DICTIONARY
OF
THE HOLY QUR'AN

With
References and Explanation
of the Text

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

BY
MALIK GHULAM FARID M.A.
Dictionary of the Holy Qur'an
With References and Explanation of the Text

Edited by: Malik Ghulam Farid

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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 (لاسان العرب), Tāj-ul-‘urus (تاج العروس), Almufradat Ligharibilquran of Imam Rāghib of Isfahan (المفردات لغريب القرآن), Aqrabul Mawarid (اقرب الموارد), and Arabic-English Lexicon by E.W.Lane.
Hāḍrat Malik Ghulam Farīḍ, despite his old age and failing health, worked on this project diligently and steadfastly. It was his strong wish that his work may be published in his life time, but for reasons his wish could not be fulfilled.

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

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

10/06/2006
Syed Abdul Hayee
Nazir Isha’at
Rabwah
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## Abbreviations used in this book

Aor., *for* Aorist

Inf., *for* Infinitive Noun

Act. Part., *for* Active Participial Noun

Mُضمَّارُ عَظُم

مصَدَرُ

إِسْمُ فَاعِلٍ
This is Arabic tongue, plain and clear.


باب الهُمْزَة

Aa

Numerical Value = 1
Alif: It is of two kinds, لينة (soft) and متحركه (moving) or هامه.
The grammarians have other particular appellations for second kind of Alif (هامه), some of which are: Alif الاستفهام (the Alif of interrogation) as in آلم نشرخ لك (Is Zaid Standing?), Alif التفاضل (Did We not expand thy breast?), Alif التفاضل والاجراق (denoting comparative and superlative degrees) as in النهر الأكبر (The Hereafter shall be greater in degrees) (94:2), Alif الجواب (denoting sameness or equality) as in أندورتهم لم تندورهم (whether thou warn them or warn them not, they will not believe), (2:7).

Ab: [Substantive from أب aor. ينثى and inf. noun عين and and [ابي: He prepared himself for journey. ]أب: He longed to see his home. أب: He wished to see his home. أب: Herbage which beasts feed on; green herbage or plants. وفاكهة وأب: And fruits and herbage (80:32).

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

Abra: [plural أبر: 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.

Ab: [Aor. ينثى and inf. noun عين and اب and اب act part. [اب: He (a slave) fled from his master; he hid himself and then went away; اب: The slave fled; he hid or concealed himself; he confined, restrained or withheld himself; he abstained from a thing as from a crime; اب: He denied the thing; اب إلى: When he fled to the laden ship (37:141).
is used as plural and means camels; a herd of camels; clouds; a large piece of cloud.

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

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

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

Thy camels came in distinct or separate companies.

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)

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

I became a father and mother to him.

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.

Thy father came (nom. case).

I saw your father (obj. case).

I passed by thy father (acc. case).

O my father; in the latter expression the (the sign of feminine gender) is substituted for the affix.

The woman's father.

He has a very aged father (12:79).

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

And forgive my father (26:87).

O my father, why dost thou worship (19:43).

Is plural.

We found our fathers following it.

and according to some are two fathers; father and mother; parents.

(nom. case) and (obj. and acc. case): His parents; his father and mother.

in reality is and is the letter being dropped owing to and is the genitive of . And his parents were believers (18:81).

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

(): 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 (everything) but disbelief (17:90).}

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

Their hearts refuse to accept (9:8).

آثَّرَ [aor. and and inf. noun and and ]: It was or became much in quantity, abundant or numerous; it became great or large. آثاث : 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. هم أحسن الآثاث: They will be better off in their wealth (foods, property etc.). (19:75)

اثّرَ [aor. and and ]: He made an incision in the foot of the camel. اثر الحدیث : He recited or narrated the story or tradition. اثر والاثر : He honoured him [اثر and and اثر inf. noun]. اثر or : A remain or relic of a thing; a trace, sign or mark; a footsteps, vestige or track; a footprint, impression or mark made by the foot of a man upon the ground.

The impress of the Messenger (20:97): Traces or impressions of prostrations (48:30): They are following in my footprint (20:85): A remain or relic of knowledge transmitted or handed down from the former generations (46:5): So look at the signs (or marks) of Allah's mercy (30:51): So they returned retracing their footsteps (18:65): They were mightier than these in power and in the marks (or traces or signs) they left behind (40:22) (inf. noun): He preferred him. أثر على نفسه : He preferred him to myself. أثر : He honoured him. أثر also means he chose, selected or elected. أثّرَ النّورُ لله على : Indeed Allah has preferred thee above us (12:92): They prefer them to their own souls (59:10).

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

أثمَ [aor. inf. noun and and اثم ] : He fell into sin or crime; he sinned or committed a sin or crime; he did what was unlawful. اثم (اثم plural) : A sin or crime, a fault, an offence or an act of disobedience for which one deserves punishment; that
which keeps back a person from what is good, an unlawful deed; (it differs from ذُنُب which signifies both what is intentional or unintentional, whereas ﷺ ذُنُب is peculiarly intentional.

In them are great sin and also some advantages for men (2:220). ﷺ ذُنُب (plural ﷺ ذُنُب) is syn. with ﷺ ذُنُب and ﷺ ذُنُب, the latter (ﷺ ذُنُب) means, the requital or recompense of sin or crime; or punishment. ﷺ ذُنُب: Shall find a requital or recompense or punishment of sin (25:69).

اذم (act. part.): One who commits a sin; sinful. ﷺ ذُنُب: A she-camel; slow or tardy; weary, fatigued or jaded. ﷺ ذُنُب قلبه: His heart is sinful.(2:284)

ﷺ ذُنُب: A great and habitual sinner or liar, intensive form of ﷺ ذُنُب and also syn. with it. ﷺ ذُنُب لا يُحبُّ كَفَرًا ﷺ ذُنُب: And Allah does not love any one who is a confirmed disbeliever and a great or habitual sinner (2:277).

اذم: Sin, crime, fault. syn. with ﷺ ذُنُب. ﷺ ذُنُب فيها ولا ﷺ ذُنُب: There will be no frivolity (or levity) in it and no sin. (52:24).

اذم [aor. ﷺ ذُنُب inf. noun ﷺ ذُنُب]: The fire burned or burned fiercely or blazed or flamed fiercely. ﷺ ذُنُب: 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. ﷺ ذُنُب: Anything burning to the mouth, whether salt or bitter or hot. ﷺ ذُنُب: Water that burns by its saltness; salt water; bitter water or very bitter water; very hot water. ﷺ ذُنُب: Had We so willed, We would have made it bitter (56:71).

