correct. فِي أَحَسُنْ تَقُوَّمٍ: In the best make (95:5). Qāʿim ʿalā Manā: A manager, conductor, regulator or superintendent of an affair; guardian; right; true. Qāʿim ʿalā Manā: The right or true religion (9:36). Qāʿim ʿalā Manā: Lasting commandments. Qāʿim ʿalā Manā (act. part. from Qāʿim ʿalā Manā) : Standing; standing upright or straight and correct (3:40). Qāʿim ʿalā Manā: Standing upright or straight and correct (3:40). Qāʿim ʿalā Manā: and Qāʿim ʿalā Manā are plurals (7:34;22:27). Qāʿim ʿalā Manā (feminine of Qāʿim ʿalā Manā) : Good stature; symmetry or justness of proportion. Qāʿim ʿalā Manā: Moderate between the two (25:68). قَامَ (act. part. of Qāʿim ʿalā Manā) : Standing upright (3:192); support; subsistence. Qāʿim ʿalā Manā: Allah has made a means of support for you (4:6). Qāʿim ʿalā Manā: The Self-Subsisting and All-Sustaining (20:112). Qāʿim ʿalā Manā: resurrection; last judgement Day; calamity; tumult. Qāʿim ʿalā Manā: The Resurrection Day (2:86). Qāʿim ʿalā Manā: Most effective; قَوْمُ Qāʿim ʿalā Manā (73:7); Surer; Qāʿim ʿalā Manā: Staying; dwelling;
station; rank, esteem; place. (10:72). مُقِيمٌ : Permanent; abiding; persevering. مُقِيمٌ سَبِيلٌ مُقِيمٌ : Permanent road or the road that still abides (15:77). مُقِيمٌ نعيمٌ مُقِيمٌ : Abiding and lasting bounty (9:21). مُقِيمٌ is also active participle from مُقِيمٌ.

قوَيْ : The man became strong, vigorous, robust. قوَّة : Strength (2:166). قوَّة قوَيْ : The man became very hungry. قوَّة القَوْمُ : The provision of the people were exhausted. القَوَاء : Hunger, waste, barren land. مَقَوَّمٌ : Needy and hungry people; wayfarers of a desert or those who alight at a desolate place; those whose provisions are exhausted (56:74). قوَيْ : Powerful, Strong (57:26).

قَاضِ : He broke the thing. قَيَّصَ اللهُ لَهُ كَذَا : God has determined or appointed or ordained such a thing for him. قَيَّصَناً لَهُمْ قَرَنَاء : We appointed for them companions (41:26).

قَالَ : One who sleeps in the middle of the day. قَاءلُونَ : He slept in the middle of the day. قَاءلُونَ plural (7:5)
22

باب الكاف

ک

kāf

Numerical Value = 20.
prefixed to a noun is called the kaf of comparison.

They are like animals (7:180); it denotes cause.

Remember Him because He guided you to the right path (2:199); It is redundant.

Nothing whatever is like unto Him (42:12); used in the sense of i.e. like, as, or i.e. (such); the like thereof.

As or just as, such as or like as you remember your fathers (2:201).

is used to denote uncertainty or large number.

And many a Prophet or how many a Prophet (3:147).

[plural ]: 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.

: 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).

: 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).

: 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).

: 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
Their aversion is grievous to thee or hard upon thee (6:36). In haste against their growing up.

He became advanced in age; he attained to full growth or adolescence or puberty.

There is nothing in their breasts but a feeling of greatness or pride (40:57); the word also means main part of a thing.

In the end of its growing up.

Who took upon himself the main part thereof (24:12).

Great in body, age, estimation, rank or dignity or nobility.

Fighting in it is a great sin (2:218).

Our father is a very old man (28:24).

Their oldest or their leader said (12:81).

Is one of Divine attributes or epithets (22:63).

(2:46).

plural of i.e. an abominable sin or crime or offence.

More grievous sin (4:32).


Is syn. with : Nobility, greatness, majesty.

and its plural is : Great disaster (79:35).

(2:24). The other signification is: He affected to do such actions and boasted of great qualities which he did not possess (40:36). Similarly 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).

Fasting is prescribed as incumbent upon you (2:184).

A book; a record; a revealed scripture; Divine prescript, appointment or ordinance; judgement or sentence; decree or predestination; contract of marriage; destiny; fate.


A thing collected together; a hill or heap of sand; what 715

He concealed or hid the thing. (2:73).

He scattered dust or earth, part over part; he collected it together from a near place and poured it forth. (43:5).
has poured down of sand, into a place and collected there (73:15).

[aror. ِكرَثَرَ and ِكَرَثَرُ inf. noun ِكَرَثَرَةٌ] It was or became much, copious, many, numerous; it multiplied. They multiplied against him and overcame him.

Whether it be little or much (4:8).

: He made it much, many or numerous; he multiplied it.

So He multiplied you (7:87). And they wrought much corruption therein (89:13).

: They contended one with another for superiority in number. 

أَكَثَرُ : Signifies the contending together for superiority in amount or number of property and children and men (102:2).

: He desired or wished or sought for much of a thing; he reckoned it much or many.

أَكَثَرُ : I should have secured abundance of good (7:189).

: Abundance or numerousness (5:101; 9:25).

أَكَثَرُ : Many or much. (2:110; 4:83).

: Comparative degree of أَكَثَرُ.

أَكَثَرُ : A lord or master; abounding in good; a man possessing much good and who gives much (108:2).

[aror. ِكَذَخَ inf noun ِكَذَخَا] He worked, laboured employed himself actively; he strove, exerted and wearied himself in work; he toiled hard. ِكَذَخَهُ : Act. part. (84:7).

[aror. ِكَذَرَ and ِكَذَرُ ِكَذَرَةٌ ِكَذَرُ inf. noun ِكَذَرَةٌ] 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.

: The people poured down upon him, or repaired towards him scattering themselves upon him.

إِذَا اتَّجَهُ الْقُومُ ِكَذَرَثُ : When the stars dart down and fall one after the other or when the stars fall and become scattered (81:3).

[aror. ِكَذَدَيَ inf noun ِكَذَدَيُّ ِكَذَدَيَةٌ] He prevented the man or hindered him or kept him busy.

أَكَذَدَيَ : He turned him
away and prevented him. The mine refused to yield its minerals. He gave little and that too grudgingly (53:35).

كانَب (kanab) inf. noun: He lied; he uttered a falsehood; he said what was untrue; he gave an untrue account of a thing whether intentionally or unintentionally; he committed a mistake or error. Because they lied (9:77): Who lies against God (39:33). كاذب also means he found his hopes to be false or vain. كاذب الحُرُم: The heat abated. كاذب عَنْك: Thine eye showed thee what had no reality. كاذبَ الْآمَرِ: He imagined the thing contrary to its real state. ما كَذَّبَ الْقَوْلُ ما رَأَى: The heart (of the Prophet) was not untrue to what he saw (53:12). كاذبَ نفْسَهُ: His soul made him desire things and conceive hopes that could scarcely come to pass. كاذب: He was told a lie, a falsehood. They (the disbelievers) thought that they had been told lies (12:111). كاذبة: He pronounced him to be a liar; he ascribed lying to him; he gave him the lie; he treated him as a liar. إنَّ قَوْمِي كَذَّبَ بِالآمَرِ: My people has treated me as a liar (26:118). كاذُبٌ: He rejected, denied, disbelieved in the thing. كاذُبُ بِبَابِ اللَّهِ: They rejected the Signs of Allah (10:96). كاذّبٌ inf. noun from كاذَبَةٌ (inf. noun from كاذِب). كاذِبَةٌ: He found him a liar; he made manifest or proved his lying. كاذِبُ: Act. part. from كاذَبَةٍ (11:94). كاذِبَةٌ feminine of كاذَبَةٌ (56:3). كاذِبُ and كاذَبُ plural (11:28;24:14). كاذِبُونَ: Act. part. from كاذَبُ (56:2;3:138). مُكَذِّبٌ: Pass. part. from كاذَبَ (11:66). مُكَذِّبٌ: Intensive form of كاذَبَ meaning, a great liar (54:26). كاذِبٌ: A lie; a falsehood; a fiction; a fable; false; syn. مُكَذِّبٌ (3:76). مُكَذِّبٌ to the lie of (الكذب): With false blood (12:19).

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κόρα [aor. inf. noun] κύρον / κύρος / κύροτα: He did not desire it.
κόρε / κόρη / κόρω: He turned to or against him. Κορε / κόρη: He was put to flight, then he returned against him; he gave up his ghost. Λο άν: A return. Λο άν ον λό κόρε: Would that there were for us a return (2:168); a time or one time. Λο άν ον λό κόρε: Again (67:5); a turn to prevail against an opposing party. Then We gave to you the turn to prevail against them or victory over them (17:7).
κόρα [aor. inf. noun] κύρον / κύρος / κύροτα: He twisted the rope. Κορα: He straitened the shackles upon the shackled. Κορα: He afforded the grief distressed, oppressed or oppressed him. Κορα: Grief or distress that affects the breath; anxiety or disquietude of the mind.
κορασία: From the great distress (21:77).
κορεία / κορείς: A throne; (syn. with κάρα) chair (κορείς plural). It is the place or seat of the king (35:35) 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). Κορεία: He is of the learned men. The word also means a prop or support for a wall.
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).

Though he committed or burdened himself with a sin or crime.

He earned good and evil. This distinction, however, is not always observed for as mentioned above, he did either a good or an evil deed.

He earned evil. This distinction, however, is not always observed for as mentioned above, he did either a good or an evil deed.
He cut the cloth.

He covered the thing.

His condition became bad.

His desire was shattered.

Piece of a thing.

And  and  are both plurals.

So cause fragments to fall upon us (26:188).

He was or became lazy, sluggish, indolent or torpid.  is act. part. and  is plural of  (4:143).

He clothed him with dress.

So We clothed the bones with flesh (23:15).

He praised him by verses.

He removed or stripped of a thing from a thing which it covered.

I skinned the camel.

When the sky shall be laid bare and shall have its covering removed (81:12).

He manifested the thing and removed what had covered it.

And We removed from thee thy veil (50:23).

God removed his anxiety.

We removed from them the punishment of disgrace (10:99).

She uncovered her shanks; she laid bare her legs (27:45) meaning, she became prepared to meet the difficulty; (  means hardness or difficulty). The reality or the matter became manifest to her.  (act. part, 6:18).

is feminine of  (53:59) and  is plural of  (39:39).

He shut the door.

He suppressed or restrained his wrath or rage.

One who suppresses his anger or restrains himself.  (act. part): One who suppresses his anger or restrains himself.  (plural (3:135).  (12:85; 16:59; 43:18) and  : Full of grief (68:49), are synonymous.

The breasts of
the girl began to swell, meaning she had freshness and bloom of youth. 

کَفَّرَ : Ankle (5:7). 

کَفَّرُْهَا : Sacred House of God at Mecca towards which Muslim face while praying (5:98) is the plural of which means, a youthful girl. 

کَفَّرَ also means nobility, glory; anything exalted or elevated. 

أَنْحَلَّ اللَّهُ كَفَّرَهَا : May God exalt his glory. 

لا يُزَالُ كَفَّرَكَ غَلِيْقاً : May thy glory continue to be exalted.

کَفَّرَ [aor. inf. noun] : He was like him, equal to him; he watched him; he resisted or withstood him. 

کَفَّرَ : Like; equal (112:5).

کَفَّرَ inf. noun and کَفَّرَاتَ : He or it was quick or swift. 

کَفَّرَ الطَّيْرُ : The bird was quick in flying and running and contracted itself therein. 

کَفَّرَ الْغُرْسِ الْأَلْبَةَ : He drew the thing together to himself and contracted it, grasped it or took it. 

کَفَّرَاتِ : A place in which a thing is drawn together or comprehended and collected or congregated. 

الْمَلِكُ نَجْعَلُ الْأَرْضَ كَفَّارَاتًا أَحْيَاً وَأَمَامًا : Have We not made the earth a place which comprehends the living and the dead (77:26;27).

کَفَّرَ [aor. inf. noun] : He veiled, covered the thing or he covered the thing as to destroy it. 

کَفَّرَ الْحَيْثُ : He put his goods in a receptacle. 

کَفَّرَ : He disbelieved. 

فَهِيَّتَ الْذَّيْ كَفَّرَ : Thereupon the infidel was dumbfounded (2:259). This کَفَّرَ (disbelief) is contr. to إِيمَّانُ (belief). 

کَفَّرَ بَيْنَ اللَّهِ وَكَفَّرُ : He disbelieved in God, he denied God. 

کَفَّرَ بَيْنَ اللَّهِ وَكَفَّرُ : How can you disbelieve in God (2:29). 

کَفَّرَ : He declared himself to be clear or quit of such a thing. 

إِنْ كَفَّرَتُ بِمَا أَثَّرْتُمُونَ : I am quit of your associating me as partner with God (14:23). 

کَفَّرُ كَفَّرُ : کَفَّرَ is generally followed by (aor. inf. noun) کَفَّرَ نعْمَةُ اللَّهِ وَبَعْمَةُ (کَفَّرَانُ اللَّهِ) : He disacknowledged the favour of God; he was ungrateful to God for His favour. This کَفَّرُ (ingratitude) is contr. to شَكْرُ (thankfulness, gratitude). 

وَمَا نَفَعَّلَ بِهِمُ الْخِيْرَ : And whatever good they do, they shall not be denied its gratitude i.e. its reward by way of gratitude. 

کَفَّرَ also signifies, he was remiss or fell short of his duty with respect to law and neglected gratitude.
Those who disbelieve \(\text{کفَرُونَ}^{(30:45)}\) and those who do righteous deeds \(\text{کَرِيمَة}^{(17:100)}\). This last word is used both in the sense of disbelief and ingratitude.

\(\text{کافِرُ}^{(162x637)}\): A sower or tiller of the ground (plural \(\text{کافِرونَ}^{(109:2)}\)); intensely dark night; dark clouds; a blasphemer; ungrateful, especially to God; a disbeliever. It has three plurals, \(\text{کافِرونَ}^{(109:2)}\) (or \(\text{کافِرونَ}^{(54:44)}\) and \(\text{کافِرونَ}^{(80:43)}\)) and \(\text{کافِرُ}^{(17:68)}\) has a more intensive signification than \(\text{کافِرُ}^{(17:100)}\) meaning a disbeliever, and \(\text{کافِرُ}^{(17:68)}\) is its plural mostly when it is used in the sense of ungrateful. \(\text{کافِرُ}^{(162x637)}\) signify the same as \(\text{کافِرُ}^{(162x637)}\) or it is an intensive epithet, meaning very ungrateful (especially to God); \(\text{کافِرُ}^{(162x637)}\) means a disbeliever or imputed disbelief to him.

\(\text{کَفَّرَ}^{(102x317)}\): Do not call Kafir the people of your Qiblah.

\(\text{کَفَّرَ}^{(102x317)}\): God effaced his sin.
The hand; the palm with the fingers: Wring his two hands (18:43).  
Whole.  
Come into submission wholly (2:209); for all (34:29); all together (9:36).

[аор. инф. сущ.  \(\text{kaf'\text{a}}\)]  
: He fed and supported; took charge of; be responsible for such a one.  
: Which of them should take charge of Mary (3:45).  
: He placed him in his charge; made him his guardian (3:38)  
: Anything double; equal, corresponding; part or portion (4:86).  
: Double share.  
: He (God) will give you again and again of the share (57:29).  
: Surety; one who is responsible or answerable.  
: Your surety (16:92).

[аор. инф. сущ.  \(\text{kaf'\text{a}}\)]  
: It sufficed or satisfied.  
: Such a one sufficed me in respect of the affair i.e. by taking upon himself to perform it or accomplish it if good or to prevent it if evil.  
: He defended him against the evil.  
: Surely, We are sufficient for thee against the scoffers (15:96).  
: He is sufficient for me as a witness. Sometimes it is prefixed to its agent and sometimes to its objective complement.  
: And sufficient is thy Lord as guardian (17:66).

[аор. инф. сущ.  \(\text{kala}\)]  
: He guarded him or kept him safely.  
: Go ye in the safe-keeping of God.  
: Who guards or protects you by night (21:43).

[аор. инф. сущ.  \(\text{kaban}\)]  
: The man barked so that dogs might hear him and bark.  
: He was seized with madness like that of dogs, in consequence of his having been bitten by a mad dog; he was light-witted, deficient in intellect; he thirsted; 
: He designed a thing with avidity; the word also means, he ate voraciously without being satiated.  
: Dog; a fierce or furious dog; a lion.  
: A woman like a bitch.  
: He trained a dog to hunt.

- plural (5:5).
[aor. inf. noun كَلَّةُ] : He (a man) grinned, frowning or contracting his face or looking sternly, austerely or morosely.
[plural - كُلَّمٌ] : Spathe or covering of flowers (55:12).

They will grin (with fear) therein (23:105).


As often as; each time when; whatsoever: (5:65).

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).

Both of (masculine 17:24) and كُلْتا (feminine 18:34).


was or became perfect; it became complete, entire, whole or full. This meaning is better expressed by: 

كَثِيمَةٌ : He made it perfect.

ثُلُثَمْا الوَلَدَةَ : That you may complete the number (2:186).

كَثَمَتْ لِكُمْ دِينَكُمْ وَكَامْلٌ : I have perfected for you your religion (5:4) (act. part.).

حُوْلِينَ كَامِلَينَ : Two full years (2:234). (Kamāl) (2:197).

كَطْنَةُ [aor. inf. noun كَطْنَةً كَطْنُ ] : He was or became blind or night-blind.

كَظْنُ : The colour of the man changed or his reason or intellect deteriorated.

كَطْنَهُ : Blind or night-blind.

كَطَنَتْ : I will heal the night-blind or I will give spiritual sight to those blind (3:50).

كَنْتُ [aor. inf. noun كَنْتُ كَنَّا كَنُونَ ] : He cut the thing.

كَنَّا : He was ungrateful for the favour.

كَنُونَ : 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).

كَنَّازَ [aor. inf. noun كَنَّازَ كُنَّازٌ ] : He collected and hoarded the property; he buried the wealth in the ground; he stored the wealth.


كُنَّازٌ : Those who hoard up gold and silver (9:34).

كُنَّازٌ also means property buried; anything abundant collected together, that is desired with emulation.

أُطِيَبَ لِلْكُنَّازِ مِنَ الأخْمَرَ (Hadith) : I have been given a treasure of knowledge and science.

كَنَّسْ [aor. inf. noun كَنَّسَ كُنْسٌ ] : The deer or the gazelle hid or retired into its lair or hiding place.

كُنْسٌ : The man retired into the tent.

كُنْسَةُ الكُنْسَ : The planets or stars that run their course and then set (81:17).