اذم and ﷺ ذُنُب 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.

[no text visible]

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One, the first of the numbers; syn. in many cases with أَحَدَة, with which it is interchangeable in two cases. First, when it is used as an epithet applied to God, for أَحَدَة 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. 

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

أَحَدَةَ كَأَحَدِ الْبَسَاءَ: You are not like any other (any one) woman (33:33). 

أتَيْ رَأِيْتَ أَحَدَ غَيْرِ كَوْكَا: I saw in a dream eleven stars (12:5). 

أَحَدَةَ (أَحَدَة) أَنْ أَنْتَ هَكَاكَ أَحَدَةَ أَيْتَى هَنَّإِنَّ: Feminine of أَحَدَةَ (أَحَدَة) I wish to marry to thee one of these two daughters of mine (28:28). أَحَدَةَمَا: One of the two women. أَحَدَهُم: One of these women. أَحَدَهُمُ: One of you (men). 

أَحَدَةَ [aor. يَأْتِحَدَةَ] He took with his hand; he took hold of (inf. noun أَحَدَةَ and أَحَدَةَ أَحَدَةُ أَحَدَةُ أَحَدَةُ: Imp. and أَحَدَةَ أَحَدَةُ أَحَدَةُ act. part): He took; he took with his hand; he took hold of. أَحَدَةَ عَنْهُ: He received from him traditions and the like; he took or received with approbation; he accepted. أَحَدَةً: accept thou what I say; أَحَدَةً: 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; أَحَدَةً لَا أَحَدَةً سَنَةً أَلَّا تَوَدَّ: slumber or sleep does not overpower Him or seize Him; (2:256) he killed or slew; أَخَذُوهُمْ اللَّهُ بِذَوَاتِهِمْ: 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. أَخَذَ: He took a thing to or for himself; took possession; he gained, acquired or earned wealth. أَخَذَتِ: I did to him a benefit. أَخَذَ: He made or manufactured or built; he made or constituted or appointed.
God made Abraham His friend (4:126). He adopted him, made him or took him as a son. And indeed Allah did take a covenant from the children of Israel (5:13). And when thy Lord brought forth (took out) from Adam's children out of their loins their offspring (7:173). If Allah should take away your hearing and your sight (6:47). And he caught hold of his brother's head, dragging him towards himself (7:151). When the earth (takes) receives its ornament (10:25). We punished (seized) pharaoh's people with drought (7:131). They take the paltry good of this low world (7:170). 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). (inf. noun مَتَّعَاءٍ act. part; مَتَّعَاءٍ fem. of its plural متَّعَاءٍ) and they say, Allah has taken for Himself a son (2:117). And Allah took Abraham for a friend (4:126). Those who built a mosque (9:107). 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). (أَحْزَنَ act. part is plural). (اللهُ لَسْتَ مَثَّاَمًا بِي) You would not take it yourself (2:268). Nor could I take as helpers those who lead people astray (18:52).
singular and plural): And nor taking secret lovers (4:26).

[inf. noun استثمار: He put it back; he held or kept it back or placed it behind; he postponed or delayed it; contrary of 
قدُمُ: He granted me a delay, respite or postponement. 
بِسَمَ: What he has sent forward and what he has left behind 
لَوْلَا أُحْزَنْتُ إِلَّا أُهْزَنِي (75:14). 
وَلَنِّيُؤْجِرَنَّ اللَّهُ نُفُسَّا (4:78). 
And Allah will not grant respite to a soul (63:12). 

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). 
(plural of آخر which is fem. of آخر) plural pass. part) contrary of أول and means: The last; after; hinder; the end; what is after the first; the later and the latter. 
And the others dry (12:44). 
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).


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

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

And if he has brothers and sisters (4:12). And if (the heirs) be brethren and sisters (4:177). 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. (7:39).

There is many a brother to thee whom thy mother has not brought forth. (17:28).

But it was greater than its like (or fellow) (43:49).

The affair fell heavy upon him. (19:90).


A wonder or wonderful thing: A very evil, abominable, severe thing or affair. (19:90).

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

He made it to reach, arrive or come to the appointed person or place; he brought, conveyed or paid, delivered it; he paid or discharged it; he delivered, gave it up or surrendered it. (4:59).

He gave over or surrendered the trust to its owner. (4:59).

He acquitted himself of that which was incumbent on him; he paid or discharged what he owed; he fulfilled or accomplished. (4:59).

Verily, Allah commands you to give over or surrender the trust to those who are entitled to it (4:59).

Let him who is entrusted surrender his trust (2:284).

He will not deliver or give up or return to thee (3:76).

The paying of it in a handsome manner (2:179).

Deliver to me the servants of Allah (44:19).

is a word denoting past time. (2:31).

When اذ is adjoined to nouns signifying time, the Arabs join it with 'then' in writing in certain instances, namely, (at that time or then) and (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
إذ يرفع إبراهيم القواعد : And when Abraham was raising
the foundations (2:128). But when it is followed by a noun with
ال (or by any ل) 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
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 as in Whenever thou shall come to me, I
will come to thee.

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; And when they saw
merchandise or sport (62:12). Thus it occurs in the place of إذ like as إذ occurs in the place of إذ. Sometimes it denotes the
present time; and this is after an oath as in 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).

أذن [aor. inf. noun and and أذن and and أذن له [أذننا and أذننا and أذننا و أذننا و أذننا و أذننا و أذننا و أذننا و أذننا و أذننا و أذننا و أذننا] اذن يأذن و أذن. 

أذن إليه : He listened to him or it being pleased. أذن لرببها وخفت : It shall listen to its Lord and obey (84:3); he permitted him. إن الله عذبكم لاذن : Allah remove thy cares, why didst thou permit them (9:43). أذن فاطرون يقاتلون بأنهم ظلموا : Permit me to stay behind and do not put me in trial (9:49). أذن للذين يقاتلون بأنهم ظلموا : Permission to fight has been given to those who have been fought against, because they have been transgressed against (22:40). أذن بإلهي : He knew the thing; became informed or apprised of it. فأذن بحرب من الله ورسوله : Then be you informed or apprised of war that shall come upon you from God and His Messenger (2:280). أذن بإلهي : He made known or notified a thing; he proclaimed or made proclamation. وأذن في الناس بالحج : And proclaim among mankind the Pilgrimage (22:28). أذن بالصلاة : He proclaimed by (inf. noun أذن) the time of Prayer. فأذن : A notification; a proclamation; an announcement; فأذن من الله ورسوله إلى الناس : And an announcement from God and His Messenger to the people (9:3); it also means, the call to Prayer of the Muslims. مؤمن : One who calls for Prayer or announces the time of Prayer. ثم أذن : Then a proclaimer proclaimed (12:71). أذن بالألزمو : He informed him or apprised him of the affair; made it known or notified it to him. أذن له : He gave him permission or informed or apprised him. قال أن أذن لكم : Before I gave you permission (7:124). فأذن لكم على سواء : So say, I have apprised you, informed you, warned you all a like (21:110). فأذن لكم : They will say, we let thee know that there is no witness amongst us (41:48). فأتنا أذن للكم : تأذن الناس and أذن的人s are syn.: He informed him of the affair. وأذن تأذن ركوبك : And when your Lord declared, proclaimed, announced, notified (14:8). الإسْتَبِذَّنَك : I asked permission or leave of him. إسْتَبِذَّنَك أولا الطول : Those who possess affluence, ask permission of thee (9:86). يسْتَبِذَّنُونَ فريق منهم : A party of them asked permission of the Prophet (33:14).
permission; leave to do a thing, and sometimes command and also will.

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

He did it with my knowledge.

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

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

A man who listens to every one.

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. (אֶذֶּן is Plurals).

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

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

He was or became annoyed, harmed or hurt; he suffered slight hurt, annoyance, molestation or hurt. It is less than גֶּרֶשׁ; it was unclean, dirty or filthy.

A state of annoyance or molestation; annoyance, molestation, harm or hurt; a slight evil; anything by which one is annoyed or hurt (מָאָרוּף; גֶּרֶשׁ; מָאָרוּף; מָאָרוּף; מָאָרוּף; מָאָרוּף; מָאָרוּף).

He removed from the way what was hurtful.

He or it annoyed, molested, harmed or hurt him or he did what was disagreeable or hateful to him.

Be not like those who harassed (or annoyed) Moses (33:70).

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

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

And ignore their annoyance (33:49).

He was or became cunning, intelligent excellent in judgement, sagacious;

(1) He became skilful or expert in the thing;

(2) he became familiar with a person or thing;

(3) he became denoted to the thing;

(4) he was or became niggardly of the thing;

(5) he was, or became in want or need.
He wanted it; was or became in want or need of it and sought or desired it. أَرَبٌ and أَرَبْتُ and أَرَبْتِ and أَرَبْتُهُ 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. فأَطْعَعَ أَرَبًا أَرَبَتْهُ: I cut him limb by limb. هوُ ذُو أَرَبٍ: He is an intelligent or cunning man. كَانَ أَمْلِكَهُمُ أَرَبٍ: He, the Holy Prophet, had the greatest control over his want or desire or sexual passions. مَا لِيَ فِيهِ أَرَبٍ: I have no need of it. جَاءَ أَرَبٌ: Persons deficient in intellect; such as have no need of women. وَلَيْ فِيهَا مَارْبٌ (مَارْبَة): I have no need of it. الْأَرَبُ (plu of أَرَبٌ) and مَارْبٌ (مَارْبَة): I have other uses, needs, requirements, purposes of it. (20:19).

أَرَضُ [aor. inf. noun يَأْرُضُ] and أَرَضَ [aor. inf. noun أَرَضَة]: The land became thriving or productive and abundant in herbage or vegetation, or it became soft to tread upon, pleasant to sit upon. فأَرَضَ الفَرَحة: The sore became corrupt on account of puss. أَرَضُ (plural أَرِضُونَ and أَرْضِيَ الْأَرْضُ): (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 أَبُنُ الأَرْضِ: He is a stranger whose father or mother is not known. أَهْلُ الأَرْضِ: Inhabitants of the earth; mankind. هُوَ الَّذِي خَلَقَ كُلُّ مَا فِي الأَرْضِ: He it is Who created for you all that is in the earth (2:30).

أَرَكُ [aor. inf. noun يَأْرُكُ] and أَرَكَ [aor. inf. noun أَرَكَ] : He remained in the house. أَرَكَ اللّهُ فِي غَنِيّهُ: Allah compelled him to do the thing; He made him cleave to it. أَرِكَةُ (plural أَرَكَاتِ): 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. مَضْكِبُونَ فِيهَا عَلَى الأَرِكَاتِ: Reclining therein upon raised couches (18:32).
[aor. and inf. noun: آزَرُ ] آزَرُ [أوَّلُ]: (1) The cooking pot made a sound in boiling; (2) it boiled or boiled vehemently. آزَرُ : He kindled the fire. آزَرُ السَّبِيعَةِ : He put the thing into a state of commotion. آزَرُ : He provoked or roused him; he incited, urged or instigated him. آللَّهُ مَنْ أَرَسَّلَ إِلَيْهِ الشَّيَاطِينَ عَلَى الْكَافِرِينَ تُؤُدُّهُمْ آزَرًا : Dost not thou see that We have sent Satans against the disbelievers, inciting them vehemently to acts of disobedience (19:84).

[aor. and inf.noun: آزَرُ ] آزَرُ : It surrounded or encompassed it. آزَرُ : (1) He put on him an إزارٌ i.e. a waist wrapper; (2) he strengthened him or it. آزَرُ : He aided, assisted or helped him; he strengthened him. آزَرُ الْرَّجُلِ عَلَى فَلَانٍ : I helped and strengthened the man against such a one. آزَرُ الشَّيْءِ فَاسْتَغْلَظَ : The thing was equal to or matched the thing. آزَرُ وَقَّاَرَةٌ فَاسْتَغْلَظَ : Then makes it strong, then it becomes thick (48:30). آزَرُ : (1) Strength; (2) weakness; (3) the back; (4) aid, assistance or help. آزَرُ : I strengthen Thou by him my back; strengthen Thou by him my weakness; or make my strength more strong (20:32). آزَرُ : (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. فَلَانٌ : Such a one is chaste.

[aor. inf.noun: آزَفُ ] آزَفُ and آزَفِ : آزَفَ آزَفًا آزَفًا : (1) He was or became, or drew near; (2) he hastened or was quick or he drew near. آزَفُ : (1) The Resurrection; (2) the near event; (3) death. آزَفَ الأَرْفَةِ : The hour of judgement which has to come has come (53:58).