كَنَّ : [aor. and inf. noun كَنَّ كُنْ ] : He veiled, covered or concealed the thing; guarded 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 كنَّ are plurals).  من أُلْحِبَاءَ كنْنَا : In the mountains places of shelter (16:82).  جعلنا على قلوبهم كنَّة : We have put veils upon their hearts (6:26).  مكَّنْكُونَ في كتاب مكَّنْكُونٍ : In a well-protected Book (56:79).

He entered the cave.  كَهْفٌ : A spacious cave; refuge; asylum (18:11). A small cave is called غار.

[...] [aor. inf. noun يكَهْل] and كَهْلٌ : The plant became tall and full grown.  كَهْلِ : 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).

[...] [aor. inf. noun يكَهَّنَ ] كَهَّنَ : He foretold the future; he became a soothsayer.  كَاهِنٌ : A soothsayer (52:30); magician; priest.

[...] [aor. inf. noun يكَوْحُ ] كَوْحٌ : He drunk with a cup.  كَوْحٌ : A large cup which has no handle. (plural 76:16).

[...] [aor. inf. noun يكَاذَ ] كَاذَ : He was about to do a thing but he did not do it, لغذ كاذَ نركُن إليهمْ : Thou mightiest have inclined to them a little (but you did not) (17:75). The word also means أُراة: He intended. أُراد أُخْفَيْتِهَا : I was going to manifest it (20:16).

[...] [aor. inf. noun يكُوَّرُ ] كُوَّرُ : He wound the turban in a spiral form and folded it up. كُوَّرٌ : He threw him down. It also means be eclipsed. إذا الشمَّس كُوَّرَ : When the sun will be folded, wrapped up, effaced; will be eclipsed (81:2). يكُوَّرُ أَلْيَلٍ علَى : The night and يكُوَّرُ النَّهَارَ علَى أَلْيَلٍ : He (God) makes the day to cover or overtake the night and makes the night to cover or overtake the day (39:6).

أَلْكْوَاَكِبٍ 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: the evil of it will be widespread (76:8); (4) in the sense of "became" as: He became of the disbelievers (2:35); (5) in the sense of "it behoves" as: It does not behove a man (3:80); (6) in the sense of "laying stress or emphasis". For see.

Køø: He cauterized him i.e. burned his skin with fire or with an iron. Their foreheads shall be branded therewith (9:35).

Køø: 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. according to some implies the feigning of the contrary of one's real intentions, whereas it does not; or this latter signifies he did him harm; and the former he did so clandestinely. Also means, he acted mischievously, deceitfully; he practised an evasion or elusion, a shift, a wile, an artifice, a plot, a stratagem. He taught him (Køø) to deceive, beguile or circumvent; he contrived or plotted a thing whether good or bad, wrong or right. Also means, he took extraordinary pains. Evasion, elusion, deceit, plot, device, plan, stratagem, artifice, contrivance; war. I will plan a plan (86:17). They will be caught in the plot (52:43).

Køø: He measured the grain. means to give by measure. means to take by measure (83:3,4). Weight. (11:85). Do not give short measure and short weight.

Køø: He humbled himself before such a one. And they did not humble themselves (before the enemy) (3:147).
23

باب اللام

ل

Lām

Numerical Value = 30.
(1) Particle introducing an oath and meaning truly, indeed, certainly or in exclamations of wonder or for help. 

لاَمَّا ذَكَّرُكُمْ لِئِنْ فَلَىٰ نَفْسَتَكُمْ يَعْمِمُونَ: 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.  

لِلَّهِ الْعُزْوَةَ وَ الْعُمْلُ: All honour belongs to Allah and to His Messenger (63:9).  

(4) To denote the usefulness of a thing.  

وَ أَنَا لِلَّهِ الْحَمِيدُ: And We made the iron soft for his benefit (34:11).  

(5) To begin a sentence.  

لِيُوَسْفِدَ فَأَخْوَةٌ أُمْسِئٍ: Joseph and his brother are dearer to our father (12:9).  

(6) Is used in the sense of "until", "upto".  

لَأَخْيَالُ مُسْمِيٌّ: Until an appointed term (13:3).  

(7) To express certainty or to lay emphasis.  

يَكُونُ دَوْسَعَةٌ: This is indeed a Noble Qur'an (56:78).  

(8) To denote cause or command.  

لِنَبْلُعَ لِيْثَمَ لٰذَّادَفُوا إِلَّا أَنْمَا: So that or let him who has abundance of means spend (65:8).  

(9) To denote result or consequence.  

الَّذِينَ كَبَارَ فَلَىٰ مَبَارَ إِلَّا أَنْمَا: 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:  


(11) In the sense of:  

وَأَنَّا لِلَّهِ الْحَمِيدُ: Had thrown him on his forehead (37:104).  

(12) In the sense of:  

لِذَلِّكَ السُّمَسَاتِ إِلَّا غَسَقَ أَيْلَ.  

Nay, I swear by the Day of Resurrection (75:2).  

لاَمَّا رَفَتْ وَ لاَ فَقِحُةٌ  

لَا جَرِمَ (2:198). It is used in the sense of:  

لَا يُسْ: Undoubtedly, it is they who will be the losers in the Hereafter (16:110). In the beginning of a sentence it constitutes the answer to an understood question or to refute that what is in the mind of an enquirer.  

لَا أُقَسِّمُ بِيٰمَةٍ الْقِيَامَةِ: Nay, I swear by the Day of Resurrection (75:2).  

فَلاَ زِقَتْ وَ لَا فَقِحُةٌ (2:198). It is used in the sense of:  

لَا يُسْ: 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.  

لاَمَّا رَفَتْ وَ لَا فَقِحُةٌ: 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.  

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pearls (52:25)

[originally لب]. He was or became possessed of لب i.e. understanding, intelligence. لب the almond: He broke the almond and took forth its kernel. لب بالمكان: He stayed or remained or abode in the place. لب على الأمر: He kept to the thing or affair. لب (inf. noun). لب is derived from لب (or rather from لب) i.e. "he remained" and means I wait upon thy service or upon obedience to thee; waiting (at thy service) after waiting (i.e. time after time). The right way would be to say لب لب but it is put in the dual number for the sake of corroboration i.e. waiting at thy service or in attendance upon thee time after time. Or لب 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 لب (Yi) is to form the dual number. لب: The heart, pith, kernel of an almond or a nut; what is pure or the choicest or best part of a thing. لب (of a man): Understanding; intellect; intelligence; so called because it is the choicest or best part of and has a more special sense than غلب. غلب (plural). لب: Person having intelligence, understanding. لب: Persons of understanding (2:180),(3:191).

[another form لب] لب as also لب: He tarried and waited and stayed in the house; he tarried or remained in the house. لب (act. part. noun). لب (plural): They will tarry therein (78:24). و لب لب: Would not have tarried (33:15).

[another form لب] لب: It (a thing) stuck, clave or adhered to the place. لب بالمكان: He stayed in the house. لب: The people surrounded the man and clave to him. لب بالمكان: They crowd upon him (72:20). لب: He put the thing over the thing firmly. لب: A number of men collected together and compacted, one upon another. لب
signifies collected together like locusts (plural of لَبَدَة which signifies a locust). أَهْلُكُهُ: Much wealth; collected wealth. مَالِعِبْنَة: I have destroyed much wealth (90:7).

[ar. inf. noun لَبَسَ: He put on or wore the garment.لَبَسَ النَّورِ: Will wear green garments of fine silk (18:32).لَبَسَ النَّورِ: He had the enjoyment of a woman or wife (meaning of her converse and services).لَبَسَ فَلَانًا: I chose such a one specially as a companion.لَبَسَ عَلَيْهِ الْأَمَرِ: He rendered the affair confused or dubious to him, or he concealed the affair from him.لَبَسَ عَلَيْهِمْ مَالِبِسَةٍ: And thus We would have made confused to them what they are confusing themselves (6:10).لَبَسَ عَلَيْهِمْ مَالِبِسَةٍ: And they have not mixed up their belief with injustice (6:83).لَبَسَ: Or He confounded you by (splitting you) into different sects (6:66).لَبَسُ: Dubiousness; confusedness or confusion; lack of clearness (50:16).لَبَسُ: Dress; apparel; the covering of anything.جَعَلْنَا أَلَّهْ لَبَسًا: We have made the night as a covering, a man's wife and a woman's husband (78:11).لَبَسُ الْجَوْفَ وَالْحُضُورِ: The utmost degree of hunger and fear.لَبَسُ: A coat or coats of mail (16:113;21:81).

مَلْك (16:67) (أنْبَاء plural).

[ar. inf. noun يَلْبَخَ: He persisted obstinately in a matter even when it became manifest that it was wrong; he persevered in opposition, in contention, litigation or wrongdoing.يَلْبَخَ فِي أُمَرٍ: They obstinately persist in rebellion and aversion (67:22).يَلْبَخَ: The main body of water; a great expanse of water or the depth of the sea of which the bottom cannot be reached; fathomless sea.فَلَانُ يَلْبَخُ وَاسْعَةُ: Such a one is a wide fathomless sea.يَلْبَخَ: She thought it to be a great expanse of water (27:45).يَلْبَخُ: A vast and deep fathomless sea (24:41).

[ar. inf. noun يَلْحُجَ: He had recourse to it for refuge.يَلْحُجَ إِلَيْهِ: He committed his affair to God.يَلْحُجَ: 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).

[أَورَأَىَمُّرَب جُرَّدَ] inf. noun 

*He declined or deviated from the right course in the matter of religion; he impugned religion.*

*They deviate from the right way with respect to His attributes* (7:181).

*Deviation* (22:26).

*And thou will find no refuge beside Him* (18:28).

[أَورَأَيُح نُهُرَب] inf. noun 

*He clothed him or dressed or wrapped him with clothes.*

*The beggar or inquirer pressed on with the question or begging.*

*They do not beg men with importunity* (2:274).

[أَورَأَيُح فَّلَا نَا أوُسُجُ وَالْحَقُّ] inf. noun 

*He reached him, overtook him, or came up with him or joined him.*

*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).

[أَورَايُم حُمْس] inf. noun 

*The butcher removed the flesh from the bone.*

*Flesh, meat.*

*Their flesh does not reach God* (22:38).

[أَورَايُح بَلْحَمَ] inf. noun 

*He erred in speech; he spoke incorrectly.*

*He said to him what he only understood but no one else understood it; he intimated to him something which he alone understood.*

*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).

[ar. بَذَلَ inf. noun [لَدَّ]]: He was violent or vehement in contention or altercation, in dispute, in litigation. [لَدَّ]: He opposed him violently in contention. [لَدَّ]: 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). [لَدَّ]: A people given to contention (19:98).

[لَدَّ]: At, by, to, with. من لَدَّ: From. لَدَّى: Is syn. with لَدَّة.

[لَدَّ]: At, by the door (12:26).

[لَدَّ]: It was or became pleasant, delightful, delicious, sweet. لَدَّة: He found it to be pleasant, delightful; he took pleasure or delight in it. لَدَّة: The eyes take delight (43:72). لَدَّة: Pleasure; delight; sweetness; pleasantness.

[لَدَّ]: A delight to those who drink (47:16).

[لَزَبَ]: It was or remained fixed, settled, firm or constant; it (mud) adhered, clave or stuck; it (mud) became hard and cohered. لَزَبَ (aor. بَلَزَ): It became co-mingled; it intermixed. لَزَبَ: Adhering or adhesive or cohesive clay or mud; remaining fixed, settled, firm or constant (37:12).

[لَزَمَ]: He kept close, clave, clung or held fast to a thing. لَزَمَ: 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. لَزَمَ: Shall we force it upon you, while you are averse to it (11:29)? لَزَمَ: He (God) made them to cleave to the principle of righteousness (48:27). لَزَمَ: And every man's works have We fastened to his neck (17:14). لَزَمَ: The punishment of your rejection will now cleave to you (25:78). لَزَمَ: Would have been inevitable or would
certainly overtake you, cleave to you (20:130).

[20:130] لَسُنَّ : He was eloquent, perspicuous and chaste of speech. (1) Tongue. وَاحْفَظْ مِنَ لَسَانِي : And Thou loose the knot of my tongue (20:28). (2) Language. ﴈٌ ﻟِّي لَسَانُ قُوْمِهِ : Except with the language of his people (14:5). (3) Power of speech. ﻤُؤْهُ ﺎَفْضِلُ مِنْ لَسَانًا : He is more eloquent in speech than I (28:35). (4) Good reputation, news, information, tidings. ﻤُؤْهُ ﺎَفْضِلُ ﺔَرْبَيْكُمْ : And Thou give me good reputation (26:85). ﻤُؤْهُ ﺔَرْبَيْكُمْ : And the diversity of your tongues (30:23).

[14:5] لَطِئَ : He was polite, kind, courteous, gracious to him. لَطِئَ : He was subtle, slender, thin, fine, elegant or graceful. لَطِئَ : Courteous, kind, gracious, subtle, knower of subtleties. ﺎَلْلٰٓهُ لَطِئٌ ﺔَعِبَادُهُ : God is Gracious, Kind, Benign to His servants (42:20). ﺔَرِبِّ : Verily, God is the Knower of subtleties and All-Aware (22:64).

[26:85] ﻤُؤْهُ ﺔَرْبَيْكُمْ : The fire blazed, burned brightly and fiercely.


[12:13] ﻛَبْ عَ وَ لَطِئَ : He played, sported, jested, joked. ﻛَبْ عَ وَ لَطِئَ : He may enjoy himself and play (28:35). ﻛَبْ عَ : Sport, play, game. ﻛَبْ عَ وَ لَطِئَ : And worldly life is nothing but a sport and pastime (6:33). ﻳَأَمْ لَمْ تَؤْلِمُ كُنَّا لَاوٌيِّنِ : Or are you one of those who jest (21:56).

[2:190] ﻤُؤْهُكمْ : That or in order that you may be successful (2:190). (2)
"Possibly": The hour may be nigh (42:18). (3) "As if" or "as though": (26:130). (4) "It is impossible that"; or "do they imagine that". That thou art now perhaps going to abandon part of which has been revealed to thee (11:13). Generally this word is used in the sense of "maybe", "perhaps".


[ aor. inf. noun ] لَعَفَ : He committed mistakes in his talk and spoke without consideration or thinking. : Idle, foolish, vain, useless talk; talk of no account. : Thou wilt hear no vain, idle talk therein (88:12). : The thing became useless. : The man was frustrated, failed. : He deviated from the way. : Speak vainly; indulge in idle talk; bark; make noise during its recital (41:27); Coo; be deceived or disappointed in one's hopes; anything vain. : Shun all that is vain (23:4). : He eliminated it; he put it away; he eschewed it; he passed by or over it; he forgot, disregarded and neglected it. : When they pass by anything vain (25:73).

[ aor. inf. noun ] لَعَبَت : He turned away his face from me. : 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)?

[arf. inf. noun لفَحَ: The fire hurt or burnt his face or burnt him. لفَحَ: The Fire will scorch their faces (23:105).

[arf. inf. noun لفَطَ: He ejected it or cast it forth. لفَطَ: The sea cast it forth upon the shore. لفَطَ: He uttered or pronounced the word. ما يَلْفَطُ مِنْ قُولٍ: He utters not a word (50:19). لفَطَ: An expression; a word.

[arf. inf. noun لفَثَ: He folded, wrapped up, joined it; he enveloped it. لفَثُنَ: He became collected together. An expression; a word. The affair became complicated. Difficulties (فاقس) became collected one upon the other (75:30); difficulty or affliction is joined to affliction. لفَثُنَا: We shall bring you together (17:105). لفَثُنَ: It became tangled and caught one part to another; it (a collection of trees) became luxuriant or abundant and close together; it became collected together and dense. لفَثُنَ: Gardens of luxuriant growth (78:17).

[arf. inf. noun لفَنَ: He found him or it. لفَنَ: He found him to be a bad man. لفَنَ: They found her lord near or at the door (12:26). لفَنَ: He repaired their affair by reconciliation.

[arf. inf. noun لفَبَ: He called him by such a by-name or surname or nickname. لفَبَ: A by-name; a surname; a nick-name (syn. لفَبَ: A name of reproach) plural. لا تَتَاوِّرُواْ: Call not one another by nicknames (49:12).

[arf. inf. noun لفَحَ: She (a camel) conceived or became pregnant. لفَحَ: The wind impregnated or fecundated the trees. رِيحٌ لفَحٌ: Impregnating or fecundating wind. لفَحٌ: War pregnant with events.

[arf. inf. noun لفَطَ: He picked it up. لفَطَ: Enjoined. لفَطَ: He carries.

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The bird picked up the grains.
I acquired knowledge from the book.
He stumbled upon a thing unexpectedly without seeking it.
I met him unexpectedly.
Some of the travellers will pick him up (12:11).

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 made him to experience evil. (25:69).
He will grant them cheerfulness and happiness (76:12).
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. (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 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. (739).
armies met each other (3:156). ﷽ : He will meet. ﷽ : The facing, encountering, meeting or finding; ﷽ : Who expect not or fear not meeting with Us (25:22). ﷽ : He went towards such a one. ﷽ : And when he went or turned his face towards Midian (28:23); (2) Against or opposite. ﷽ : I sat opposite to him. 

When he arrived at the water of Midian (28:24); (2) "Not yet", "never". ﷽ : But they have not yet tasted My punishment (38:9); (3) "But". ﷽ : There is not a soul but has a guardian over it (86:5).

[ax. ﷽ inf. noun ﷽ : The sight extended to a thing. ﷽ : It (lightning or a star) shone; gleaned; glistened i.q. ﷽ : Twinkling of an eye (16:78).

[ax. ﷽ and ﷽ inf. noun ﷽ : (1) He made a sign to him with the eye or the like as the head and the lip with low speech. This is the primary signification. (2) He taunted, blamed, reproached him; he found fault with him; he did so in his face or behind his back, though it might be with truth. ﷽ : And of them are those who taunt thee or blame thee (with respect to the division of alms) (9:58). ﷽ : He pushed or repelled him. ﷽ and ﷽ : One who blames, upbraids, reproaches or finds fault with others much or habitually; the (ta) is to denote intensiveness, and not the female gender. ﷽ and ﷽ signify the same: A frequent or habitual calumniator or slanderer, or with the difference that the latter signifies one who blames and finds fault with thee to thy face and the former is one who does so in thy absence; or the latter, one does so
behind thy back and the former, one who does so to thy face; or the latter, one who speaks against the lineages of men, and the former, one who speaks against the characters of men; or the latter with the tongue and the former with the eye; or the reverse; or the latter signifies one who excites discord or animosity between two persons.

لَمَّ [aor. يَّلُمُ inf. noun لَمْ : He felt it or touched it or felt or touched it with his hand. And they had felt or touched it with their hands (6:8). : He sought or sought after. : And seek for light (57:14).