[inf. noun: أسْسَ : أسْسَةُ ] أسْسَةٌ : (1) He founded it; (2) he marked out the limits of it and raised its foundations; (3) he commenced it; (4) he built it, namely a house. أسْسَ : (1) The foundation; basis of a building; (2) any commencement, origin, source or root of a thing. أسْسَ أسْسٌ بَيْتَانِ : Is he who has founded his building (9:109).

[stem: ثَمَرَ ] ثَمَرَ : Thick or heavy brocade; silk brocade inter-woven with gold; thick silk. بِطَايَانِهَا مِنْ ثَمَرَ : 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. 

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

Such a one is of strong, firm or compact make or form. We have strengthened their make or form or their joints.

The people came all together. 

It does not behove a Prophet that he should have captives. 

And they feed the poor, the orphan and the captive on account of His love.

He angered him; (2) made him angry and grieved him; (3) he made him to grieve or lament.

And when Moses returned to his people indignant and grieved.

So when they excited Our anger, We exacted retribution from them.

He effected a reconciliation between them.

He made him such a one as an object of imitation for him. 

I made him my object of imitation in respect of my property.

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

[ar. inf. noun: أَسَى: He grieved or mourned for him or it. أَسَىّ : Grieving, mournful or sorrowful. (fem.): A woman grieving or sorrowful. فَكَيْفَ أَسَى عَلَى قُومٍ كَافِرِينَ: How then should I sorrow for a disbelieving people (7:94). فلا نَّاسٍ عَلَى الْقُوَّمِ: So grieve not over the rebellious people (5:27).

[ar. and inf. noun: أَشَّرَ: He exalted or behaved insolently; he behaved with pride and self-conceitedness. أَشَّرَّ: (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).

أَصَدَّ: He closed the door. أَوْصِدَ الْبَابُ: He covered or covered over a cooking pot. مُوْصِدَةٌ: Closed; closed over or covered. بَابُ مُوْصِدَةٍ: A closed door. قُفْرُ مُوْصِدَةٍ: A covered cooking pot. عَلَيْهِمْ نَّارٌ مُوْصِدَةٍ: Around them will be fire closed over (90:21). (1) A court or an open space in front of a house; (2) a threshold of a door or entrance; (3) a door or entrance; (4) a fold (حَظْيَرَةٍ) for sheep or goats; وَصَانَؤُهُ (plural): Snares or traps. : And their dog stretching out its forelegs on the threshold (18:19).

أَصَرَّ: He broke the thing. أَصَرَّ اللُّهُ: He was inclined to such a one. أَصَرَّ: He confined, shut up, detained or imprisoned him or held him in custody. أَصَرَّ الْحَيْمَةَ: He provided the tent with a peg or a rope. أَصَرَّ غَيْبًا: I withheld, restrained or debarred him from the thing that he wanted. (or أَصَرَّ or أَصَرَّ inf. noun): (1) A covenant, or contract; (2) a burdensome covenant or a heavy responsibility or command the breaking of which renders one liable to punishment; (3) a weight or burden; (4) a sin; a crime; an offence; (5) a grievous punishment of a sin; (6) a thing that inclines one to a thing; (7) an oath in which there is obligation to divorce or emancipate; (8) the earhole. : And
And do you accept the responsibility which I lay upon you in this matter (3:82).

And removes from them their burden (7:158).

He uprooted it.

I met him in the evening.

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

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

He said if you do not do it at all.
vexation, distress of mind or disgust. 

أَفَّكُ 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; (4) 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).

أَفِقَ: He went away at random or heedlessly, and went away into the country. 

أَفَقُ: He attained the utmost degree in generosity, knowledge or science. 

أَفِقَ: He overcame or surpassed; he was beautiful. 

أَفِقُ في الْعَمَّاء: He gave to some more than to others. 

أَفِقٌ (plural أَفْقَهُ): (1) The main and middle part of a road; (2) the face or surface there of. 

أَفِقٍ (plural أَفْقَا): 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.

سُجِّيَ: We will show them Our Signs in the farthest regions (41:54). 

زُهِّرَ بِالْأَفِقَ الْأَعْلَى: And (He revealed His Word when he was in the highest part of the horizon (53:8).

أَفُكَ: (aor. and وُكَأَ and أَفِكَ and أَفَكَ and أَفُكَ and أَفَكَ): (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. 

أَفُكَ النَّاس: He told the people what was false. 

أَفُكَ: He was turned from his judgement or opinion by deceivers' guile. 

أَفُكَ الرَّجُل: The man was turned away or back from good. 

أَفُكَ عنَّهُ: Hast thou come to turn us away from our gods (46:23). 

أَفُكَ: 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. The town or city overturned or subverted. The plural also signifies the winds that turn over the surface of the earth or ground or the winds that blow from different quarters.

And the over-turned towns wrought evil (69:10).

This is an old lie (46:12).

Woe to every great liar and sinner (45:8).

When it set, he said, I do not like those that set (6:77).

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


Eating. Eating.

You devour the heritage, devouring completely (89:20). (plural). You will be eating from a tree (56:53). A man who eats much; great eater; voracious. Great devourers of forbidden things (5:43).
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: Like as We sent unto pharaoh a Messenger, and Pharaoh disobeyed the Messenger (73:16,17); secondly, by its being conceived in the mind as in: When they two were in the cave (9:40): Thirdly by its being applied to a thing present as in: This man came to me. It is also used to denote the species; first to denote the totality of the individual of the species as in: For man has been created weak (4:29); secondly, to denote the totality of the properties of the individual or the combination of all those properties in one thing as in: Zaid is perfect in knowledge. That is the book, i.e. that is pre-eminently the book; that book alone is perfect. It is also used to denote predominance of application as in: The city, i.e. the city of the Holy Prophet. It may also supply the place of the affixed pronoun as in: Verily Paradise, it shall be his place of abode (79:42). It is also a conj. noun in the sense of: it shall be his place of abode. Strangely enough, sometimes (ال) is used as an interrogative as in: in the sense of.

(1) Relationship; or nearness with respect to kindred.

: They would not observe any tie of relationship or covenant in respect of you (9:8); (2) good origin; (3) a place or person from where a place or person originates; (4) a compact or covenant; (5) a confederacy or league; a covenant between two parties by which either is bound to protect the other; (6) a promise, an assurance of safety or security or indemnity.
A keeper of the covenant; (7) lordship; (8) revelation or inspiration; (9) شُخُصُ which also signifies God; (10) a neighbour; (11) it is also syn. with شَخْصٌ used in a plural sense. لا denotes an interrogation respecting a negative. It also denotes a wish, a reproof, a reproach or the asking for or requiring a thing. It is further used as an inceptive article in the sense of "now" and "why" and also means verily, truly, surely. For some of these uses and meanings, see 24:23; 9:13; 6:32; 2:13, 14; 11:9. الله is sometimes immediately followed by another لا as in لا لا يَجَهَّلُنِّ: Let no one behave foolishly against us. لا is a particle denoting a wish or reproof i.e. when followed by a future tense, exciting to an action and asking or desiring or demanding the performance of it; and when followed by a preterite, a reproof for not doing a thing: syn. with لا تُفَعَّلْ كَذَا: Wherefore wilt thou not do such a thing. لا فَعَلْتُ كَذَا: Wherefore didst not thou such a thing. It also means لا: The ن being incorporating into لا which is written with teshdeed. لا تَعَلُّوا عَلَى: That you exalt not yourselves against me (27:32). It has often لا prefixed to it, forming the compound لاَكَّلَّ which signifies "that" or "in order that ...... not", and may frequently be rendered by "lest". لاَكَّلَّ يَكُونُ: That people may have not argument against you or lest people should have an argument against you. لا (2:151). لا not to be confounded with the compound of the conditional لا is used in four manners: (1) It is used to denote exception إِسْتَيْتَاةُ meaning "except", "Save" and sometimes "but" and sometimes "but not". In Arabic إِسْتَيْتَاةُ (exception) is of two kinds (a) إِسْتَيْتَاةُ مَتَصِلُّ 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 جاء القوم لَا زَيَادًا: All the people came except Zaid; (b) إِسْتَيْتَاةُ مُنْقَطِعُ i.e. an exception in which the excepted belongs to a different class or species as in جاء القوم لَا حَمَارًا: All the people came but the ass. فَسَجَدُوا لَا إِبْلَيْسَ: So they all submitted, but Iblis did not (2:35). (Iblis not being one of the angels). إِلَّا (in vv 42:24; 20:3,4, 10:99) may be said to be إِسْتَيْتَاةُ
(2) it is used as syn. with خُلُو and i.e. "other than" or "not". There had been in them gods other than Allah (or not Allah), then the two would have gone to ruin (21:23). (3) Sometimes it is used as a conjunction as syn. with و i.e. "And". For this meaning of الله see vv. 2:151; 27:10, 11,12. (4) Sometimes it is syn. with لما meaning "but", "except", "only" or "nothing more than". إِنْ كُلُّ الَّذِينَ كَذَّبُوا الْوُسْلَ: There was not one of them but treated their Messengers as liars (38:15). (5) It is also a particle (or rather a compound of two words) denoting the complement of a condition; originally إن لا, signifying "if not" or "unless". إِنْ تَفْعَلُوْا َّنَّتْكُنْ فِي الْأَرْضِ ِالّلَّهُ : If you do not do it, there will be mischief in the land (8:74). فَقُدْ نَصْرَةُ اللَّهُ : If you do not help him, certainly Allah helped him (9:40). فَلَا تُبْصُرُ إِنَّا وَأَنْتُمُ مُسَبِّبُونَ: Do not die unless you are Muslims (2:133).

َلَتَ[aor. inf. noun يَلَتُ] : (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)

َلَفْ[aor. inf. noun يَلْفَ] : He kept or clave to it. ﷽ (aor. يَلْفَ) and ﷽ (inf. noun يَلْفُ) and ﷽ (الله يَلْفَ) and ﷽ (الله يَلْفُ) (aor. يَلْفَ inf. noun يَلْفُ) : (1) He frequented it or resorted to it habitually; (2) he became familiar with it or accustomed to it; (3) he became friendly with him, he loved him. اللَّهُ also means: He provided him with necessary things and prepared him; (4) he made a covenant with him during a journey for the purpose of trade; he traded with him; (5) he made him to keep or cleave to the place; (6) he made him love it or him; he made him stick to it. ﷽ : 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 الألف) : One thousand and many thousands. ألفين : Two thousands. ألفين بعدهم : (1) Love or affection; (2) a state of sticking or cleaving to a person; (3) a state of union, alliance, agreement.

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

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

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

ألم [aor. inf. noun وألم وألم وألم وألم] : He was in pain; he suffered pain. ألم : Pain; ache. ألم : Causing pain; painful; causing pain in the utmost degree. ألم : Painful punishment. ألم : For whom shall be a grievous punishment (3:92).

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

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

** Allaah **

[aor. inf. noun ** Allaah **: He fell short; he fell short of doing that was requisite or he was remiss. ** Allaah **: He did not do what was expected of him regarding the affair. ** Allaah **: I will not be remiss in giving thee sincere or faithful advice. ** Allaah **: They will not be remiss in corrupting you ** Allaah **: And let not those who have bounty or abundance from among you be remiss or fall short ** Allaah **: He swore. ** Allaah ** (plural): He swore an oath. ** Allaah ** also means he swore. ** Allaah ** ** Allaah **: The Holy Prophet swore that he would not
go into his wives for a month.

أُولُوا or أُولُوا is a plural which has no singular; (أُولُوَّم fem.) possessors of; possessed of; possessing, having.

We possess great strength and great power of punishment (27:34).

And leave Me and the rejecters of truth, those having ease and plenty (73:12).

Those having or possessed of authority.

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

من المَسْجِد 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 حتى: حَتَى الصَّبَآء إلى اللَّيْل: Then complete the fast till nightfall (2:188); (4) Sometime it signifies towards: He looked towards me;

(3) it signifies to, till or until; تَمَّ أَثَّمْوا: Then complete the fast till nightfall (2:188); (4) Sometime it signifies towards: He looked towards me;

(5) sometimes it occurs in the sense of مَعِ (in addition) when a thing is joined to another thing, من أُصْصِرِى إلى اللَّه: Who will be my helpers with or in addition to God (61:15); (6) it is also used to show the grammatical agency of the noun governed by it, after a verb of wonder;

ما Abbey (and is syn. with عند): How hateful is he to me;

وَقَضَبْنا إلى بني إسراة بن علي: And We decreed against Bani Israel or We revealed to the Children of Israel (17:5); (9) It is also syn. with في: In 4:88 we have: فِيَلَيْكَ: He will gather you on the Day of Judgement.