أَلْهَبّ [aor. يَلْهَبَ inf. noun أَلْهَبَ التَّأَرُّ : May God rectify or repair his disorganized affair. لَمْ : A slight insanity or diabolical possession or a slight taint of insanity touched him. لَمْ : Pardonable sin; slight madness, craziness (53:33). لَمْ : Wholly, completely. : You devour the heritage completely (89:20).

يَلْهَبَ [aor. يَّلُهَبَ inf. noun يَّلُهَبَ الْقَيَّمَ : The fire burnt fiercely or blazed. يَلْهَبَ : The flame of fire or its blaze; burning thirst. نَأَرَ : A blazing fire (111:4). يَلْهَبَ : Nor protecting from the flame (77:32).

يَلْهَبَ [aor. يَّلُهَبَ inf. noun يَّلُهَبَ : 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. يَلْهَبَ : He hangs out his tongue (7:177).

يَلْهَمُ [aor. يَّلُهَمُ inf. noun يَّلُهَمُ : God directed him by inspiration to that which was good: God revealed to him or put into his mind that which was good. فَأَلْهَمْهَا : So He revealed to it what is wrong for it ...... (91:9).

يَلْهَى [aor. يَّلُهَى inf. noun يَّلُهَى : The man jested, sported. يَلْهَى : She loved his talk, became delighted with it. يَلْهَى : He became diverted from it so as to forget it. : Mutual rivalry in seeking worldly increase diverts you (from God) (102:2). : Him dost thou neglect (80:11).
(act. part. noun): Neglectful (21:4).ًلُهوُ: 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 ًبُنِيَّهُمُ ًلُهوُ وَ ًلُعِبُ. ًبُعُ: Who took their religion for a pastime and a sport (7:52).

ًلُوُ: If; perhaps; may be that; would that (26:103); and meaning why not (15:8).

ًلَاخُ [aor. inf. noun ًلُوُحُ: The thing shone, gleaned, glistened; it came forth and became apparent. ًلُوُحَّةُ: The heat of fire or sun altered the colour of his skin; it parched, scorched or burned and blackened his skin. ًلُوُحَّةُ ًلِلْبَيْضِ: Burning the skin so as to blacken it; it scorches the face (74:30). ًلُوُحُ (plural ًلَوَّدُ) (7:146): A tablet. ًلُوُحُ ًمُخْفَفَةُ: The guarded tablet (85:23).]

ًلَاذُ [aor. inf. noun ًلُوُذُ: 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. ًيَتَسَلَّلُونَ ٌمَنْكَمْ ًلِوَّدَ: Those of you who steal away covertly (24:64).]

ًلَاذُ [aor. inf. noun ًلُوُدُ: See commentary for the account of Prophet Lot.

ًلَامُ [aor. inf. noun ًلُوُمُ: He blamed, censured or reprehended him. ًلاَمَةُ: So do not blame me, but blame yourselves (14:23). (pass. part. noun): One blamed or one who is censured and also ًمُلَمَّمُ: One blamed or who deserved to be censured. ًمُلَمَّمُ ٌخَسَوُرًا: Blamed or exhausted (17:30). ًلَامَمُ: He himself was to blame (51:41). (plural 23:7). ًلَامِمُ: He blamed him much. ًباَلْنَفْسِ َلَوَّمَةُ: Self-accusing spirit or soul (75:3). ًلَوَّمَةُ: Blame; reproach, rebuke; censure; reprehension. ًلَامُ (Act. part. noun): One who blames. ًلاَمَ: They do not fear the reproach of a fault-finder (5:55). ًتَلَامَمُوا: They blamed each other. ًتَلَامَمُونَ ٌيَتَلَامَمُونَ: Reproaching each other (68:31).]
He coloured the thing.

Hoariness appeared in his hair.


He twisted the rope.

He concealed it; he hid it; he rolled it up; he heeded it or minded it.

He turned and waited. He passed by and did not stop or wait.

And you did not stop and look back on any one or paid heed to any one (3:154).

He turned or bent his head to the right or left:

They turned their heads aside (63:6).

They twist their tongues while reciting the book (3:79).

Screening or concealing with their tongues what is in their minds; distorting with their tongues (4:47).

If you conceal (or distort) the truth or evade (or turn away) from it (4:136).

He withheld him or restrained him and turned him or averted him from his course, purpose or object.

He diminished to him his due right or defrauded him of part thereof.

He (God) will not diminish unto you, nor defraud you of aught of your works (49:15).

He did not diminish unto him aught.

We will not diminish anything from their works (52:22).

When it was not a time of flight (38:4). With respect to the proper meaning and etymology of لات there are four opinions. First, it is a single word used as a negative, others say that it is originally that its س is changed into ل and then the ل into لات (الف). Secondly, that it is two words, the negative ل, with the feminine. لات, added to make the word feminine or to make the negation more intensive. Thirdly, that it is an independent word, not originally لات nor ل. Fourthly, that it is a word and a part of a word, namely the negative ل and لات prefixed to جين (a word denoting a wish): If; only, I wish, would that. قيل هذا لست: O would that I had died before this (19:24).

Not; not to be; not to have been. Its different forms as لست,
Night has been used in the Qur'an (13:44; 2:114; 33:33; 5:69).

إن ليلة (ليلى, ليلة, ليل) and plurals (89:3; 34:19): Very dark night or the most dark of all nights of the month. Generally ليل and ليلة means the same thing i.e. night, but according to famous lexicographer, Marzuqur ليل is used as opposed to نهار and ليلة as opposed to يوم like غلامة and سنة is expressive of exaggeration and possesses a wider and more extensive meaning than يوم which is its opposite, has a wider sense than نهار which is opposite of ليل. The word ليلة has been used as many as eight times in the Qur'an (2:52; 2:188; 44:4; twice in 7:143).

[ar. يلين inf. noun لين and لينة] : It was or became soft, as opposed to harsh; smooth; kind; plaint; gentle; tender.

فيما رحمة من الله ليتهم : It is by the great mercy of God that thou art kind towards them (3:160). لين السئ أو لينة : He made the thing soft, plain, supple.

 Wolf لينة : Gentle speech (20:45). لين is act. part. from لين. لينة : A kind of date tree of very inferior quality (59:6).
24

باب الميم

م

Mīm

Numerical Value = 30.
(1) Used in the sense of ُعَدَّكُمْ ُقُدُشُ. أَلْدَىٰ: Whatever is with you shall pass away (16:97). (2) Which, whom.
(3) What, which. And what is in thy hand (20:18). (4) To express condition i.e. as long as.
(5) To denote surprise or admiration. How great is their endurance of the Fire (2:176).
(6) In the sense of "as best". Fear God as best you can (64:17). (7) In the sense of ُلَيْسُ (no, not): Their traffic has brought them no gain (2:17). (8) Sometimes it is redundant. Little thanks you give (7:11). (9) What answer the messengers bring back (27:36).


[transitive].  *مَتَّعَ* (past tense). He (God) made him to live or provided him with. He gave her a gift after divorce. Nay, We provided those with the good things of this world (21:45). He benefited by it or enjoyed it or benefited it for a long time. Enjoy yourselves or benefit by it for a little while (77:47).

*مَتَّعُوا* : We profited from one another (6:129). Anything useful; commodity; provision; household goods; necessaries of life; enjoyment. For the divorced women there should be provision (2:242). Provision or enjoyment for a time (2:37). When they opened their goods (12:66).

[transitive].  *مَتَّعَ* : It became strong, firm, hard. ُمَتَّعُوا ُمَتَّعُوا ُمَتَّعُوا ُمَتَّعُوا: Of your arms and your goods (4:103).

*مَتَّعُوا* : Strong; solid; firm; hard. ُمَتَّعُوا ُمَتَّعُوا ُمَتَّعُوا ُمَتَّعُوا: My plan is mighty, strong (7:184). ُمَتَّعُوا ُمَتَّعُوا ُمَتَّعُوا ُمَتَّعُوا: 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).

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

These are examples, likes, similitudes, which We set forth (29:44). Twice as many as themselves (3:14).

Excellent, best, nearest to the model.

And to destroy your best institutions (20:64). 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

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.

And He destroyed the disbelievers (3:142).

Stratagem; cunning plan; quarrel; punishment; destruction; artifice. He (God) is severe in punishing (13:14).

He destroyed such a one. He (God) has purified their hearts for righteousness (49:4).

He beat him with twenty stripes. We have made the sign of the night to pass away (17:13).

Thou seest the ships ploughing through it (16:15).

He (God) gives them delay in their transgression (2:16). He (God) will strengthen or help you with wealth and sons (71:13). He (God) has helped you with cattle (26:134). The Gracious God gives them long respite or prolongs it (19:76). Help. Though We brought the like...

Ink. لَوْ كَانَ الْبَحْرُ مَدَادًا: If (every) ocean became ink (18:110).

Term. تَلَى مَدَّةٍ: Till their term (9:4).

Extended columns (104:10) or outstretched.

مَدَّةٌ [aor. inf. noun مَدَّمُانٍ]. مَدَّ: He dwelt in the place. مَدَّاَنُ: He came to the town. مَدَّاَنُ الْمَدَّاَنِينَ: The man became civilized. مَدَّةٌ: A town. قال بَسْوَةٌ فِي المَدَّةِ (مَدَّاَنِ): Women in the town said (12:31) (plural of مَدَّاَنٍ). وأُرِسِلَ فِي المَدَّاَنِ حَاضِرِينَ (مَدَّةٌ مَدَّاَنِ): Send into the towns summoners (7:112). المَدَّةِ: The town of the Holy Prophet (بَيْرُبَ): There were, in the town (i.e. مَدَّاَنٍ) nine persons (27:49). مَدَّاَنٍ: (Midian) name of the people of the Prophet Shuaib and of the town or the region in which they lived (11:85).

مَرَّ [aor. inf. noun مَرَّةٌ and مَرَّ: The food was or became good, easily digestible or wholesome. مَرَّةٌ: He became pleasant like a woman in form or talk. مَرَّةٌ: A wife, a woman (plural is تَبَيَّنَتْ الْمَرَّةُ). مَرَّةٌ: A woman. مَرَّةٌ: The man became civilized. مَرَّةٌ الْمَرَّةُ: The place was or became of good climate. مَرَّةٌ: The man was or became possessed of manliness. قَالَ الْمَرَّاتُ الْأَفْرُزِيُّ: The wife of Aziz said (12:52). أَيْنَ وَحْدُثَتْ اِمْرَأَةٌ: I have found a woman (27:24). لَقَدْ تَزُوَّجْتُ اِمْرَأَةً: Indeed you have married a perfect woman. مَرَّةٌ: A man. أَمَرَرَ: When man will see (78:41). أَمَرَرَ: If a man dies (4:177). اِمْرَأَةٌ: So eat it as something pleasant and wholesome (4:5).

مَرَّ [aor. inf. noun مَرَّةٌ and مَرَّ: The affair became in a confused and disturbed state so that one found it difficult to extricate oneself from perplexity therein. مَرَّةٌ: The people became confused. أَمَرَرَ: A confused affair or case. فَفَلَكَ فِي اَمْرٍ مَرَرَ: So they are in a state of confusion (50:6). مَرَرَ: Confusion and disturbance in an
affair. مَرْحَة: He sent the beast to feed in a pasture. مَرْحَة: He mixed a thing with another thing or two things together. مَرْحَة: 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). مَرْحَة also means it (religion) became corrupt. مَرْحَة: A mixture of fire; a flame of fire or fire without smoke (55:16). مَرْحَة: Rubies and small pearls (55:59). مَرْحَة: Small pearls or large pearls.

[anor. مَرْحَة inf. noun مَرْحَة] : 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 نَمِسَ فِيِّ: And because you behaved insolently (40:76). وَلَا نَمِسَ فِيِّ: Nor walk in the earth haughtily (31:19).

[anor. مَرْدَة inf. noun مَرْدَة] and [anor. مَوْزُوَة inf. noun مَوْزُوَة] : 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. مَرْدَة: He was bold, audacious and immoderate in the matter. مَرْدَة: He became accustomed, habituated to a thing or became insolent and audacious. مَرْدَة: They insolently persist in hypocrisy (9:101). مَرْدَة: Palace paved with smooth slabs of glass (27:45). مَرْدَة: He made it smooth, even, tall and plastered it with mud.

[anor. مَرْض inf. noun مَرْض] : He was or became sick, ill, diseased. مَرْض: The night became dark. When I fall sick, He restores me to health (26:81). مَرْض: Sick, ill person. مَرْض: If you are ill (4:44). مَرْض: Sickness, disease, disorder, malady, distemper, or the disease of doubt or hypocrisy. مَرْض: In their hearts is a disease
[inf. noun and مَرَّةٌ: A night in which no star shines.

[inf. noun and مَرَّةٌ: He or it passed; passed by or beyond; went; went on; proceeded.

فيَ كُلْ غَامِمَةٍ أَوْ مُؤَذِّبٍ مَرَّةٌ: Every year once or twice (9:126). مَرَّةٌ: A time; one time; one action.

زَجُّلْ دُوَّارَةٍ مَرَّةٌ: A strong man; strength of intellect and sound judgement and firmness.

يُصَحُّ مَسْتَمَرٌ: Possessor of strength (53:7); the condition on which a thing continues to exist or carry on. In this sense the word may mean God's Law (سَنَة). مَسْتَمَرٌ: 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.

مسْتَمَرٌ: Oft-repeated sorcery (54:3).

مسْتَمَرٌ: A custom constantly obtaining, unvarying. The word also means passing away and vain or ineffectual.

فيَ يُومٍ نَخْسٍ مَسْتَمَرٌ: In a day of ill-fortune that was lasting or continuous or effective (54:20).

مسِّحٌ [inf. noun مَسّحٌ: He doubted; questioned; disputed; debated; quarrelled.


مسِّحٌ: One who doubts or quarrels (مَسْكَنُونَ is plural). مَسْكَنُونَ: So be not of those who doubt (3:61).

مسِّحٌ [inf. noun مَسّحٌ: He mixed, blended. مَزَجَّ: He mixed the wine with water.

مسِّحٌ: Mixed or tempered with camphor (76:6).

مسِّحٌ [inf.noun مَسّحٌ and مَرَّةٌ: He tore, rent, destroyed the garment completely.

مسِّحٌ: We broke them into pieces (34:20).

الْمَزْنُ: Hail stone.

الْمُنْ: Is it you who send it down from the clouds (56:70)? مَسِحٌ [aor. inf. noun مَسِحٌ: He wiped a thing with his
hand or passed his hand over it to remove the wet or dirt that was over it. And you pass over wet hand over your heads (5:7). He passed his hand wetted with water over a thing. He slew them. May God remove that which is in thee or wash and cleans thee from thy sins. He anointed him with oil; (God) created him blessed or goodly. He set forth journeying through the earth or land. He struck him gently with hand or stick. Then he began to stroke (their) legs and neck (38:34). The Prophet Messiah was known as 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.

**mas'ak**

[aor. inf. noun] : He transformed him into a worse or more foul or ugly shape.

**mas'ah**

[aor. inf. noun] : He twirled a rope; he pursued a journey with energy.

**mas'ah**

[aor. and inf. noun] : (He) touched it or felt it. Also means, struck, smote, befell. 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).

**mas'ak**

[aor. and inf. noun] : He held fast by it. Those who hold fast by the Book (7:171). Prevent from going; abstain from; stop short. 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).

They are holding it fast (43:22).

He retained it.

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 sperm 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).

Walking. 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).
They would not be able to move or go forward (36:68).

The sky rained. The sky rained upon them. Rain (مطر) plural). Whereon was rained an evil rain (25:41). This is a cloud which will give us rain (46:25). A rainy day. A rainy day.

The horse went quick or fast.

He travelled far with the people. He drew long, stretched himself and yawned; he walked along proudly and extended his hands. Back. means to raise one's back; it is a sign of pride. He went to his kinsfolk strutting along proudly (75:34).

Goat (6:144).

With; together with; at the same time with; along with; among (4:70).

The water flowed smoothly; advance quickly and far. Household utensils; Zakat or poor-rate; obedience, submission; rain; water; goodness (107:8).

It tears their bowels (47:16).

He hated him. He was hateful to the people in the utmost degree on account of a foolish action he had committed. Hatred; aversion; abhorrence; detestation. It is a thing foul and hateful (4:23). Most hateful in the sight of God (61:4).

He tarried, stayed, waited, paused in expectation. He did not tarry long (27:23). Plural of which is act. part. from which those who live, abide (18:4). Tarrying and waiting or expecting
interval. At intervals (17:107).

مُكَرَ [aor. inf. noun مِكَرَ الْبَعْثَةَ وَبِهِ مِكَرَ: He deceived the man. مِكَرَ الأَرْضَ: He watered the earth. مِكَرَ: When they agreed upon their plan while they were plotting (12:103). مِكَرَ: Stratagem; artifice; deceit; fraud; malice; machination; trick; cunning; skill; expedient. مِكَرَ: He managed with action. مِكَرَ اللَّهُ: God punished, requited or recompensed for practising deceit. مِكَرَ وَ مِكَرَ اللَّهُ: They planned and God also planned (3:55). مِكَرَ: He managed with action. مِكَرَ: He managed with action. مِكَرَ: He managed with action. مِكَرَ: He managed with action.]

مَكْنُونَ [aor. inf. noun مَكْنُونَ [مَكْنُونَ عَنْدَ الْأَمِيرِ: He had rank, prestige, power, dignity with the Amir. مَكْنُونَ الشَّيْء: The thing became strong. مَكَانَ: Rank; power; dignity; change; abode; habitation; place; stead. رَوَّجَ مَكَانَ: One wife in place of another wife (4:21). مَكَانُ الْمُوْتِ: Death comes to him from every place (14:18). مَكَانُ: You are in a worse condition (12:78). مَكَانَ: He made him to have mastery or dominion or authority or power over a thing; it was within his power. مِكَانُكُمُ: Keep to your places you and your partners (10:29). مِكَانَةَ: Spot; High dignity; power; capacity; might; possibility; إِمْسَحُوْا عَلَى مِكَانُكُمُ: Walk with dignity. مِكَانُكُمُ: 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). مَكَانُكُمُمُ: We would have humiliated them in spite of their power (36:68). زُفِّعَ مِكَانًا عَلَيْهِ: We raised him to high rank (19:58). أمَّكِنُ الْأَمَرُ بَيْلَانُ: The affair became easy for him; he gave him a place, settled or established him. مَكَانُكُمُ: He gave him authority and power over the thing. مِكَانُكُمُمُ: We gave power to or established Joseph in the land (12:22). فَأَمَكَّنْنَهُمْ: He gave the power over them (8:72). إِنَّكُ الْيَوْمِ لَدَيْنَا مَكِينَ أَمْيَنَ: 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).

Of established position; influential; held in respect.

Capital of Arabia and the religious centre of the Islamic faith (48:25).

Whistling (8:36).

In the valley of Mecca.

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 salt 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.


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).

Domain; 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, authority, mastership shall be for Allah on that day (22:57).

We have not broken our promise to thee of our own accord or authority (20:88).

In His hand is the dominion over all things (23:89).

We showed Abraham the kingdom of the heavens (6:76).

I dictated the book to the writer and he wrote it from me.

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).

I read to him the book or dictated the book.
It is read or dictated to him (25:6). \( \text{أَمِلَّتُ } \) in reality is \( \text{أَمِلَّتُ } \): I gave respite.

He who; she who; those who. \( \text{لَهُ مَنْ فِي الْشَّمْسِ وَالْأَرْضِ } \): To Him belongs whosoever is in the heavens and the earth (21:20); Who? what? \( \text{مَنْ بَعْضًا مِّنَ الْمُرْفَقَانِ } \): Who has raised us from our place of sleep (36:53)?

The particle is used in the following senses: (1) From. \( \text{مِنْ سُلَيْمَانَ } \): It is from Solomon (27:31); (2) From among. \( \text{إِلَّا ذَرِيَّةٌ مِّنْ قُوْمِهِ } \): Save some youths from among his people (10:84); (3) By reason of. \( \text{مِمَّا خُطِبْنِهِمْ أَعْفَفْنَا } \): They were drowned on account of or by reason of their lapses (71:26); (4) To denote exchange. \( \text{أَوْضَيْنِهِمْ بِالْحَيَوَةِ الدُّنْيَا مِنَ الْآخِرَةِ } \): And Allah knows the mischief-maker from the reformer (2:221); (6) To denote a part or portion. \( \text{مِنْهُمْ مِّنْ كُلِّ الْحَيْلِ اللَّهِ } \): Of them are some to whom Allah spoke (2:254); (7) In the sense of \( \text{بُ(aor. inf. noun مَنْعُ )حَيْرَةً } \): Looking at with a furtive glance (42:46). \( \text{بُ(aor. inf. noun مَنْعُ )مِنْ كُلِّ أَمْرٍ } \): With every or concerning every decree (97:5). \( \text{عَلَى(geordnet) مَتَنَـَْـٰـَنِهَا مِنَ الْقُوْمِ } \): We helped him against the people (21:78). \( \text{فِيَ(aor. inf. noun مَنْعُ )إِذَا نُؤُوْدِي لِلْمُصَّلَّةِ مِنْ يُومَ الْجَمَعَةِ } \): When the call is made for Prayer on Friday (62:10). \( \text{فِيَ(aor. inf. noun مَنْعُ )لَنْ نُفَٰخِرَ مَعَهُمْ أَمْوَالَهُمْ وَلَا عَزَّةً } \): Neither their wealth nor their children will avail them aught with Allah (58:18). It is redundant. 

\( \text{مَاتَسَّلَّطَ مِنْ } \): And there falls not a leaf (6:60).

\( \text{مَنْعُ } \): He prevented, hindered, prohibited, forbade; he denied or refused; he withheld. \( \text{وَمَنْ أَعْلَمُ مِمْنَ مَنْعَهُ مَسَّاجِدُ اللَّهِ } \): And who is more unjust than he who prevents from the mosques of Allah (2:115). \( \text{وَمِنْعُونَ الْمَأَغُوْرِ } \): And withhold legal alms (107:8). \( \text{مَنْعُونَ } \): We protected you against the believers (4:142). 

Our father, any further measure (of corn) has been denied us
One who refuses, denies. These two are the intensive form of which also means protector or, defender. Their fortresses would defend them (59:3). Hinderer of good, he is niggardly i.e. refuses to give (70: 22). Passive voice and is feminine of (7:34).

He did to him a favour. He did a favour to Moses (37:115). He mentioned again and again and counted the favour he did to him; He deemed it a great favour. He did a favour to him with it. We sent upon you manna. They know not the Book but their own desires; [aor. inf. noun and [inf. noun] and [inf. noun] and [inf. noun] : He weakened the man.

He desired the thing; he intended it. The man told a lie. He forged or fabricated the story. 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).

[inf. noun] مَهِئَةٍ : He made a place plain, even, or smooth (مَكَانًا being understood).
[inf. noun] مَهِئَةٌ : He did it for himself; he gained or earned or sought to gain sustenance and worked for himself. مَهِئَةٌ : He spread a bed and made it even and smooth.
[inf. noun] مِهِئَةٍ : They prepare good for their own souls (30:45).
I equipped him with all necessary things for his progress (74:15).
[inf. noun] مِهِئَةٍ : A child's bed; a bed; a thing spread to lie, recline or sit upon. مِهِئَةٍ and مِهِئَةٍ are considered by some to be synonymous but some say that مِهِئَةٍ is more comprehensive than مِهِئَةٍ and it is applied to earth meaning an even or smooth expanse. Yet some say that مِهِئَةٍ is inf. noun and مِهِئَةٍ is simple substantive. مِهِئَةٍ : He Who has made the earth for you a cradle (43:11).
Have We not made the earth a bed (78:7)?
He shall speak to the people in the cradle (3:47).
It is an evil place of rest (2: 207).
And how excellent do We prepare things; how excellently We have spread it (51:49).

[inf. noun] مَهْلٍ : He did it or proceeded in the affair leisurely and with ease. مَهْلٍ وَ مَهْلٌ الزَّنَّ: He was kind or gentle to the man. مَهْلٍ أو أَمَهْلٍ فِي الأَمْرِ: He went far in the affair. مَهْلٌ الكَافِرِينَ: Give time to the disbelievers; give them respite or grant them delay for a while (86:18).
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).

[aoor. and inf. noun who is despicable (43:53). From insignificant fluid (77:21).]

He served the man; he beat and abased the man.

[inf. noun contemptible; abject; base; weak; having little judgement and discrimination.]

Who is despicable (43:53). He served the man; he beat and abased the man. He was or became despised and became mean, weak. Contemptible; abject; base; weak; having little judgement and discrimination.

[inf. noun contemptible; abject; base; weak; having little judgement and discrimination.]

From insignificant fluid (77:21).

He served the man; he beat and abased the man. 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).

[inf. noun who is despicable (43:53). From insignificant fluid (77:21).]

He served the man; he beat and abased the man. He was or became despised and became mean, weak. Contemptible; abject; base; weak; having little judgement and discrimination.

From insignificant fluid (77:21).}


[aor. inf. noun who died. It (soil) became destitute of cultivation and of inhabitants.]

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 (30:53). Praise be to Allah Who has awoken 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.

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.

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.

Begins to shake, to be in a state of commotion (67:17).

He became possessor of wealth or his wealth became much.

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)?

It (a thing) was or became in a state of motion or in a state of violent commotion or was agitated. It also means he was or became confounded, perplexed or amazed; he became affected with a heaving of the stomach or a
tendency to vomit and a giddiness by reason of intoxication or of voyaging upon the sea. مادّة ﷺ ﷺ also means he bestowed a favour; he gave provisions for travelling. أن تَمْيَزَ بِهِمْ : Lest it quake with you (16:16). مَالَةٌ : A table with food upon it; (5:115).

مارُ inf. noun [مارّ ﷺ] مَارَ أَهْلَهُ : He brought or purchased provisions (corn and food, victuals of any kind) for family. نَمْزِرُ : We shall bring provisions for our family (12:66).

مارُ inf. noun [مارّ ﷺ] مَارَ أَهْلَهُ : He separated it from other things. إنْ تَمِيزْ أَوْ آوَالَ : It was or became separated from other things. إنْ تَمِيزْ أَوْ آوَالَ : Get separated (from the righteous), O you the guilty ones (36:60). نَمْزِرُ من الْفَيْضِ : Such a one became distinguished by generosity. نَمْزِرُ من الْفَيْضِ : The man became burst on account of anger. لَيْمَيْرُ اللَّهُ الْخَيْبَتُ مِن الْفَيْضِ : It would almost burst with fury (67: 9). لَيْمَيْرُ اللَّهُ الْخَيْبَتُ مِن الْفَيْضِ : So that Allah may separate bad from the pure (8: 38).

مَالُ inf. noun مَالَ مِيَلًا مَالَ مِيَلًا : He inclined towards him or it. مَالٌ غَيْنَ الْطَرَيقَ : He deviated from the right path. مَالٌ غَيْنَ الْطَرَيقَ : He turned against him; he attacked him. فَإِنْ تَمِيزْوا كُلَّ : They may fall upon you at once. فَإِنْ تَمِيزْوا كُلَّ : That you should stray far away (4:28). مَالٌ أَوْ مِيَلًا : But incline not wholly (4:130).
Nūn

Numerical Value = 50.
Inkstand (68:2).

なぁ

[ао. 

なぁ

ぁな і]

 DFS: I became remote or far removed from him. 

あた

あた iar. 旨在

DFS: He removed it; he removed it to a distance.

あた

あた iar. 旨在

DFS: They forbid others to believe it and themselves too keep away from it (6:27).

あた

あた iar. 

DFS: Turns away and goes aside (17:84).

ニュース

ニュース і]

DFS: News, event; excuse; news especially a news of great import which is of great benefit and affords knowledge.

ニュース і]

DFS: If an unrighteous man brings you any news (49:7).

ニュース і]

DFS: Message, report, information, tidings.

ニュース і]

DFS: They question one another about the great news or event (78:2,3).

ニュース і]

DFS: This is of the tidings of the unseen (11:50).

ニュース і]

DFS: All excuses will become obscure to them (28:67).

ニュース і]

DFS: He told him the news.

ニュース і]

DFS: She said, who has informed thee of it? He said, 'The All-Knowing, the All-Aware God has informed me' (66:4).

ニュース і]

DFS: Means, the thing became high or elevated. So なぁ may also mean who enjoys a very high spiritual status.

ニュース і]

DFS: Prophethood.

ニュース і]

DFS: And We placed among their seed (or posterity) prophethood (57:27).

ニュース і]

DFS: Their Prophet said to them.

ニュース і]

DFS: When He made Prophets among you.

ニュース і]

DFS: They sought to kill the Prophets (2:62).

ニュース і]

DFS: The herb grew, came out of the earth.

ニュース і]

DFS: It produces oil (23:21).

ニュース і]

DFS: Which grows seven ears (2:262).

ニュース і]

DFS: And caused her to grow an excellent growth (3:38).

ニュース і]

DFS: Growth; vegetation.

ニュース і]

 DFS: That We may bring forth thereby grain and vegetation (78:16).

ニュース і]

 DFS: He threw the thing; he let the thing go.

ニュース і]

 DFS: They threw it away behind their
backs. : He broke the promise. نُذَّرَ إلى العدُودُ : He threw back (the treaty) to the enemy. فَأَنْهَىَ إِلَيْهِمْ عَلَى سَوَاءٍ : 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. أَنْهَىَ إلى نَاحِيَةٍ : He went aside to a corner. : When she withdrew from her people (19:17).

[ar. نُبِّئَ : He reviled, abused him, gave him nickname. لا تَنَاوَرُوا بِاللَّغَابِ : Do not call (one another) by nicknames (49:12).

[ar. and نَبَطَ inf. noun : The water flowed, gushed forth from the well. نَبَطَ المَاءَ : He drew the water out of the well. إنْبَطَ البُيْرُ : He drew, elicited, extracted, extorted, أَنْبَطَ البُيْرُ : Those of them who can elicit (the truth) (4:84).

[ar. and نُلْعَ and نُلْعُ and نُلْعُ : The water gushed forth from the well. نُلْعَ : (God) caused water to issue or gush forth. نَلْعُ : Spring; brook-fountain (نَلْعُ is plural). تَفْجِرُ لَنَا : Until thou cause a spring to gush forth from the earth for us (17:91). نَلْعُ : Springs (39:22).

[ar. نَتَيَّقُ inf. noun : He tore the thing; shook it; raised it; stretched or spread it. نَتَيَّقُ السَّمَيَّةَ : The woman gave birth to many children. نَتَيَّقَ المَوَازَةَ : The beast tired its rider. أَذَّنْ نَتَيَّقَ الجِبَلَ فَوْقَهُمْ : When We raised or shook the mountain over them (7:172).

[ar. نَتَشَأر inf. noun : He spread the thing. نَتَشَأر السَّمَيَّةَ وَنَتَشَأرُ : The thing spread or became scattered. إِذَا الْكَوَارِكُ : When the stars are scattered (82:3). مَتْنُورُ : The (thing) spread or scattered. هَبَاءُ مَتْنُورُ : Scattered particles of dust (25:24).

[ar. نُنْجِدَ : He helped him; he overcame him. نُنْجِدَ الأَمْرُ : The affair became clear, evident, distinct. نُنْجِدَ.
High, hard ground; elevated piece of ground; distinct, elevated road; highway; an able and clever leader. We pointed to him two highways (90:11).

نجس [aor. inf. noun نجس and نجس] نجس
It was or became dirty, contaminated, impure, unclean.

نجم [aor. inf. noun نجم] نجم
The idolaters are unclean (9:28). The stars rose.

نجا [aor. inf. noun نجا] نجا
It rose; appeared. The herbage appeared. Star; constellation; luminary; appointed time for payment of debt; stalkless and stemless herb, plant. By the stemless plant when if falls (53: 2).

نجح [aor. inf. noun نجح] نجح
The shooting of the stars (56:76).

نجحت [aor. and نحت and نحت aor. inf. noun نحت] نحت
He cut
They hewed out houses in the mountains (15:83).

[aor. inf. noun]: He hewed out; he formed or fashioned by cutting.

They hewed out a house in the mountain. He hewed out a house in the mountain.

[aor. inf. noun]: He hewed out; he formed or fashioned by cutting.

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[aor. inf. noun]: He hewed out; he formed or fashioned by cutting.

They hewed out a house in the mountain. He hewed out a house in the mountain.
The people gathered in an assembly; the people dispersed, opposed and hated or separated. 

A like of a person or thing.

Do not set up equals to Allah (2:23).

The people assembled and came to a meeting. 

Assembly. 

More impressive assembly (19:74). 

He called to the man. 

And Noah called his Lord or cried unto his Lord (11:46). 

The day when the crier will cry or the caller will call (50:42). 

When he came to it, he was called (20:12). 

One who calls. 

Then let him call his associates. 

also place of assembly; abode; place of concourse; assembly hall (96:18). 

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

Calling; cry. 

When he called upon his Lord a secret calling (19:4). 

The people called one another. 

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).

He vowed that he would do such a thing. 

I vowed to do such a thing for the sake of God. 

He vowed that he would dedicate his son (to the service of God). 

Or you vow a vow (2:271). 

I warned him of the thing. 

I informed or warned the people of the enemy. 

The people knew of the enemy and prepared themselves to meet them. 

Substantives in the sense of , meaning warning.
ثُيِّبَةً أو رَمْحٍ (77:7). To excuse some and warn others (77:7).

فَكِيَفْ كَانَ غَدَابٍ وَلَنَّمَّا

عَلَى الْإِنْسَانِ (54:17). How terrible

ثُوَّابٍ. Thou art only Warner (11:13).

ذَٰلِكَ أَنَّا أَنتُونَ تَذَّكِّرُونَ

فَأَلْقُوا جَاءَ الْفِرْعُوقُ الْنَّذَرِ. ثُوَّابٍ

ذَٰلِكَ. Plural of

ذَٰلِكَ. And surely to the people of Pharoah came the Warner (54:42). act. part. from

ذَٰلِكَ. Thou art but a Warner (13:8) syn.

ذَٰلِكَ. Plural of

ذَٰلِكَ. But it had its warners (26:209). The Arabs say

ذَٰلِكَ. Do thou that for which

ذَٰلِكَ. thou wilt be excused and do not merely warn and frighten.

نَزَعَ [aor. inf. noun نَزَعُ]: He plucked, picked

نَزَعَ فِي الْقُوُمِ. He drew the bow with great vigour.

نَزَعَ بِالْسَّهُمَّ. He threw the

نَزَعَ عِنْ كَذَا: He abstained from such a thing. قَصُّوْرُهُمْ مِنْ عَلْ

نَزَعَ عِنْ كَذَا: We shall remove whatever of rancour may be in

نَزَعَ عِنْ كَذَا: We shall draw from
every people a witness (28:76). Tearing people away

نَزَعَ الْفُطْرِ: تسَارِعُ بأَنَاسٍ. The sick man was about to die;

نَزَعَ الْكَاسِ: He took the cup from him. وَلَا تُنَازِعُوا فَقُضُّوا

نَزَعَ الْفُطْرِ: The people took from one another the cup. وَلَا تُنَازِعُوا فَقُضُّوا

نَزَعَ الْفُطْرِ: The people disagreed, disputed and quarrelled with one another. وَلَا تُنَازِعُوا فَقُضُّوا

نَزَعَ الْفُطْرِ: When they disputed with one another (18:22). There they will pass or take the cup from one to another

نَزَعَ الْفُطْرِ: Those who draw (people to

نَزَعَ الْفُطْرِ: Plucking or stripping off the skin
even to the extremities of the body (70:17).

نَزَعَ [aor. inf. noun نَزَعُ]: He pierced him with

نَزَعَ بِيدِ أو أَرْمَحٍ (نزَعَ). He found fault with and spoke evil of

نَزَعَ بِنَفْعِهِ. He incited or excited the people one against

نَزَعَ بِنَفْعِهِ. If an evil suggestion from Satan incite thee (7:201;41:37).
another.

**نَزَّل** [aor. نَزَّلَ inf. noun نَزَّلٌ. [نزَّل‌هُا. The well became empty, all the water having been taken out of it.  

**أَنَزَّلَ الْمَلَكُ.** The man became excited, the spring of his senses having exhausted; his argument became exhausted in litigation.  

**فَلَانُ.** Such a one became intoxicated. The root meaning of **نَزَّل** is to become exhausted.  

**وَلَا هُمْ عَنْهَا بَيُّوَّفُونَ.** Nor will they be exhausted thereby (37:48).  

**لايُصَلْعُونَ عَنْهَا وَلَا يُبَيْرَفُونَ.** No headache will they get therefrom, nor will they be intoxicated (56:20).

**نَزَّلَ** [aor. نَزَّلَ inf. noun نَزُولًا. [نَزُولُ. He alighted, descended or came down; he lodged or settled in a place.  