أَوْلَاء meaning "these" and "those", is a plural having no proper singular, or a noun denoting a plural, and its singular is ذَا for the masculine and ذَئَب for the feminine; for it is both masc. and fem. and is applied to rational beings and irrational things.

هم: أُولُوَّم على أُولُوَّم: They (these) are closely following me (20:85).
The particle ُهُؤْلًا ُهُؤْلًا is used as an inceptive to give notice of what is about to be said is prefixed to it. ُهُؤْلًا ُهُؤْلًا means 'these' as ُهُؤْلًا means 'this'. These are thy people. The particle of allocation is added to it so that you say ُهُؤْلًا or ُهُؤْلًا and ُهُؤْلًا, all meaning "these" like as ُهُؤْلًا and ُهُؤْلًا means "that".

When one says ُهُؤْلًا, the singular is ُهُؤْلًا and when one says ُهُؤْلًا, the singular is ُهُؤْلًا. ُهُؤْلًا is likewise a plural having no proper singular and means "they who", "those which" and simply "who" and "which". Its singular is ُهُؤْلًا and is changed from being a noun of indication so as to having the meaning of ُهُؤْلًا: They who have transgressed against us.

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

كَامِلٌ يَجْمَعُ إِلَى الْآدَمَ نِعْمَتَ سَادَاتٍ حَصْصُمٍ

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

So remember the favours of Allah (7:70).
follows; (10) laws or statutes, ordinances. Their laws or ordinances or statutes are different, or their times are different. The man's wife and the person who manages the affairs of his house. Mayest thou have no mother, also May thy mother be bereft of thee or lose thee. The word relates to both animate or inanimate things. The mother of the towns - the metropolis (6:93). The main part of the road. Bread. Wine. The source of all commandments (13:40); basis of the Book (3:8). The unlettered; is a relative noun from belonging to or relating to the nation 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 (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. Who follow the Messenger, the Prophet, the Immaculate one (7:158). We are not to blame in the matter of the unlearned (3:76). A way, course, mode or manner of acting or conduct; (2) a rule of life or conduct; (3) religion; religious persuasion; 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; 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; 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 (3:114.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 (7) The scripture of any people; The day when We shall summon every people with their Leader or their Scripture (17:72); And all things We have recorded in a clear Book (36:13); (8) a road or way; a manifest road or way; And they both lie on a manifest way (15:80); (9) a tract, quarter or region of the earth; the direction of the Qibla. Before. 

Look before thee; beware thou. To send wickedness in advance of (or before) him (75:6). َامّ 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 َ يَفِحَرُ أَمْام٠ and meaning َأَيُّ. They say َزَيْدٌ فِي الدَّارِ أَمْ عُمِّرَ. 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. 

Whether thou warn them or warn them not.
It is also used as a simple interrogative in the sense of: Were you present (2:134).

is used to denote an interrogation, in a compound of the interrogative hamzah and the negative ما. It is a mere interrogative as in: أَمْ تَسْتَيْخَبِي مَنَ اللّـهِ أَنْ تَنْعَمَ بِهِ. It is also an inceptive word used in the manner of أَيْنَ أَنْ تَعْمَلُ إِلَّا أَنْ تَعْمَلَ. It is syn. with أَلَمْ (meaning "now" or 'now surely" or both of these meaning verily or truly).

: Verily, or now surely, he is a generous man. أَمَّا is a conditional and partitive and corroborative particle.

: As for those who disbelieved, they will know. وَأَمَّا الْبَيْنُنَّ كَفَرُوا فَيَعْلَمُونَ 

: As for those who disbelieved, they will say. In most cases it is used as a partitive implying the meaning of a condition.

: As for as the boat is concerned. وَأَمَّا الْعَلَّامَ نَكَفَرُوا فَيَقُولُونَ 

: And as for the boy. Few have mentioned its use as a corroborative as in the phrase أَمَّا زَيْدٌ فَذَا خَيْبَةٌ : Whatever may be, Zaid is going. It is sometimes used as a compound of أَمَّا and the interrogative ما as in: أَمَّا ذَا كُتِبَ تَعْمَلُونَ ما. Or rather what is it that you did (27:85). إنْ مَا أَذْرَى مِنْ فَرَأْ أَمَّا زَيْدٌ وَأَمَّا عَمِّرُو : I know not who stood, whether Zaid or Amr. It also denotes giving option:

: And if We show thee some of the things We have promised them, (thou will know it) (10:47). إِنْ مَا أَذْرَى مِنْ فَرَأْ أَمَّا زَيْدٌ وَأَمَّا عَمِّرُو : I know not who stood, whether Zaid or Amr. It also denotes giving option:

: Either thou punish them or treat them with kindness (18:87). It also denotes vagueness of meaning: إِنْ مَا أَذْرَى مِنْ فَرَأْ أَمَّا زَيْدٌ وَأَمَّا عَمِّرُو : I know not who stood, whether Zaid or Amr. It also denotes giving option:

: Either He will punish them or He will turn to them with compassion (9:106). It is also used as a partitive as in إِنْ مَا أَذْرَى مِنْ فَرَأْ أَمَّا زَيْدٌ وَأَمَّا عَمِّرُو : Whether he be grateful or ungrateful (76:4).
أَمْرَ [aor. يَامُرُ inf. noun] أَمْرَ: He measured it; determined its measure, quantity or the like; computed or conjectured its measure; he betook himself to it or sought after it.

أَمْثَ [inf. noun] أَمْثَ: He computed the number of the people.

أَمْثَ الفَقْمُ [أَمْثَ]: A measure of distance; ما بينك وبين الكوفة What is the distance between thee and Kufa (2) doubt;

أَمْثَ: 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; 

أَمْثَ: Wherein you will see no depression and elevation (20:108); 

أَمْثَ 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.

أَمْدَ [aor. يَأْمُدُ inf. noun] أَمْدَ: He was angry with him.

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

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

أَمْدَ: 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. 

أَمْدَ: The time that they had tarried (18:13). 

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

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

أَمْدَ: and أَمْدَ أَمْدَ: This life has a limited duration, but the next life is everlasting.
Command (plural أُمُرَ). 

أُمُرَةً (أمّرة.): He commanded him, ordered him, enjoined him. 

أُمُرَةٌ بيّةٌ or آمّرةٌ (آمّرة): He commanded or ordered him to do it. 

أُمُرَةٌ (أُمُرَةً) (أُمُرَةً) (أُمُرَةً) (أُمُرَةً) (أُمُرَةً) (أُمُرَةً) (أُمُرَةً): Command (aor. أَمَرَ). 