**أَنَزَلَ بِهِ الْرَّوْحَ الْأَمِينُ.** The Spirit, Faithful to the Trust has descended with it (26:194).  

**فَذَا.** When it descends into their courtyard (37:178).  

**فَلَانُ بِسَاحَتِهِمْ.** Such a one forsook the truth.  

**فَلَانُ.** When it descended (37:178).  

**عَنْ الْحَقِّ.** He travelled.  

**عَنْ الْحَقِّ.** I continued to travel;  

**عَنْ الْحَقِّ.** It took or occupied the place, or became in the position or condition.  

**عَنْ الْحَقِّ.** He caused to descend.  

**عَنْ الْحَقِّ.** God revealed His word.  

**أَنَزَلَ الْقُرْآنَ.** He caused the water to descend from heaven (2:23).  

**فَذَا.** He revealed the Book (or caused to descend) with truth (2:177).  

**فَذَا.** He (God) causes the cloud to descend (31:35) when used about Divine Word, it means: He revealed.  

**فَذَا.** 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.  

**فَذَا.** 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.  

**فَذَا.** Then God sent down His peace (9:26).  

**فَذَا.** And We sent down or bestowed upon or gave them the Book and the Balance (57:26).  

**فَذَا.** O children of Adam, We have indeed sent down to you raiment to cover your nakedness (7:27).  

**فَذَا.** He brought down those of the people of the Book (33:27).  

**فَذَا.** It descended.  

**وَمَا نَزَّلَ بِهِ السَّبِيعِ.** And the Satans have not brought
it down (26:211).

Verily, this is a revelation from the Lord of all the worlds (26:193).

We have sent it down piecemeal (17:107).

Certainly, he saw Him a second time (53:14).

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. (inf. noun from نزلة أحرى) A day's journey; position, rank, dignity; stage or station of moon. (نزاول is plural).

And for the moon We have appointed stages (36:40). The former is act. part. from نزلة and the latter from إنزلت. I am going to send it down (5:116).

Thou art Best of those who bring (people) to land (23:30).

He urged or drove a camel; he postponed or delayed a thing. (inf. noun نسبة) God postponed the end of his life. The word also means, he sold a thing on credit.

Of the measure فُيُبُلُ in the sense of the measure.

(1) A month which the Arabs, in the time of ignorance (جاهلية) 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. (inf. noun نسبة) That ate away his staff (34:15).

He mentioned his relationship (lineage or geneology); he traced up his lineage to his greatest ancestor. (inf. noun نسبة) He asserted that he was related to such a one; he referred his lineage or origin to such a one.

Relationship; kindred; kinship; consanguinity; family; race; lineage; parentage; pedigree; origin, geneology.
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: There will be no ties of relationship between them (23:102).

[威尼斯人 inf. noun بنُسَحُه] He or it annulled, superseded, obliterated, effaced or cancelled a thing by another thing. نسخ: (God) abrogated, annulled or superseded a verse or Sign or commandment or message substituting for it another. نسخ also means he transferred a thing from one place to another. نسخ: He copied or transcribed the writing or book. نسخ and نسخ and نسخ are synonymous words. ما نسخ من آية: Whatever message or commandment We abrogate (2:107). قبِلَنا الله ما يلقى الشخص: But Allah removes or effaces what Satan places (22:53). نسخه: We caused all that you did to be fully recorded (45:30). نسخة: A copy or transcript; a copy or an original from which a transcript is made; a writing. وفِي نسخَهُها هذى وَرَحْمَة: And in their writing there was guidance and mercy (7:155). نسخ: The transmigration of the soul from one form to another, from one body to another.

[威尼斯人 inf. noun نَسَفَ] He destroyed or uprooted the building from its foundation. نَسَفَ الجَبَال: He broke the mountain into pieces. نَسَفَ الْوَتَّى الْشَّيَّة: The wind uprooted or eradicated the thing and scattered it away. نَسَفَهُا فِي الْيَمِّ نَسَفَ: We shall certainly destroy it and then we will scatter it away in the sea (20:98). وَإذَا الْجَبَالُ نُسَفَ: And when the mountains are blown away (77:11).

[威尼斯人 inf. noun نُسِكَ and نَسَكَ and نُسِكَ and نَسِكَ] He devoted himself to religious worship; he performed acts of worship of God; he slaughtered animals of sacrifice to win God's pleasure. نسَك (singular نَسْكَة) Religious acts or ceremonies and also the place where these ceremonies are performed. وَأَرَأَيْتَ مَنَسِكَكَا: And show us our ways of worship (2:129). وَلِكُلِّ أُمَّةٍ جَعَلْنَا مَنَسِكًا: And for every people We have
appointed rites of sacrifice (22:35).

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[my Prayer and my sacrifice (6:163).

The progeny of the man multiplied. (2:206).

He destroys crops and progeny (2:206).

They shall hasten forth from every height (21:97).

Progeny; offspring; family.

He begot a son. (6:163).

This is your God and the God of Moses. So they neglected God so He has neglected them (9:67).

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).

And women in the company (6:7).

And We have created them a good creation (56:36).

And We raised up after them another generation (6:7).

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).

: The lofty ship

[56:73]

The lofty ship reared aloft on the sea like mountains (55:25).

[55:25]

The lofty ship reared aloft on the sea like mountains (55:25).

[55:25]
(from the well with much exertion). He travelled from one town to another. (plural of ناشطة: Those beings or groups of people who exert themselves vigorously in the discharge of their duties or who tie their knots firmly (79:3).

[ar. inf. noun نصب: He set up, erected or raised a thing; he set up a stone as a sign or mark. (ar. نصب.): It (disease) pained him. نصب السير: He pursued his journey with energy. نصب (ar. inf. noun نصب: He was fatigued, tired or wearied; he suffered difficulty, trouble, distress; he strove hard; he laboured or toiled. Ifاذا فرغت فأنصب: And when thou art free, strive hard (94: 8). نصب ل حر: He made war upon him. نصب and نصب: A sign or mark set up to show the way or a standard set up. نصب and نصب also signify a goal or limit. نصب عيني: This is a thing in full view of my eye. نصب إلى نصب يوفضون: They were racing to a target (70:44) and نصب: Evil; trial; affliction; misfortune; disease. شيطان نصب وعذاب: Satan has afflicted me with toil and torment (32:42). نصب: Fatigue; weariness; toil; difficulty; trouble distress; affliction. لابسهم فيها نصب: Fatigue shall not touch them there (15:49) and نصب and نصب: (Plural أنصاب): Statue; idol; flag; standard; illness, calamity. و ما دم علي النصب: What has been slaughtered at the altar (5:4). أنصاب: 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 الحمار والخيل. (نصب). The wine and the game of hazard and idols are only ... لرجال نصب: For men is a share (5:91). نصب: A set portion. نصب للرجال: For men is a share (4:8). نصب: Grief or anxiety that fatigues, tires or wearies. ناسبة (feminine): Toiling, weary (88:4).

[ar. نصب and نصب and نصب: He was silent to listen or he was silent as on listening or he listened. فأنصبوا لله وانصبو: Give ear to it and keep silence (7:205). نصب لله: He was silent and listened to him.
[aor. inf. noun َنَصَرُ or َنَصَرَ: Simple Subst.] َنَصَرُ or َنَصَرَ: 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. َوَنَصَرََُلَوْمَ: And I offered you sincere advice (7:80). َنَصَرُ (aor. inf. noun َنَصِّحُ or َنَصَحَ): It was or became pure, unadulterated or genuine. َوَنَصَّحََُلَوْمَ: And my advice will profit you not (11:35). َنَصِّحَ: Sincere, true repentance. َنَصِّحَ: Sincere. َنَصِّحَ: Turn to Allah in sincere repentance (66:9). َوَنَصِّحََُلَوْمَ: And my advice will profit you not (11:35). َنَصَرََُلَوْمَ: And I am to you a faithful and sincere counsellor (7:69). َنَصِّحَ: Sincere, honest or faithful advice.

[147x727]٧٧٩
conquest; spoil; booty; rain; a gift.

When will the help of God come? (2:215) (act. part and also نَعْمَأٍ (nawma) : An aider and assister, especially against enemy.

They had no helper (47:14). (plural-3:151) : Sufficient is Allah as Helper (4:46). and (plural 4:46). And for the wrong-doers there are no helpers (22:72).

From among the refugees and the helpers (9:100) : One who is helped or assisted or aided especially against his enemy. : Land watered by rain; rained upon. (is the plural). He is helped (by law) (17:34) : They would certainly be helped (37:173) : One who defends himself. He was not able to defend himself (18:44).

We are a victorious host (54:45). Nor could they help themselves (51:46).

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. (plural Forelock. : He holds it by the forelock (11:57) : 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. A copious rain. A spring that boils forth or gushes forth copiously. Therein will be two springs gushing forth (with water) (55:67).

**[aor. inf. noun نَضَدَّ : 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. نَضَدَتَ : The teeth were set in proper order. نَضَدَّ : Piled upon one another; placed or set in proper order or side by side compactly. نَضَدَ : Spathes piled upon one another (50:11). نَضَدَ : Bananas closely set one above another; clustered (56:30).]**

**[aor. and aor. inf. noun نَضَّرَةُ وَنَضَرَّ : A (tree or) face was or became bright and beautiful or fresh and beautiful or beautiful and pleasant. نَضَّرَةُ الْجِبْرُ : A tree was or became pleasant, plentiful and easy. نَضَّرَ : A man was or became in a state of enjoyment or in a plentiful pleasant and easy state of life. نَضَّرَةَ : Beauty and brightness; a plentiful, pleasant and easy life; freshness; richness; sufficiency; life. نَضَّرَةُ الْبَيْنَمِ : The freshness of bliss (83:25). وُجْهَةُ يُوْمُمِيْدِ نَضَّرَةُ : Cheerfulness and happiness (76:12). نَضَّرَةَ : Faces on that day will be bright (75:23).]**

**[aor. and aor. inf. noun نَطَفَ : He (a ram) smote with his horn. نَطَفَهُ : He pushed him away from him and removed him. نَطَفَ : Smitten with the horn and gored to death. نَطَفَةُ (feminine): Gored to death (5:4). نَطَفَ : A ram that smites much with his horns.]**

**[aor. and aor. inf. noun نَفَطَّ : The water flowed little by little. He poured down the water. نَفَطَتْ : The sperm of a man or a woman; clear water whether much or little (16:5).]**

**[aor. inf. noun نَظَّرَ : 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. نَظَّرَ : The book explained and...]**
made clear. Thus نطق (nurtq) applies to both articulate and inarticulate speech and to the condition of a thing which is as significant as articulate speech. It is of two kinds: External i.e. spoken words, and internal i.e. understanding rational speech; human language; word; speech; edict; decree. The word is also used with regard to animals and birds when the use is metaphorical. : We have been taught the language of birds (27:17). نطق (transitive from لله). نطق: Allah has made us to speak (41:22).

نظر

[transitive from لله]. نظر: He looked at or towards him or it in order to see him or it. نظر: They look towards one another (9:127). نظر: He waited for or he paused and acted with deliberation. نظر: Wait for us that we may borrow from your light (57:14). نظر: They only wait for a single blast (38:16). The word also means, he granted respite. نظر: He granted him respite in respect of the payment of his debt. نظر: And they will not be granted respite (2:163). The word also means to have regard for or listen to. نظر: And say, listen to us, look to us and have regard for us (2:105). نظر: 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: He judged and decided the affairs of the people. نظر: Listen thou to me. نظر: 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. نظر: Say consider ye what is in the heavens. نظر: I looked into, inspected or examined the affair. نظر: God regarded him with mercy or bestowed favours upon him. نظر: And He will not look to them or regard them with mercy (3:78). Whereas نظر means, he saw it and thought upon it and endeavoured to understand it or to know its result. نظر: He considered it. In view of the different meanings of نظر given above the verse على الأوان نظر(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). دارى نَظَرَ إلى : My house faces the house of such a one. نَظَرَ الدُّخُورَ إلى : Fortune destroyed the sons of such a one. نَاظَرَةٌ في أَمْرٍ : He held a discussion with him respecting an affair (inf. noun نَاظَرَة). نَظَرَهُ : He waited for him. نَظَرَنَّ : There are others who wait (33:24). نَظَرَةٌ (feminine of نَظَر). نَاظَرِي (plural دلْيَتَةَ). نَاظِرُونَ (act. part. مَنْظَرُونَ). نَاظِرةٌ : Delighting the beholders (2:70). نَاظِرةٌ : Fortune destroyed the sons of such a one. فَنَاظَرَةٌ بِمَا يَرْجُعُ الْمُرْسَلُونَ (نَاظِرُونَ) : And I will wait to see what answer the envoys bring back (27:36). نَظَرَةٌ : A look, a quick look or glance. نَظَرَةٌ في النَّجَوَمِ : Then he cast a glance at the stars (37:89). نَظَرَةٌ : A postponement; a delay. فَنَظَرَةٌ : Then let there be a postponement or delay until (he is in) an easy state of circumstances (2:281).

نَعَجَ [aor. نَعَجَ inf. noun فَنَعَجَتْ في سَبْعَةٍ | نَعَجَ and نَعَجَ aor. نَعَجَ] : The she-camel was quick in her pace. نَعَجَ : He was heavy in the stomach from eating mutton; he (a man or a camel) became fat. نَعَجَةٌ (plural فَنَعَجَاتُ) : An ewe; the female of the sheep or the she of the wild bull and of the gazelle. نَعَجَةٌ also metaphorically means a woman (38:24).

نَعَسَ [aor. نَعَسَ and نَعَسُ نَعَسُ or نَعَسًا, the latter being also a simple subst.] : He was or became drowsy, or heavy with sleepiness, or he slumbered or dozed. نَعَسًا : Sleepiness, drowsiness, slumber; languor in the senses arising from the heaviness (which is the preeminent sign) of sleep; the beginning of sleep. نَعَسُ : Sleep without sleep or نَعَسُ is in the head and نَعَسِيْنَةُ العَسَى أو رَأْيَةُ : Sleep also means, it (a man's judgement and his body) was soft and weak. نَعَسَةُ السَّمَى : The market became dull.

نَعَّقَ [aor. نَعَّقَ and نَعَّقَ نَعَّقَ or نَعَّقًا, the latter being also a simple subst.] : The crow cried or cawed or croaked. نَعَّقًا : The Muazzin raised his voice for the call to Prayer. نَعَّقُ الْعَزَّازِ : The shepherd shouted to and
drew his sheep.

[He put on shoes. (20:13), meaning shoes.]

[He made him to enjoy or lead a pleasant and plentiful life or a life of ease and plenty; he bestowed favours upon him; he nourished him well.]

[He (God) honours him and bestows favours upon him (89:16).]

[If you seek to enumerate the favours of God.]

[The virtuous will be in bliss (82:14).]

[He (God) has perfected His favours upon you (31:21).]

[A man of pleasant life or condition.]

[Grateful for His favours (16:122).]
Even so; yes; yea : A quadruped. Of the crops and cattle (6:137) : Like unto that which he has killed of the quadrupeds (5:96).

[\text{aor. inf. noun}] : It was or became in a state of motion, commotion; it shook. : It was or became in a state of motion, commotion; it shook.

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).

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.

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).

He blew with his breath. : He blew the trumpet or blew into the trumpet.

He breathed into him of His spirit (32:10).

A single blast (69:14).

The provision of the people was exhausted.

Which will never be exhausted (38:55).

That which you have shall pass away (16:97).

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).
took fright and fled or ran away at random or broke loose and went hither and thither.  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. : He hastened to war.  And when We turned towards thee a party of jinn (46:30).  And We made you larger in numbers (17:7).  As though they were asses taking fright and running away at random or were frightened asses (74:51).

It was or became high in estimation and therefore was desired with emulation, or was in much respect.  He was or became niggardly or avaricious of it because of its being in high estimation.  He desired the thing or aspired to it.  They vied with one another in desiring it.  For this let the aspirants aspire (83:27).  He or it breathed; he drew breath; he lengthened in speech.  (1) The soul; the spirit; the vital principal part.  (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. Yet you are the people who slay your own brethren (2:86); (8) One's self.

When you enter houses, give your peoples (relatives) a greeting of peace (24:62). 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).

It gave benefit to him. Surely, reminding is profitable (87:10). Profit; benefit. I have no power over harm or benefit for myself (10:50). Benefits; advantages. In both there is great sin and also some advantages for people (2:220).

The thing grew less, became exhausted; the thing crept out of its hole or went into it. The merchandise sold well and quickly. The market was lively.
spent much his money so that it became exhausted; he gave alms. 

A hole in the earth which has a way or passage to get out to a specific place. 

money spent.

spent the cause of Allah (2:125). 

They spend not any sum (9:121). 

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).

لَعُقَبُ : He dug through or into anything. لَعُقَبُ : He performed upon the eye the operation for cataract. لَعُقَبُ : He went away or, through the land. لَعُقَبُ : He acted as or was their leader. لَعُقَبُ : They journeyed through the land seeking for a place of refuge (50:37). لَعُقَبُ : 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. لَعُقَبُ : Twelve leaders (5:13). لَعُقَبُ : A hole; perforation or bore in a wall; a narrow road in a mountain or a large hole through a thing. لَعُقَبُ : They were not able to dig through it (18:98).

لَعُقَدً : He became safe; he escaped. لَعُقَدً and لَعُقَدً : He saved or rescued him and recovered it from such. لَعُقَدً : And He saved you from it (3:104) is syn. with لَعُقَدً : They cannot recover it from it (22:74).

لَعَقَرْ : The bird pecked or picked up a grain with his beak; he struck a thing with a مُمَقَّرٍ 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 مُمَقَّرٍ (pick). لَعَقَرْ : When the trumpet is sounded (74:9). لَعَقَرْ : A horn in which one blows or the angel shall blow on the Day of Resurrection. لَعَقَرْ : The beak of a bird. لَعَقَرْ : Split in a date-stone, hence paltry or worthless. لَعَقَرْ : They will not give men so much as the little hollow in the back of a date-stone (4:54).

لَقَصَ : 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. He diminished his due or made him to suffer loss in respect of it or defrauded him of a portion of it. 

And do not give short measure: Loss or scarcity of fruit:

Decrease; loss; defect; damage.

Loss or scarcity of fruit (7:131).

Nor anything diminished of his life (35:12).

Decrease; loss; defect; damage.

Their portion undiminished (11:110).

He undid it, dissolved it, broke it, made it unsound after having made it sound or firm.

Who broke down her yarn (16:93).

Who break the covenant of Allah (2:28).

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).

So because of their breaking their covenant (5:14).

The water gathered in the valley.

And raising clouds of dust thereby (100:5).

He punished, chastised, tormented him, he revenged himself upon such a one; he hated, abhorred, loathed such a one; he reviled or overwhelmed such a one with reproaches.

He took vengeance on him or inflicted penal retribution on him for what he had done.

We took vengeance upon them (7:137).

Possessor of the Power to take vengeance or to requite (3:5).

He deviated or
turned aside or away from it or from the road. 

He was or acted as over his people. (plural of )

Those who deviated from the right path (23:75).

Shoulder; : 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. (plural).

: So walk through its sides or the spacious paths thereof (67:16).

also means superintendent of people, their aider or helper.

[ ] [ ] : He untwisted the end of the rope.

[ ] : He broke the covenant.

[ ] : He made the head of the tooth-stick to be disintegrated, disunited or separated in its fibres.

So whoever breaks (his oath), breaks (it) to his own loss (48:11).

(16:93): (plural of ) : Pieces. : anything torn; threads of an old and worn-out staff, of wool or hair.