أُمُرَةٌ على الْقُوَّمَ (أُمُرَةً): He made him governor or leader over the people. 

أُمُرَةٌ (أُمُرَةٌ): Governor, leader, king etc. 

أُمُرَةٌ (أُمُرَةً) (أُمُرَةً) (أُمُرَةً) (أُمُرَةً) (أُمُرَةً) (أُمُرَةً): The case or affair became distressful, difficult or severe. 

أُمُرَةٌ (أُمُرَةٌ): O my father, do whatever thou art commanded (37:103). 

أُمُرَةٌ (أُمُرَةٌ): He consulted him respecting his affair. 

أُمُرَةٌ (أُمُرَةٌ): Consult women respecting themselves. 

أُمُرَةٌ (أُمُرَةٌ): And consult one another with kindness (65:7). 

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

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

أُمُرَةٌ (أُمُرَةٌ) (أُمُرَةٌ) (أُمُرَةٌ): 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. 

أُمُرَةٌ (أُمُرَةٌ): The decree of God is coming (16:2). 

أُمُرَةٌ (أُمُرَةٌ): And the command of Allah is a decree ordained. 

أُمُرَةٌ (أُمُرَةٌ): So the waters met for a purpose that was decreed (54:13). 

أُمُرَةٌ (أُمُرَةٌ): And the matter of the Hour is but as the twinkling of an eye (16:78). 

أُمُرَةٌ (أُمُرَةٌ): I never decide any matter (or affair of state) (27:33). 

أُمُرَةٌ (أُمُرَةٌ): His is the creation and the command (7:55). 

أُمُرَةٌ (أُمُرَةٌ): Those who possess the command or authority. 

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

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

أُمُرَةٌ (أُمُرَةٌ): So muster, then all your designs and your partners; then let not your course of action be obscure to you (10:72). 

أُمُرَةٌ (أُمُرَةٌ): And excess in our affair or conduct (3:148).
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:- اَنْسُ means yesterday, i.e. the day before the present day. But Al-amsu, Al-amsa and Al-amsi means one of the past days.

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

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. 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). (also اِمْنَةَ اِمْنَةَ and اِمْنَةَ اِمْنَةَ (إِسْتَأْمَاحَةَ) and اِمْنَةَ! (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. He said: I cannot trust you.
with him, save as I trusted you with his brother before (12:65).

أَمْنُ (12:65) : And if one of you entrust another with something, then let him who is entrusted, surrender his trust (2:284). 

إِنَّ تَأْمَنَّهُ بِبَيْتِ الْبَرَاءِ (3:76) : Why dost thou not trust us with respect to Joseph (or entrust Joseph to us) (12:12); 

مَالِكُكُ لَا تَأْمَنَّهُ عَلَى يُوسُفَ (أَمْنُ) : 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. 

أَمْنُ (أَمْنَتُهُ) : And rendered them safe from fear and enemies. (106:5) 

أَمْنُ بِاللَّهِ (7:124) and (26:50): Both mean, you believed in him before I gave you leave. 

أَمْنُ بِاللَّهِ وَيُؤُمِّنُ بِالْمُؤْمِنِينَ (وَوَأَمَّنَهُ مِنْ حَوْفِ) : He believes in Allah and believes the faithful i.e. believes what they say to be truthful or he gives credit to them. 

أَمْنُ لَوْطُ (29:27) : Lot believed in him or believed him 

أَمْنُ لَوْطٍ (17:94) and (9:94) : We will not believe in thy ascension; We shall not believe you. 

أُولُبِكَ لُهَمُ الْأَمْنُ (9:94) : Thou art in a state of security. 

أَمْنُ فِي أَمْنٍ (6:83) : When We made the house a resort for mankind and a place (possessed) of security (2:126). 

أَمْنُ (أَمْنَتُهُ) : Peace; security; freedom from fear. 

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

أَمْنَتُهُ (أَمْنَتْهُ) (أَمْنَتْهُ) (أَمْنَتْهُ): 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; 

إِنَا عَرَضْنَا الْأَمْنَةَ عَلَى السَّمَوَاتِ وَالأَرْضِ : We offered the trust (or gave the commandment) to the heavens and the earth (33:73). 

أَمْنَتُهُ (أَمْنَتُهُ) also means: A man's family or household;
Who are watchful of their covenants and trusts (23:9).

ًمن أمان (أمين) سادة: Safe; secure; free from fear

وهم في الفروعات: And in lofty mansions (41:41); 2:127; 3:98; 41:41: Peaceful, secure town (16:113).

زمان أمين: Faithful counsellor (7:69).

رسول أمين: Messenger faithful to his trust (26:108).

المدينة الآمنة: Town of peace or town affording peace (95:4).

المواطن الآمن: Place of security (44:52).

المدينة الآمنة: Faithful, secure and safe, free from fear etc; trustworthy; trusted; a guardian; an assistant; the strong; one who trusts another.

إيمان: Belief, particularly in God and His words and His Messengers; faith; trust or confidence; Prayer; the law brought by the Holy Prophet.

إيمان contains and combines three necessary elements: (a) Profession by tongue; (b) conviction of mind; (c) demonstration through actions. (27:15; 48:14).

أولئك الذين: Those who have been given knowledge and faith. (30:57).

مؤمنون: Plural of مؤمن (مؤمنة): A believing slave (2:222).

من قتل مؤمنًا جناً: Who kills a believer by mistake (4:93).

الإمام: The Bestower of security; an epithet applied to God.

أين عذاب ربيهم غير مأمون: Verily, the punishment of their Lord is not a thing to feel secure from (70:29).

المواطن: Place of safety or refuge. (9:6).

نذل: Then convey him to his place of security (9:6).

أمة: Originally or [plural and and إموان and إموان] A female slave; a woman whose condition is that of slavery.

الله: The handmaid of God came to me.

أمة: A believing bondwoman (2:222).

من عباداتكم واتمكم: Your slaves, male and female. (إمرة).

المواطن: Bondwomen (24:33).

أين: He moaned or uttered a moan by reason of pain; he said "Ah" (syn. "بآرة").