[ ] [ ] [ ] : He married, took in marriage a woman.

[ ] : She married and took a husband.

Drowsiness overcame his eye.

When you marry believing women (33:50).

: He gave her in marriage.

: Give in marriage or arrange marriage for widows from among you (24:33).

: Marriage; coitus; coitus without marriage; marriage without coitus.

Vehement in coitus.

: The adulteress cannot have sexual intercourse but with an adulterer (24:4).

Vehement in coitus.

: Provided the Prophet desires to marry her (33:51).

[ ] [ ] [ ] : It (a man's life) was or became hard or strait and difficult; a she-camel's milk became deficient.

The water became exhausted; he was or became mean; he gave little or gave not at all. (plural)

(aor. ) : He refused him what he asked.

Hard, strait or difficult (applied to a man's life); water little in quantity.
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.

نكر: He did not know or recognize the man. نكر: He was ignorant of the affair. نكر: The affair was or became difficult, hard or severe or it was or became bad, evil, abominable, foul or disapproved. نكر (aor. inf. noun): It is also used as syn. with أنكر: He denied it; he disbelieved it, he disliked it; he deemed or declared it to be bad, evil abominable or foul. نكر: He did not know or recognize the man, نكر: He was ignorant of the affair. نكر: The affair was or became difficult, hard or severe or it was or became bad, evil, abominable, foul or disapproved. نكر: He denied it; he disbelieved it, he disliked it; he deemed or declared it to be bad, evil abominable or foul.

نكر: I denied him his right. نكر: I disapproved of his deed. نكر: 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)? نكر: He changed or altered it to an unknown state so as not to be known; he disguised him or it. نكر: Make her throne unrecognizable to her (27:42). نكر: Most disagreeable of the voices (31:20). نكر: How terrible was the change I effected (in them) (22:45).
[aor. inf. noun نَكَسَ or نَكْسَة : He turned it over or upside down; he changed its manner of being or state; he turned it over upon its head. نَكَسَ رَأْسَهُ : He bent or lowered or hung down his head towards the ground for shame or by reason of abasement. نَكَسَ فِي مَرْضِه : He relapsed into his disease after recovery. نَكَسَ الْجُرْحُ : The wound broke open again. رُوِّسُهُم : They returned to their former state of disbelief; they reverted to disputation after they had taken the right course; they hung down their heads in shame and were completely dumb-founded or their heads were made to hung low for shame (21:66).]

نَكَفَ [aor. inf. noun نَكَفَ عنْهُ : He turned away from it; he abstained or kept away from it; he disdained it. إِسْتَنْكَفَ الْرَجُلُ : The man became weak. نَكْفَة : He reversed it. وَمَنْ يَنْتَكِفُ عَنْ عِبادَتِهِ : 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).]

نُكَلَ [aor. and inf. noun نَكَلَ يَنْكُلُ : He inflicted on him such a punishment as to make him an example for others. فَعَلَّهُ نَكَلًا : Exemplary punishment; warning; example. نَكَلَ الْأَخِرَةَ وَالْأَولِيَّ : Thus We have made it an example (2:67). نَكَلُ الْآخِرَةِ وَالْأَوْلِيَّ : Punishment of the Hereafter and the present life (79:26). نَكَلُ : Inf. noun from نَكَلُ and means, make one a warning example. أَشْهُدْ نَكِيلًا : Stronger in inflicting punishment (4:85).]

نَمَارِقُ [plural of نَمْرَقُ and نَمْرَقُ and نَمْرَقُ] : Carpets (88:16).

نَمَّ [aor. inf. noun نَمَّ : He uttered calumny; نَمَّا : He uttered calumnies; نَمَّت : He uttered a calumny; نَمَّت : He uttered an evil report; he calumniated; he slandered; he made a false accusation; he said that which was not true; he calumniated his enemy; he slandered his friends; he made a false report of his enemy; he said that which was not true about his enemy; he spoke ill of his enemy; he spoke ill of his friends; he made a false report about his enemy; he said that which was not true about his friend; he slandered his friend; he made a false report about his friend; he said that which was not true about his friends; he slandered his friends; he made a false report about his friends; he said that which was not true about his friends; he slandered them; he made a false report about them; he said that which was not true about them; he slandered them]
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.

Ant. : The valley of Al-Namal. : A Namlite; a member of the Namal tribe (27:19) (used both as masculine and feminine).

Finger-tips (3:120).

[ aor. and inf.noun ] . It (a road or way or an affair) became manifest, plainly apparent or open; he rendered a road or an affair manifest, plainly apparent or open. (or ): A manifest, plainly apparent or open road or way (5:49). Al-Mubarrad says that signifies the beginning of a way and signifies the well-trodden body of it (Qadir).

[ aor. inf. noun ] : The water ran upon or along the ground or made for a channel like that of a river; : The blood flowed with force; he dug a channel for a river; he made a stream to flow; he made an inroad into the enemy's territory in the day time; he chid him; he checked or restrained him with a rough speech. : Do not chide or reproach them (17:24). : He made it wide. : A channel in which water flows; a river; rivulet; a brook; a canal of running water; a stream. It also means amplitude or abundance; light and amplitude. : Surely, Allah tries you with a river (2:250). : 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 ); broad daylight from sunrise to sunset. : I have called my people night and day (71:6). : Poured out; falling in ruins.
[aor. inf. noun] نَهِيَة : He forbade him to do it; prohibited him to do it; he desisted from it; he gave it up. نُهِيَ : He refrained, abstained or desisted from it as forbidden; he left, relinquished or forsook it. فَنُهِيَ : And he desists (2:276). نَهِيَهُ : They had been forbidden it (4:162). النَّفْسُ غَيْنَ الْهُوَى : He restrained his soul from evil desires (79:41). نَفْسُ غَيْنَ الْمَكْرُ : The people did not restrain one another from evil (5:80). النَّفْسُ غَيْنَ الْمَكْرُ : Those who forbid evil are the plural of النَّفْسُ غَيْنَ الْهُوَى : One who prohibits or forbids or refrains. It is act. part. from نَفَسَ. النَّفْسُ غَيْنَ الْهُوَى : Reason; intelligence; prudence. منْهَنُونَ : For those endowed with reason (20:55). فَنُهِيَ : Would you then desist (5:92). أُتِمَّ مَنْهَنُونَ : To thy Lord will ultimately go all things (53:43). صَدْرَةُ الْمَنْهَنُونَ : The farthest Lote-tree (53:15).

[inf. noun] نَاهَة : He rose with effort and difficulty. نَاهَهُ : He rose with his burden with difficulty and effort; he rose with his burden oppressed by its weight. نَاهَهُ : It (a burden) oppressed him by its weight and bent him or weighed him down. نَاهَهُ : He was oppressed by weight and fell down. ماَإِنَّ مَفَاتِحَ لَنَعُدْنَ أَلْصَافَةُ : His hoardings would have weighed down a party (28:77).

[inf. noun] نَابُتُ : He came to him time after time. نَابَ إِلَيْهِ : He acted as his substitute. نَابَ إِلَيْهِ النَّافِئِ إِلَيْلِهِ : He turned to God time after time; he returned from disobedience to God; he returned to God repenting. مَنْبِبُتُ : (act. part.): One who turns to God time after time; one who turns to him or another place; copious rain (11:76). مَنْبِبُونَ : (plural) (30:32).

[inf. noun] نَارُ : They lighted the
fire. : It (a thing) gave light or shone brightly. 
آئَرُ : He illumined or lighted the place. 
آئَرُ : He elucidated it; he rendered it manifest or conspicuous. 
اَذَلَّ : God taught him his proof. 
آئَرُ : Fire (2:18). Light syn. or جَنَّةٌ : Light. Also is essential but نُورُ is accidental light. 
اَذَلَّ : He (God) has created darkness and light (6:2). 
اَذَلَّ : In the Qur'an نُورُ is also applied to the Holy Prophet. 
اَذَلَّ : There has come to you from Allah a Light and a clear Book (5:16). It is also one of the names of God. 
اَذَلَّ : God is the Light of the heavens and the earth (24:36). For a difference between نُورُ and جَنَّةٌ see No. 909. It also means that which makes things manifest. 
اَذَلَّ : And they follow the light which has been sent down with him (7:158). (act. part. from نُورُ) : Plainly apparent; conspicuous; manifest; illuminating, 
اَذَلَّ : The illuminating Book (3:185). 
[aror. inf. noun نَاعِمُ : He fled from or kept away from or left his associate. 
[aror. نَاعِمُ : He missed such a one and went ahead of him. 
[aror. نَاعِمُ : There is no time or place of refuge (38:4). 
[aror. نَاعِمُ : He broke in or trained a camel. 
[aror. نَاعِمُ : This she-camel of Allah a Sign for you (7:74). 
[aror. نَاعِمُ : He overcame or defeated him in sleeping. 
[aror. نَاعِمُ : He lay; slept or felt sleepy or drowsy; he died. 
[aror. رَجُلُ نَاعِمٌ : His foot became benumbed. 
[aror. رَجُلُ نَاعِمٌ : The market became dull. 
[aror. نَاعِمُ : Sleep; slumber; drowsiness. 
[aror. نَاعِمُ : Slumber seizes Him not, nor sleep (2:256). Dream; sleep; time of sleep; bed room. 
[aror. نَاعِمُ : I see in a dream (37:103). 
[aror. نَاعِمُ : One who is asleep. 
[aror. نَاعِمُ (plural of نَاعِمُ) : By night while they are asleep (7:98). For the difference between نَامٌ and نَومَ see under. 
[aror. نَاعِمُ : Date-stones (6:96).
[aor. نَالَ inf. noun نَالَةَ and نَالَ]. نَالَ: He harmed, hurt or injured him, namely an enemy. نَالَ مِنْ عَدُوٍّ: He obtained or attained the object of his aim or desire from his enemy. نَالَهُ: He reached him. نَالَ: What one obtains or acquires of the bounty of another. لَنْ يَنَالُ اللَّهُ لَحْوَمَهَا: Their flesh reaches not Allah (22:38). وَلَا يَنَالُونَ مِنْ عَدُوٍّ نَيَالًا: Nor do they cause an enemy any injury or nor gain any gain from an enemy (9:120).
26

باب الهاء

Hā

Numerical Value = 5.
Pronoun. : His place or position (12:79). 

َٰٓ : Pronoun; قُرْءَاءَ َٰٓا : Take; behold. 

ُهُؤُلَاءَ : Take the book. 

(When used as a warning): Behold! you are they who ...... (4:110). When ٰٓا is added to ُهُؤُلَاءَ the combined word is used when an address is intended. 

ُهُؤُلَاءَ ٰٓا : O ye people (2:22). ُهُؤُلَاءَ is the plural of ُهُؤُلَاءَ ٰٓا. It is used both as masculine and feminine. 

ُهُؤُلَاءَ ٰٓا : These are my daughters (11:79).

ُهُؤُلَاءَ is demonstrative pronoun, masculine gender. ُهُؤُلَاءَ is demonstrative pronoun, feminine gender. ُهُؤُلَاءُ or ُهُؤُلَاءَ is dual form masculine. ُهُؤُلَاءُ or ُهُؤُلَاءَ is dual from feminine. 

ُهُؤُلَاءَ ٰٓا : Take the book.

ُهُؤُلَاءَ is plural when ٰٓا is added.

ُهُؤُلَاءَ ٰٓا : Come, read my book (69:20). When ٰٓا is added to the combined word is used when an address is intended. 

ُهُؤُلَاءَ ٰٓا : Behold! you are they who ...... (4:110) and ُهُؤُلَاءَ ٰٓا : These are my daughters (11:79).

ُهُؤُلَاءَ ٰٓا : Is thy throne like this? (27:43)

ُهُؤُلَاءَ ٰٓا : Give here; bring here; come. Produce or bring your proof (2:112).

ُهُؤُلَاءَ ٰٓا : He or it descended or went down a declivity. Go down to a town (2:62). He came forth from it. 

ُهُؤُلَاءَ ٰٓا : Go forth, both of you, from here (20:124). 

ُهُؤُلَاءَ : The dust rose and spread. The ashes became mixed with dust and extinguished. Such a one died. 

ُهُؤُلَاءَ : The motes that are in the rays of the sun. 

ُهُؤُلَاءَ : Such We shall scatter it into particles of dust (25:24).

ُهُؤُلَاءَ ٰٓا : 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 ُهُؤُلَاءَ). Thus these verbs bear two contrary significations. ُهُؤُلَاءَ : He relinquished sleep for Prayer. 

ُهُؤُلَاءَ ٰٓا : And during the night wake up
for it (the Holy Qur'an) (17:80).

[ar. inf. noun] : He cut him off from friendly or loving intercourse; he forsook or abandoned him; he ceased to speak to him or to associate with him.

And leave them alone in (their) beds (4:35). And part with them in a decent manner (73:11). He abstained from sexual intercourse in fasting.

[ar. inf. noun] : He talked nonsense, irrationally or foolishly or deliriously and confusedly.

[ar. inf. noun] : He mocked or scoffed or ridiculed him and said respecting him what was bad.

Big with pride talking nonsense by night about it (23:68).

He went forth from the desert to the towns. (This is the primary acceptation with the Arabs); he left his place of abode emigrating to another; he emigrated from one land, town, district, country to another.

They left their homes and strove for the cause of Allah (8:76).

One who leaves his land, town etc. for another (act. part.). I am going or taking refuge with my Lord (29:27). And who goes forth from his home, emigrating in the cause of Allah (4:101).

(plural): Refugees (19:100). Feminine of (60:11). (pass. part.) : Forsaken or abandoned; talk or language uttered foolishly.

My people indeed treated this Qur'an as a thing to be discarded; verily, my people have made this Qur'an a thing of which they have said what is not true (because when a person talks foolishly or irrationally, he says what is not true) (25:31).

[ar. inf. noun] : He slept or he slept in the night. They used to sleep but a little of the night (51:18). They say that is sleeping in the day and is sleep in the night.

[ar. inf. noun] : 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).


[ aor. inf. noun (for intensification).  

: He demolished, broke or pulled down the foundation and felled it.  

: There would have been pulled down cloisters (22:41).

[ aor. inf. noun  

: 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).  

: 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).  

: Is then He Who leads to the truth more worthy to be followed or he who finds not the way himself unless he be guided (10:36).  

: A guidance for the righteous.  

: One who leads to the right path.  

: And there is a Guide for every people (13:8).  

: Sacrifice for Mecca; anything venerable or precious.  

: To be brought as an offering to the Ka'ba (5:96).  

: The right way; way of salvation; true religion.  

: Has sent His Messenger with guidance (61:10).  

: When we heard the call to guidance (72:14).  

: One who is rightly guided; one who has accepted or
followed guidance. So some of them followed the guidance (57:27).

He whom Allah guides is on the right path (7:179).

Present: I am going to send them a present (27:36).

He whom Allah guides is on the right path (7:179).

Plural (act. part. and pass. part.).

Present.

I am going to send them a present (27:36).

He tore up. means one who tears (2:103).

He laughed at, mocked or scoffed at or derided him; he made light of him. Allah will punish their mockery (2:16).

Jest; the object or butt of joke. Dost thou make a jest of us (2:68)?

We are only mocking (2:15).

He moved it in a state of commotion or he shook it. And shake towards thyself (19:26).

His heart was very much delighted. 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.
they might fall. And I beat down therewith leaves for my sheep (20:19). He was or became cheerful, brisk, lively.

**[aor. inf. noun: ُهَمَّ]**  
He broke the thing. He broke the thing completely. He milked the she-camel. Dry grass broken into pieces. It became dry, broken grass (18:46).

**[aor. inf. noun: ُهَمَّ]**  
He 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 (20:113). Loss. So heavy as to be near breaking (26:149).

**[aor. inf. noun: ُهَمَّ]**  
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.

**[aor. inf. noun: ُهَمَّ]**  
Particle of interrogation. Is there anyone who will take heed? (54:41) When followed by إلا (except or but) may be translated in the form of a negative statement. You do not find fault with us but because we believe (5:60). Sometime it is used in the sense ofَلَّا (verily) to express a positive statement. There has certainly come upon man a period (76:2).

**[aor. inf. noun: ُهَمَّ]**  
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 (70:20).
مَلَكَ [aor. and inf. noun مَلَكَهُ and مَلَكَهُ and مَلَكَهُ and مَلَكَهُ]: He died (used generally in a bad sense); he or it perished or came to naught; he or it came to an end and became non-existent.

إِنَّمَاْ يَتَّبِعُ عَنْ سُلْطَانِهِ مَلَكَ: So that who had already perished should perish (8:43).

مَلَكَ عَنْى سُلْطَانِى: My authority perished from me (69:30).

هَلَكَ: He destroyed him or it; he brought him or it to naught; he caused him to perish; he punished him.

وَلَقَدْ أَهْلَكْنَا الْقُرُونَ: And indeed We destroyed the generations (10:14).

مَلَكَ: One who perishes (act. part. from مَلَكَ).

مَلَكَ اَلْيَوْمَ: Everything will perish (28:89).

مَلَكَةُ الْبَيْتِ: (syn. with مَلَكَةُ الْيَوْمُ) Destruction; ruin perdition.

مَلَكَةُ الْحَيَاةِ: Do not cast your selves into ruin with your own hands (2:196).

مَلَكَ: One who destroys (7:165).

مَلَكَةُ الْحَيَاةِ: Whom Allah is going to destroy (7:165).

عِضْدًا مَلَكَةٌ: We have appointed a fixed time for their destruction (18:60).

مَلَكَةُ الْحَيَاةِ: Time and place of destruction.

هُلَمَ [Is both transitive and intransitive]: Come, Bring forth or produce; cause to come; here; well; up with.

هُلَمَ شَهِيدًا مَثُمُ: Bring forward your witnesses (6:151).

هَمَّدَ [aor. inf. noun: The fire became extinguished entirely.

هَمَّدَةُ الْحَمَدُ: He died; he perished; The wind became still.

هَمَّدَةُ الْأَرْضِ: The earth became lifeless, without herbage without wood and without rain.

وَ تَزَى الْأَرْضِ هَامِدَةٌ: And thou seest the earth lifeless (22:6).

هَمَّرَ [aor. and inf. noun: He poured out or forth the water.]

هَمَّرُ الْأَمَامَةَ: He He poured out or forth the water. He demolished the building.

هَمَّرُ كَالْمَكَامِ: He talked much.

هَمَّرُ الْإِنْطُهَةِ: The water poured forth; the water flowed.

بِمَهْمِرُ بَعْضُهُمْ: With water pouring down (54:12).

هَمَّرَ [aor. 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. 

(plural 

 Madness or insanity; evil suggestion of an evil person which he inspires into the minds of others; incitement. 

 : I seek refuge in Thee from the incitement of the evil ones (23:98). 

 : One who blames, upbraids, reproaches or finds faults with others much or habitually or behind their backs. It is syn. with . 

 : Woe to every backbiter, slanderer (104:2). 

 : Back-biter; one who goes about slandering (68:12). 

 [aor. inf. noun 

 : He spoke inaudibly or in a low, faint, gentle or soft manner. 

 : He chewed the food. 

 : The devil suggested vain things in the bosoms. 

 : I heard the soft-sounding treading of the feet of the camels and of the feet of men. 

 : A low, faint, gentle or soft sound. 

 : Thou shall not hear but subdued sound of footsteps (20:109). 

 [aor. inf. noun 

 : He meditated, proposed to himself or intended to do the thing. 

 : He determined upon it in his mind. 

 : When a people intended to stretch out their hands against you (5:12). 

 : Every people strove to seize their Messenger (40:6). 

 : It rendered him anxious; it disquieted him and grieved him. 

 : They were anxious concerning their own selves (3:155). 

 : 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 which signifies distress affecting the heart or mind by reason of what has happened or both. According to some the words are syn. 

 [aor. inf. noun 

 and 

 [aor. inf. noun 

 : The food was or became pleasant or easy to swallow or agreeable. 

 : He gave him plentifully; he aided, succoured or defended him. 

 : What is pleasant; a thing that gives unalloyed enjoyment. 

 : So enjoy it as something
pleasant and wholesome (4:5).

[ ]: He returned from evil to good or from good to evil; he repented and returned to the truth. He means the same thing.

[ ]: We have turned to Thee (7:157).

[ ]: He became a Jew.

[ ]: Those who were Jews and the Christians (2:63).

[ ]: He made him a Jew.

[ ]: His parents make him a Jew or a Christian.

[ ]: 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.

[ ]: 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 (9:109).

[ ]: Falling down; cracking without falling; water-worn.

[ ]: On the brink of a water-worn bank (9:109).

[ ]: The man was or became low, base, vile, contemptible, despicable, weak and at rest.

[ ]: The matter was easy and light to him. He also means he or it was or became gentle and easy.

[ ]: He held him in light estimation or in contempt; he despised him; he made light of him or it; he disgraced, abased humiliated or debased him; he rendered him abject, vile, mean, paltry, contemptible, despicable or ignominious.

[ ]: He says, "My Lord has disgraced me (89:17).

[ ]: And will abide therein disgraced (25:70).

[ ]: You shall
be awarded the punishment of disgrace (6:94).

He, it. : He is Allah, The One (112:2).

هُوَ : Easy; of light estimation; paltry.

aor. inf. noun : The thing fell from a high place to a low place; it rose and ascended. ηοτού : He ascended or climbed the mountain and rose high.

And he, on whom My wrath descends, shall perish (20:82).

What you yourselves desire not (2:88).

He or it inclined towards him or it. : He or it took away all his desire and reason and left him confounded; he made his evil desire look fair in his eyes.

The evil inclinations of those who treated our Signs as so many lies (6:151).
vacant space (or thing).  : Their minds are utterly void (14:44).

[14:41] Their minds are utterly void (14:44).

The man was or became of goodly or attractive appearance.  : He desired or longed to see 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!  He is a word of exclamation denoting wonder. It is used in the sense of  : Come, come forward; hasten, "set forth journeying".  : Now come; I am ready to receive thee (12:24).  : Say, produce your proof (2:112).

The thing became raised, excited, stirred up or provoked.  : His eye became inflamed.  : The war became excited.  : It (a plant or herbage) dried up.  : 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.  :
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 (هَيْهَات feminime); 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.

A thirsty man.

The man said Amen. The bird fluttered its wings over its youngs. Such a one became a protector and guardian over it. (when used about God means): He Who affords security and protection to His creatures when they are in a state of fear and danger. According to Lisan the word هوَيْهَات which is originally هوَيْهَات being really هوَيْهَات 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 لَا بُعُدْ جَدًا: He or it was or became very far off or لَا بُعُدْ جَدًا i.e. how far he or it was; signifying the intensification of the sense of لَا بُعُدْ. The word هوَيْهَات followed by لَا بُعُدْ التَّصَدِّيق or لَا بُعُدْ التَّصَدِّيق or لَا بُعُدْ التَّصَدِّيق (it was far from being believed or from truth or simply remoteness) and without لَا بُعُدْ after it, it denotes the pronouncing a thing remote. لَا بُعُدْ كَذَٰلٰكَ: Far or far from being believed or from truth is such a thing. هوَيْهَات بَكَذَا: Remoteness or remoteness from being believed or from the truth is to be attributed to such a thing. لَا تُؤْعَدْنَ: Far, very far from truth is that which you are promised (23:37).
27

باب الوَاوِ

و

Wāw

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[aor. وَأَدَّ الْبَٰعَتِ]ٍ: 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).

وَالْ[aor. وَالْ وَالَّا]َ: He sought refuge from it. He hastened towards the place. He took him as a refuge. He turned to God. مَوَيَّا: Refuge (18:59).

وَبَرَ[aor. وَبَرَ وَبَرُّ]َ: 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. أَوْنَازُ (plural): The people of the deserts or rather the people of the tents. وَمِنْ أَصْوَافُهَا وَأَوْنَازُهَا: And from their wool and furs (16:81).

وَقِ[aor. وَقِ وَقِّ]َ: He was ruined; he perished. A barrier; prison; a place of destruction or a dangerous place. وَجَعَلْنا بَيْنَهُمْ مَوَيَّا: And We shall place a barrier between them (18:53).

وَبَلَ[aor. وَبَلَ وَبَلٌ]َ: He beat such a one continuously. وأَوْنَازُ: Heavy or violent rain. فَأَصْبَاهَا وَابْلَ: Heavy rain falls on it (2:266). وَبَلَ: Damages; vexation; sin; punishment; an evil result. وَبَلَ: terrible; violent; dangerous. اْخْذَا وَبِلَّ: terrible seizing (73:17).

وَتَنَ[aor. وَتَنَ وَتَنَا]َ: the water continued to flow and did not cease. وَتَنُّ بَيْنَ الْمَكَانِ: He continued to stay in the
Life-artery; jugular vein (69:47).

He made him to suffer loss in respect of his property.

By the Even and the Odd (89:4).

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.

He (God) will not deprive you of the reward of your actions (47:36).

He made the tidings to follow one part after another or according to As, with a small space between every two portions thereof.

It was consecutive or was so with intervals.

Consecutive, but with small intervals thus differing from:

They came following one another, one after another, or interruptedly.

Then We sent Our Messengers one after another or at intervals, or making a long time to intervene between every two (23:45).

Single; sole; only; one and no more; odd.

A way, course, mode or manner of acting or conduct.

He fixed a wooden peg or stake in the ground or in a wall.

He remained fixed in his house.

Tent pegs; poles, wooden nails; stakes.

The chief men of the towns.

The teeth.

Lord of large armies or stakes or firmly established dominions (38:13).

It was or became firm, stable, fast or strong.

He trusted or confided in him.

Ties; strong rope; fetter; chain.

Compact; alliance; covenant; captivity.

Bind fast the fetters (47:5).

Firm and strong handle (2:257).

A
compact; a contract; a covenant; an agreement; a treaty; an engagement; a bond; an obligation.

And We took from them a firm covenant (4:155).

The wall fell down.

The man fell down and died.

The sun set.

He found; he got.

It is within my capacity.

He was or became rich.

Dwell them according to the best of your means (65:7).

He loved her passionately.

He found with her provisions (3:38).

He conceived in his mind a fear (20:68).

He conceived a fear of them (11:71).

You urged neither horse nor camel for that (59:7).
[aor inf. noun وَجَّلَ وَجَّلَةُ : He feared and trembled with fear. وَجَّلَ : He was very much afraid of him. وَجَّلَةَ : Fear; fright. وَجَّلُونَ : One who fears. وَجَّلَوْنَ (plural): We are afraid of you (15:53). وَقَفَوْبِهِمْ وَجَّلَهُ : Fear not (15:54). Their hearts are full of fear (23:61).

[pl and aor inf. noun وَجَّهَ وَجَّهَةُ : He is turned, oriented, directed, situated, positioned. وَجَّهَةٌ : The 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. وَجَّهْتُ وَجَّهَهُ : He turned his face toward the Ka'bah. وَجَّهَتْ ابْنُ يَسْرَخِي : He changed his face. When he turned his face toward Madian (28:23). وَجَّهَتْ وَجَّهَ : I have turned my face or attention towards Him (6:80). وَجَّهَةُ : 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. كُلُّ شَيْءٍ هَالَكَ إِلَى وَجَهْهُ : Every thing will perish except that to which God turns His attention or which is under His protection or care (28:89). وَجَّهَ رَوْكَ : The Person of thy Lord (55:28). وَجَّهَّلَ : He did it to win the pleasure, favour or countenance of God. : We feed you to seek the pleasure of God (76:10). The plural of وَجَّهَةُ (chief) is وَجَّهَيْنِ : Faces on that day will be bright (75:23). وَجَّهَأَلَّا : 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). وَجَّهَتْ وَجََوَهُمُّهُمْ فِي الدَّارِ : 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). وَجَّهَتْ وَجََأَلَّا مُؤْمِنُ مُؤْمِنٌ : Faces on that day will be bright (75:23). وَجَّهَهُ : 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).

Cover your faces with grief or disgrace your leaders (17:8).

First part of the time. The leader of the people.

There is no sense or meaning or truth in your talk.

Such a one is most handsome physically or in manners and morals.

In every respect; from every point of view.

He restrained him from his object, purpose or object.

And for every one there is a goal (2:149).

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.

When Allah alone is mentioned (39:46).

One; the first of the number, in several cases syn. with (alone; single). See article .

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. It signifies a single one of such animals. When the beasts are gathered together (81:6).

وَحَيٌّ [inf. noun وَحَيٌّ وَحَيٌّ ]: 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. وَحَيٌّ اللَّهِ إِلَيْهِ وَحَيٌّ: God sent revelation to him. The real sense of وَحَيٌّ is to convey one's intention or wish by means of quick signs which may be done by gestures, writing etc. وَحَيٌّ الْعَمَّلَ: He did the thing quickly. وَحَيٌّ الْمَوْتَ: Medicine precipitated his death. وَحَيٌّ إِلَى عَبْدِهِ مَا وَحَيٌّ: He revealed to His servant that which He revealed (53:11). وَحَيٌّ رَفِّيَتُ إِلَى النَّجْحِ: Thy Lord has inspired the bee (16:69). وَحَيٌّ: They suggest one to another (6:113). Revelation; inspiration; suggestion (42:52; 53; 11).

وَدَّ [aor. inf. noun وَدَّ وَدَّ وَدَّ وَدَّ and وَدَّ and which mean love and affection] وَدَّ: He loved him. وَدَّ: I wished that it had been so. وَدَّ: An object of love; a person loved or beloved; a friend. Also and وَدَّ and وَدَّ and وَدَّ and وَدَّ and وَدَّ and وَدَّ and which mean, a person who loves; loving; affectionate. وَدَّ also means, a man loving very much. وَدَّ 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. سَيْجَعُ لَهُمُ الرَّحْمَةُ وَدَّ: The Gracious (God) will create love in their hearts (19:97). وَدَّ: Verily, my Lord is Merciful, Most Loving (11:91). 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). وَدَّ أَحْدَهُمْ (2:97). وَدَّ [aor. inf. noun وَدَّ وَدَّ and which mean love and affection] وَدَّ: He left the thing behind. وَدَّ: He put down the thing, deposited it, abandoned it, forsook it, let it alone. وَدَّ: 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.

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 sky began to rain.

The sky began to rain.

The rain fell.

The thing flowed.

They wander aimlessly in every valley (26:226).

So that valleys flow.

Blood-money (4:93).

They were ruined.

He left, left behind, let go, let alone the thing.

Wilt thou leave Moses and his people? (7:128)

You leave behind or neglect the Hereafter (75:22).

And He (God) will leave them a barren, level plain (20:107).

He inherited the property of his father or inherited his father.

He inherited 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).

and (plural) (15: 24;21: 90).

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).
æøøøæööæ»º æøÖøÛ$^æøøøÚø^ðøÚø»møàø: When he arrived at the water of Madian (28:24). ÆøÖøÛ$^æøøøÚø^ðøÚø»møÀø: He or a camel came to it or arrived at it, namely water; also æøÖøÛ$^æøøøÚø^ðøÚø»møÀø: When he arrived at the water of Madian (28:24). 
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æøÖøÛ$^æøøøÚø^ðøÚø»møÀø: He or a camel came to it or arrived at it, namely water; also æøÖøÛ$^æøøøÚø^ðøÚø»møÀø: When he arrived at the water of Madian (28:24).
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).

When they were hidden behind the veil (38:33).

Striking sparks of fire with their hoofs (100:3)

The fire that you kindle (56:72).

The fire that you kindle (56:72).

When they were hidden behind the veil (38:33).

Striking sparks of fire with their hoofs (100:3)

The fire that you kindle (56:72).

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Striking sparks of fire with their hoofs (100:3)

The fire that you kindle (56:72).

When they were hidden behind the veil (38:33).

Striking sparks of fire with their hoofs (100:3)
from cruel and tyrannous acts; they marched like an ordered and disciplined army; their first part was stopped in order that their last part might join them (27:18); they shall be placed in separate groups (27:84).

æøøáø [aor. Ùøœø] inf. noun [æøøáø] : He weighed the thing or he determined or estimated the weight of the thing. [æøøáø] : The thing became heavy and weighty. [æøøáø] : The act of weighing or the weight of a thing or weightiness. [æøøáø] : The man was of weighty opinion. [æøøáø] : When they give by measure to others or weigh to them (83:4). This man is of perfect judgement and opinion. [æøøáø] : On the Day of Resurrection We shall give them no weight (18:106). That you may not transgress the measure (55:9). And We sent down with them the Book and the Balance (57:26). Whose scales are heavy (7:9). In proper measure. [æøøáø] : Every thing in proper measure (15:20).

æøø [aor. Ùøœø] inf. noun [æøø] : He stood between two things. [æøø] : He was or became good or noble or of noble descent. [æøø] : Moderate; middling, occupying the middle position or taking the middle course; good and exalted in rank. [æøø] : And thus We have made you an exalted nation (2:144). Penetrating thereby into the centre of the (enemy) forces (100:6). Average; best. [æøø] : The best among them said (68:29). is feminine of [æøø]. [æøø] : The middle Prayer or the most important Prayer (2:239). What is equidistant between two things or the two sides of a thing.

æø [aor. Ùøœø and Ùøœø] inf. noun [æø] : The house was sufficiently spacious. [æø] also means be possible, be in one's power to comprehend, to encompass. [æø] : 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).

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
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.

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).

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).

He described, alleged,
praised the thing; he gave the thing a character.

We know what they describe or allege (23:97).

Description; assertion; allegation; praise.

God will reward them for their assertion (6:140).

He joined or connected this thing with that; he brought the two things together.

He had close and friendly relations with him.

Those who join what Allah has commanded to be joined (13:22).

When he saw their hands not reaching it (11:71).

Except those who are connected with a people (4:91).

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.

He enjoined upon him with such a thing; he charged him with such a thing; he exhorted him to do such a thing.

Abraham enjoined this (upon his sons) (2:133).

They exhort one another to accept the truth and exhort one another to be steadfast (103:4).

He made a will in his favour, making him heir to his property (after his death).

Have they made or left it as a legacy (left it as a will) to one another (51:54)?

Legacy; will; testament; injunction; bequest; charge; command; an admonition with an endeavour to persuade. ....

After the payment of any bequests which they have been bequeathed. This is an injunction from Allah (4:13).

If he leave much wealth that he make a will to parents (2:181).
They will not be able to make a will (36:51). (act. part. from أوّضى: One who makes a will, a testator. مّن خالف من: He who apprehends from a testator, a partiality (2:183).

وضع

وضع [aor. inf. noun] وضعّا ووضعّا ووضعّة: He put down, set up or set. وضعّة: He humbled him; وضعّت المَرَأَة: He forged the tradition. وضعّ الكتاب: He edited or wrote the book. وضعّ الحرب: They relinquished war; they made peace. وضعّ عنه إضّرة: He remitted or took a burden or anything unpleasant from him. وضعّ الميّزان: He (God) set up the measure (55:8). وضعّ الدّة وضعّة للعِلاَمَة: He (God) set the earth for (His) creatures (55:11). وضعّة: When she was delivered of it (3:37). وضعّ عنك وزرك: We removed (or took off) from thee thy burden (94:3). وضعّة: Removes from them their burden (7:158). وضعّ أّوّلُ بـّيّتٍ وضعّ: First House set up or built (3:97). وضعّاللَّيْلِ في سُيرِهِ: The Camel went quickly in its pace. وضعّا وّقّّ يُؤلَّكُم: Would have hurried to and fro in your midst (9:47). وضعّة: Place. وضعّة (plural): They pervert the words from their places (5:14). وضعّة: Goblets properly placed (88:15).

وضع

وضع [aor. inf. noun] وضعّا بالسماة للصّلاة. وضعّوا: He performed his ablution or washed himself with water for Prayer. وضعّة: The water with which is washed for Prayer.

وضع

وضع [aor. inf noun] وضعّنا وضعّة. وضعّ الشيء: He set jewels upon the thing; he folded the thing, entwined it. وضعّة: Inwrought with gold and jewels (56:16).

وضع

وضع [aor. inf. noun] وضعّا يطأّ. وضعّ العَدْوَ: He mounted the horse. وضعّ أّوّلَ أرض العَدْوَ: He entered the enemy’s land. وضعّا وطأّا: Means of trodding underfoot oneself or subduing oneself (73:7). وضعّة: The place trod underfoot; a track. وضعّة علّى: Nor do they tread a track (9:120). وضعّة علّى: He agreed with him respecting the matter.
The people agreed with one another respecting the affair. That they may agree in the number (9:37).

A want; a need; an object of want or need; that which one proposes to accomplish or of which one is desirous (33:38).

[The people agreed with one another respecting the affair. That they may agree in the number (9:37).]

A want; a need; an object of want or need; that which one proposes to accomplish or of which one is desirous (33:38).

[The people agreed with one another respecting the affair. That they may agree in the number (9:37).]
receptacle; he preserved it in the memory, retained in the memory.

: He accepted, thought over and retained the tradition; he learned it by heart. Retaining ears might retain it (69:13).

: He learned by heart the talk and preserved it in his memory.

: He kept the provision in the receptacle. : He gathered and held or preserved (it).

: And Allah knows best what they keep secret (in their heart) (84:24).

: He learned by heart the talk and preserved it in his memory. : He gathered and held or preserved (it).

: He kept the provision in the receptacle. : He gathered and held or preserved (it).

: 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). 

: The doing of good and reconciliation (4:63). : I have no power but through Allah (11:89).

: He fulfilled the

وقَتُ [aor. inf. noun] وَقَتُ الْظَّلاَمُ. The darkness overspread. وَقَتُ الْقَمْرُ: The moon was eclipsed; وَقَتُ الرَّجُلُ: The eyes of the man sank. and From the evil of darkness when it overspreads (113:4).

وقَتُ [aor. inf. noun and] وَقَتُ الْأَمْرُ: 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 وَقَتُ. According to some having an absolute signification and signifying a time appointed for the performance of some action. وَقَتُ is plural of وَقَتُ and that of مِيَاقَاتُ. : Fَقِمَ مِيَاقَاتُ رَبِّي مِيَاقَاتُ مَوَاقِيْثُ : Thus the period appointed by his Lord was completed (7:143). When Moses came at Our appointed time (7:144). : قَلِ هَوَّ مَوَاقِيْثُ لِلنَّاسِ. : 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. مِيَاقَاتُ الحَجُّ: The crescent is that which determines the commencement of the month. مِيَاقَاتُ الْحِجَّ: The place where the pilgrims enter upon the state of إِحرَامٍ or
وقد : Determined, defined or limited as to time or as to its extreme limit, extent or amount.
وقد : A determined, defined or limited time or as to its extreme limit, extent or amount.
وقد : Verily, Prayer is enjoined on the believers to be performed at fixed hours (4:104).

وقد [aor. inf. noun وقَدَت ; وقَدُت and استُوقَدت and وقَدْتُ النَّارُ ] : The fire burned, burned brightly or fiercely; the fire blazed or flamed.
وقد : His heart became excited with ardour.
وقد : Whenever they kindled the fire of war (5:65).
وقد : Fire-wood but so called when kindled; any fuel; anything with which fire is kindled.
وقد : The fire burned, burned brightly or fiercely; the fire blazed or flamed.
وقد : He lighted or kindled the fire; he made it to burn fiercely or the blaze.
وقد : He beat him violently; he beat him until he became at the point of death; he beat him until he died; he prostrated him.
وقد : He beat the ewe to death with pieces of wood.
وقد : An ewe or she-goat beaten to death, or killed with pieces of wood or staff or stick or with blunt stones (5:4).
وقد [aor. inf. noun وقَرَ ] : God made his ear heavy or dull of hearing, or deaf.
وقد : My ear was dull of hearing or deaf to him.
وقد : He or it was or became still, motionless; he rested; he was or became grave, steady, sedate; he sat with i.e. gravity.
وقد : And be ye grave ...... in your houses or sit or stay ye with gravity or dignity in your houses (33:34).
وقد : In their ears is heaviness or deafness (6:26).
وقد [inf. noun توْقَرَةُ ونْسَبَهُ ] : He held or reckoned him with honour, reverence, veneration; he did not hold him in light estimation.
وقد : That you may honour him (the Prophet) and glorify Him (God) (48:10).
Gravity; dignity; calmness; staidness; steadiness; greatness.

What is the matter with you that you hope not for greatness from Allah (71:14).

The man was or became grave, steady, wise, dignified, patient.

The palm-tree became laden or heavily laden with fruit.

The debt burdened him heavily.

A load; a heavy load; a weight that is carried upon the back or head; cloud laden with water.

Heaviness in the ear; dullness of hearing; entire loss of hearing.

The man was or became grave, steady, wise, dignified, patient.

The palm-tree became laden or heavily laden with fruit.

The debt burdened him heavily.

A load; a heavy load; a weight that is carried upon the back or head; cloud laden with water.

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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.
right.  He was on his guard.  He took it or him as a shield for himself.  And all mean, guarding oneself against sin, trouble.  Ubbayy ibn Kab explains \( \text{ذَكَّ} \) to a man who walks on thorny bushes, taking every possible care that his clothes are not caught in and torn by the branches.  An Arab poet Ibn-ul-Mutazz has expressed the same idea in the verse.

\[
\text{خَلَّ الْذَنْبَاتَ صِغيَّةً وَكِبَرُهَا ذَكَّ الْذَنْبِ}
\]
\[
\text{وَأَضْعَفْ كَمَا فَوْقَ أَرْضَ الشَّوْكِ يَحْذَرُ مَا بَرَى}
\]
\[
\text{لا تَحْقرَنْ صِغيَّةً} - إنَّ الْجِنَّ الَّذينَ مِنَ الحَسَنِ
\]

Avoid all sins both small and great; that is \( \text{ذَكَّ} \).  And act like one who walks through a land full of thorny bushes, being cautious of all things that one sees.  Do not think lightly of small sins, for even mountains are made up of tiny pebbles.

\( \text{وَقَاهُمُ عَذَابُ الْحَجَمِ} \) : He (God) will save them from the punishment of blazing Fire (44:57).
\( \text{وَقَايُ} \) (act. part. from \( \text{وَقَاتِلُ} \)) : Nor friend nor defender against Allah (13:38).
\( \text{وَلَكِنَّ الْيَرَى} \) من \( \text{ذَكَّ} \) : True righteous or truly righteous is he who fears (God) (2:190).
\( \text{أَفَمَنْ يَتَّبِعُ} \) يَوْحِيْهُ : And you (women) fear Allah (33:56).
\( \text{يَوْحِيْهُ} \) : Is he, then who has only his own face to protect him with (39:25).
\( \text{وَإِنَّكُمْ} \) فِيْتُهُ : And beware of affliction; guard yourself against (8:26).
\( \text{وَإِنَّكُمْ} \) فِيْثُهُ : Who is righteous (12:91).  He was righteous; he was or became God-fearing.
\( \text{وَإِنَّكُمْ} \) فِيْثُهُ : He feared and was on his guard against such a one and avoided him.  
\( \text{ذَكَّ} \) : We shielded ourselves while facing an enemy by placing him in front of us.  
\( \text{وَقَايُ} \) (act. part. from \( \text{وَقَاتِلُ} \)) : Enjoins righteousness (96:13).
\( \text{ذَكَّ} \) : Fear Allah as He should be feared (3:103).
\( \text{ذَكَّ} \) (plural, act. part. from \( \text{ذَكَّ} \)) : One who fears God; one guards himself against sins; one who takes God as his shield.  
\( \text{ذَكَّ} \) is syn. with \( \text{ذَكَّ} \) : If thou dost fear (Him) (19:19).
\( \text{ذَكَّ} \) : They are truly righteous (2:178).
\( \text{ذَكَّ} \) : Most righteous.  Guidance for the righteous (2:2).
\( \text{ذَكَّ} \) : Most honourable in the sight of Allah is the most righteous among you (49:14).
[aor. inf. noun وَقَّفَ : He stood; he stood still; he continued standing. وَلَوْ نَرَى أَذَّ وَقَفَ : It thou couldst only see when they are made to stand (6:28). مُوقَفُونَ (pass. part. from وَقَفَ) : And couldst thou see when the wrong-doers will be made to stand (34:32).

[inf. noun أُوْكَآٰ١ : He set up for him a thing upon which to recline. أُوْكَآٰ١ أَنُكَّآٰ١ : He sat leaning upon one of his sides; he leaned or reclined upon a thing; he reclined upon a cushion. أُوْكَآٰ١ عَنْدَ فَلَان١ : We ate a repast with such a one. أُوْكَآٰ١ ﻃَرَعَ : 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. أُوْكَآٰ١ ﺧَرَ : She prepared for them a repast (12:32). أُوْكَآٰ١ ﻲَدَ : This is my staff or rod on which I lean (20:19). أُوْكَآٰ١ ﻓِ : Reclining on raised couches (36:57). أُوْكَآٰ١ ﺟَ : Act. part. from أُوْكَآٰ١. أُوْكَآٰ١ ﻊَ : Reclining on raised couches (plural act. part.). أُوْكَآٰ١ ﻊَ : (pass. part.).

[aor. inf. noun وَكَدَ : He stayed in the house or lodged in it or dwelt or continued to be in it. وَكَدَ أَمَرَ : He laboured at and endeavoured after an affair. وَكَدَ اِلْمُهْدَ : (inf. noun وَكَدَ) : He confirmed, ratified or corroborated a compact, a covenant or an engagement. وَكَدَ السَّرَّاَجَ : He tied the saddle firmly or strongly. وَكَدَ ﺼُبْعَ : After making them firm (16:92). وَكَدَ : 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. وَكَرَ ﻓُوْكَآٰ١ : So Moses struck him with his fist (28:16).

[aor. inf. noun وَكَلَ : He entrusted the affair to him or entrusted the management of the affair to him and left it to him and made him responsible for it. وَكَلَ ﻓِ : He made or appointed such a one or agent for the disposal or management of his affair. وَكَلَ ﺔُ : He became responsible or accepted responsibility for the management of the affair. وَكَلَ ﻋَلَى ﻋَلَى ﻟُهَٰ : 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.

Verily, Allah loves those who put their trust in Him (3:160). Who has been put in charge of you (32:12). Substitute; agent; proxy; advocate; guardian; watcher; manager; steward; governor; protector (6:103;12:67;6:67).

Wald [aor. يلد inf. noun ولاد: He diminished unto him his due or right or defrauded him of a part thereof. لا ينقصكم من أعمالكم: He (God) will not detract anything from your deeds (49:15).

Wadi [aor. يلج inf. noun وليج السبي: He entered the house. يفعل ما يبلغ في الأرض: He (God) knows whatever goes into the earth (34:3). حتي يبلغ (3:41): Until a camel goes through the eye of a needle. يغول على الوالد في النها: He (God) causes the night to enter into the day (22:62). وليج: 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).

Wâlîd [aor. يلد inf. noun وُلد and ولد and ولد: He or she begot a child. قبِلَهُ وَلِدَهُ: He reared him; he educated him; he brought him up. توّلد الْقُوْم: The people became large in number by birth. لم يلد ولم يولد: He begets not, nor He is begotten (12:4). ولد and ولد: The word is very comprehensive in its meaning. It signifies both male and female and is also used as singular and plural, extending to remote offspring. It means a child; a son; a daughter; any young one; children; sons; daughters; young ones. ولد and ولد (plural). في الأموال ولولادة (17:65): In wealth and children (plural is ولدان: A new-born child; a young infant; a boy; a youth; a youthful servant; a slave, born in servitude.
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).

A new-born. Father; to whom the child belongs (2:234).

The father and what he begot (90:4).

What the parents and near relatives leave (4:8).

Dutiful to my mother (19:33).

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 helped the man.

He ruled and got authority over and became the master of the town.

Friend; one who loves; helper; protector; guardian of one's affairs;

There is no protector for you beside Allah (2:108).

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 set him over the thing, appointed him superintendent over the thing.

Then We will make thee turn towards or We will
make thee master or ruler (2:145).

They sent back or retreated to their people (46:30).

Thus do We make rulers some of them of others (6:130).

Plural of وَلَٰی (13:12) or وَلِیٰ (5:52): Friend; guardian.

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 وَلَٰی) (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).

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...
return. We bestowed upon him Isaac (19:50).

We bestowed upon me a son of the righteous (37:101).

Great giver. Thou art indeed the Great Giver, Bestower (3:9).

The fire burnt or blazed. A violently hot day. Very hot; very shining; burning very brightly. A fiercely burning or glowing lamp or star (78:14).

He became weak in the affair and in action and in body; he slackened. They slackened not (3:147). Slackness; weakness; feebleness. Weakness upon weakness (31:15). (comparative degree): More or most weak or frailest. The frailest of houses (29:42). Who weakens the design of the disbelievers (8:19). He weakened him or it.

The thing became worn out and weak. The wall was about to fall. The cloth was worn out. Weak; frail; broken or rent; worn out.

It is a compound word made up of and . It is used to express surprise or reproach, meaning woe and being letter of address. Woe to thee. Some say is thy perdition, having been omitted. Woe being an expression of surprise or reproach mean Oh; ah. also means, brave or well done Zaid (Zi'a).

The befalling of some calamity, misfortune or sorrow; woe; punishment. and are used as a warning for some impending misfortune or calamity. So woe to those who pray (107:5). Woe unto thee, believe (46:18). O our woe, or alas for us, we were indeed wrongdoers (21:15). Woe to you, do not forge a
28

باب الیاء

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Numerical Value = 10.
[aor. ٍيَبَسَ and ٍيَبَسُ inf. noun ٍيَبَسُ]: He despairs of the thing; his hope of the thing became cut off; he knew the thing.

[29:24] They have despaired of My mercy (32). (When the Messengers despairs (of the disbelievers) 12:111)


[60:65] Such women as despair of monthly courses (5).

[10:11] He is despairing, ungrateful (11:10).

[7:60] Nor anything green or dry (6).


[24:8] And (seven) others withered (47).

[222:48] And (seven) others withered (47).

[223:22] Unique; incomparable.

[128:30] It was unique, incomparable.

[401:39] Did He not find thee an orphan and give thee shelter (7).

[221:20] Unique; incomparable.

[223:22] Unique; incomparable.

[228:30] Unique; incomparable.

[23:89] I owe such a one a benefit.

[23:89] By his agency or means.

[48:11] The hand of God is over their hands (11).

[89:23] In Whose hand is the dominion of all things (89).

[89:23] In Whose hand is the dominion of all things (89).

[89:23] I owe such a one a benefit.

[89:23] I owe such a one a benefit.

[89:23] By his agency or means.
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). 

Fulfils 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 يد١ (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) 

They cut their hands (12:32). 

[ aor. يَسَرُّ inf. noun يَسُرُّ ] He was or became gentle, submissive. 

He came from the left of the man. 

It became little in quantity; of no weight or worth. 

The affair was or became easy (inf. noun). 

The man became well-off. 

The woman was delivered of the child easily. 

He made it easy, he facilitated it. 

We have made easy the Qur'an to understand and remember (54:18). 

We shall facilitate for thee every facility (87:9). 

Facility; easiness (syn. with يسَرُّ). 

Surely, there is ease after hardship (94:7). 

He will have easy reckoning (84:9). 

Easy; little in quantity; petty; paltry; of no worth or weight. 

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).
úøn»øøéº : Competence; easiness of circumstances; sufficiency; abundance; wealth (syn. with ﻋُﺳْرَةٌ and contr. of ﻋُﺳْرَةٌ and ﻋُﺳْرَةٌ ﺔَﺷَرْ). قَنْطَرَةٌ إلى ﻋُﺳْرَةٌ : Grant (him) respite till a time of ease (2:281). ﻝِسَارٌ : Left side.

يَقْتَ : A precious stone; sapphire of whatever variety; ruby; a well known gem which has many varieties (55:59).

بَطْطِينٌ : Pumpkin; gourd (37:147).

يَقْطَ : [aor. ﻲَقْطَ inf. noun ﻲَقْطَ] : He woke; he did not sleep or was not sleeping. ﻲَقْطَ : A man waking; vigilant; wary; cautious or in a state of preparation; having his attention roused and possessing knowledge and much intelligence. (ﻎَﺎَﻃَ) (plural): Awake (18:19). إنّا ﻲَقْطَ ﻢَاءً : Verily, such a one is vigilant. ﺔَمْؤُودُ ﻰَمْؤُودُ ﻲَقْطَةً ﻰَمْؤُودُ ﻰَمْؤُودُ ﻰَمْؤُودُ ﻰَمْؤُودُ : 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). ﻲَقْطَةً : State of waking.

يَقِنُ : [aor. ﻲَقِنَ inf. noun ﻲَقِنَ] : The affair became manifest and established. ﻲَقِنَ or ﻲَقِنَ or ﻲَقِنَ or ﻲَقِنَ : He knew it and was or became sure or certain or made sure of it; he knew it intuitively and inferentially. ﺔَمْؤُودُ ﻰَمْؤُودُ ﻰَمْؤُودُ ﻰَمْؤُودُ ﻰَمْؤُودُ : They are sure or certain or have firm faith in the Hereafter (2:5). ﻲَقِنُ : Sure, certain or sure knowledge; death, because it is as certain as anything. ﺔَمْؤُودُ ﻰَمْؤُودُ ﻰَمْؤُودُ ﻰَمْؤُودُ ﻰَمْؤُودُ : And surely it is the true certainty (69:52). ﺔَمْؤُودُ ﻰَمْؤُودُ ﻰَمْؤُودُ ﻰَمْؤُودُ ﻰَمْؤُودُ : Until death overtook us (74:48): ﺔَمْؤُودُ ﻰَمْؤُودُ ﻰَمْؤُودُ ﻰَمْؤُودُ ﻰَمْؤُودُ : Certain knowledge. ﺔَمْؤُودُ ﻰَمْؤُودُ ﻰَمْؤُودُ ﻰَمْؤُودُ ﻰَمْؤُودُ : Eye of certainty (102:8). ﺔَمْؤُودُ ﻰَمْؤُودُ ﻰَمْؤُودُ ﻰَمْؤُودُ ﻰَمْؤُودُ : Their souls were convinced of it (27:15). ﺔَمْؤُودُ ﻰَمْؤُودُ ﻰَمْؤُودُ ﻰَمْؤُودُ ﻰَمْؤُودُ : We are convinced (32:13). ﺔَمْؤُودُ ﻰَمْؤُودُ ﻰَمْؤُودُ ﻰَمْؤُودُ ﻰَمْؤُودُ : If you would be convinced (26:25): ﺔَمْؤُودُ ﻰَمْؤُودُ ﻰَمْؤُودُ ﻰَمْؤُودُ ﻰَمْؤُودُ : And we are not convinced (45:33).

يَنَمَ : [aor. ﻲَنَمَ inf. noun ﻲَنَمَ] : He was thrown into the sea or river. ﻲَنَمَ : He sought and singled him out. ﻲَنَمَ ﻲَنَمَ : 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).

Sex; river. (28:41).

And you throw it into the river (20:40).

The man came from the right side. (34:16). The man was fortunate, lucky, prosperous. (33:51). And cast what is in thy right hand (20:70).

He struck them with the right hand (with great force) (37:94). Oaths; right hands (plural of يمين). If they break their oaths (9:12).

Such a one holds a high position with us. (4:25). Two gardens, one on the right and other on the left (34:16). Prosperity; good fortune, good luck. (33:51). And what or whom thy right hand possesses (33:51). And cast what is in thy right hand (20:70).

He struck them with the right hand (with great force) (37:94). Oaths; right hands (plural of يمين). If they break their oaths (9:12).

Such as your right hand possess (4:25). Surely, they have no regard for their oaths (9:12). The right as opposed to the left; lucky, blessed; auspicious. (19:53).

From the right side of the Mount; from the blessed Mount (56:9).

The fruit ripened and was fit for gathering; it became red. (6:100).

When it bears fruit and the ripening thereof (6:100).

Time absolutely; day from sunrise to sunset; present time; period, cycle, an event, an accident; age, stage, etc. (1:4).

The Day of Resurrection. (75:2).

The Day of Judgement (1:4).
In a day the duration of which is a thousand years (32:6).

I fear for you the like of the day of destruction of the parties (40:31).

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).

A person well-acquainted with the conditions and circumstances of the time.

A day's journey; He comes to us day after day.