أين (1) is a particle of the kind called مصدرًا rendering the aorist mansoob [من قبّل أن يأتي أحدكم الموت]. Before that death
comes to any one of you (63:11); (2) It is a contraction of أن ِتَعَوَّدُوا أَنَّ اللَّهَ لَيْسَ مِنَ الْخَسَنِ. Certainly he knows there will be some among you who will be sick (73:21); (3) It is an explicative meaning: And We revealed to him saying, make thou the ark (23:28); (4) It is redundant as a corroborative and occurs mostly after إن (12:97). (5) It has a conditional meaning like إنَّ ِتَعَوَّدُوا إِذٍّ أَنَّ اللَّهَ لَيْسَ مِنَ الْخَسَنِ. If one of the two forget (2:283); (6) It is a negative like إن. (7) syn. with ما as in إن إن. They wonder because a Warner has come to them (50:3); (8) syn. with إن as in إن ِلَيْسَ مِنَ الْخَسَنِ. God explains to you lest you go astray (4:177); (9) it occurs in the sense of إنَّ اللَّهَ لَيْسَ مِنَ الْخَسَنِ as in the saying إنَّ اللَّهَ لَيْسَ مِنَ الْخَسَنِ: Zaid is more reasonable than he who lies. The sentence also means: Zaid is too intelligent to lie. Briefly it means, if; though; even though and so on. إن is used in various ways. (1) First as a conditional particle denoting the happening of the second of two events in consequence of the happening of the first whether the second be immediate or deferred and whether the condition be affirmative or negative. (2) If you return (to hostility), we shall also return (8:20); (2) it is a negative syn. with ما as in إن أَرَادُوا أَنَّ اللَّهَ لَيْسَ مِنَ الْخَسَنِ. We intended not what is good (9:107). See also 67:21; 86:5; 10:69; 72:26; 35:42; (3) It is a contraction of إنّ ِلَيْسَ مِنَ الْخَسَنِ: 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 ما as in إنَّ اللَّهَ لَيْسَ مِنَ الْخَسَنِ. (5) it is syn. with قد as in إن فَقَعَتْ ِلَهُ ِلَّهُ ِلَّهُ ِلَّهُ ِلَّهُ: Surely, reminding is profitable (87:10); (6) Some say it is syn. with إنّ ِلَيْسَ مِنَ الْخَسَنِ ِلَّهُ ِلَّهُ ِلَّهُ ِلَّهُ: And fear Allah because you are true believers (5:58). (7) إنَّ اللَّهَ لَيْسَ مِنَ الْخَسَنِ: You shall certainly enter the Sacred Mosque in security because Allah has willed it (48:28); (7) It is syn. sometimes with إنّ ِلَيْسَ مِنَ الْخَسَنِ: If or when they prefer disbelief to belief (9:23) and 33:58; (8) it is used for إِنَّ إِذاٍّ أَنَّ اللَّهَ لَيْسَ مِنَ الْخَسَنِ: So briefly إن means if; not; verily. because; when; إن is
originally or is a derivative from ‘إن’ و‘إن’. With ‘إِنْ’ prefixed to it is a particle of comparison. Sometimes ‘إن’ also denotes denial. ‘إن’ is sometimes contracted into ‘إِنْ’. It is also syn. with ‘إِنْ’ 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). ‘إن’ is a corroborative particle, corroborating the predicate; governing the subject in the accus. case and the predicate in the nom. case and it may generally be rendered as verily, certainly, surely and the like. ‘إِنْ’ is sometimes contracted into ‘إِنْ’. ‘إِنْ’ is also syn. with ‘إِنْ’ 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).

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:

أَنَّمَا الْمَالُ لِلْفَقٰرَاءِ. (6:110)

They invoke besides Him but lifeless objects (4:118). (أَنَّمَا الْجَاهِلِيَّةُ نِعْمَةٌ مِّنَ اللَّهِ إِلَى أُمَّتِي.

They invoke besides Him but lifeless objects (4:118).

Did We create the angels females (37:151).

‘إِنْ’ is an aor. inf. noun meaning:

- It was or became female or feminine or it (Iron) was or became soft. ‘إِنْ’ (أنيث) plural means, female; feminine; of the female sex or feminine gender. It also means inanimate things; small stars.

A feminine woman - a perfect woman.

A man perfect in his masculine attributes.

An effeminate man or a man in the form of a woman; a feminine word.

They invoke besides Him but lifeless objects (4:118).

Did We create the angels females (37:151).
friendly or familiar with him: إِنْسَانٌ

(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).

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

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

أَنْسُ = إِنْسَانٌ: Many men; a numerous company of men; a tribe staying; the inhabitants of a house.

إِنْسَيُ: Belonging to mankind; human.

خِمْرَةُ إِنْسَيِّةٍ: Domestic asses; a human being; a man.

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

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

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

Familiarity; sociableness; joy; ease.

إِنْسَانٌ: Man; mankind: Applied to the male and female and used as both singular and plural. (plural إِنْسَانٌ and آناس). Respecting the derivation of إِنْسَانٌ authors differ. Some say that it is from آناس; others say it is from إِنْسَيُ signifying "perfection" or "sight" and "knowledge" and "sensation", because man uses these faculties. It is also said that the form إِنْسَانٌ is also used for إِنْسَيُ, as though it were a dual meaning "a double associate", i.e. an associate with the jinn and with his own kind. They say إنس بالجن وانس بالخلق: He associated with the jinn and associated with men. Some other
people derive it from 动 from 动 (forgetfulness). It is said: إنسان: He was only named إنسان because he was commanded and forgot. إنسان also means إنسان: The image that is reflected in the black of the eye; the pupil or apple of the eye; or the black of the eye. It also means the land that is not cultivated. يدغوا كل: But man bore it (33:73). Remember the day when We shall summon every people (17:72). ناس is syn. with ناس: Men; mankind; people; رئ الناس: Lord of men; Lord of mankind.

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

الأنامُ: 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 الوارز وضما. النوم: And He has set the earth for His creatures (55:11).

أني [aor. inf. noun and أني and أني and أني: (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. ألم يأن للذين أمنوا: Has not the time come for those who believe (57:17). غيّر ناظرين ناية: Without waiting for its appointed time; without waiting for it having been cooked (33:54). The water became hot to the utmost degree. أني (4) The hot water became hot to the utmost degree. أني also means, it (a thing) was or became behind its time; delayed. إن (and إن and إن: 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 إني من الليل: A time of the night passed. يقال: ناء الليل وأطراف النهار: Meaning the day and the night. أني as also
The utmost point or degree.  And: It reached its utmost point; its state of being thoroughly cooked; its state of maturity or its final state or time. (33:54).

And: A vessel or receptacle of water.  

And: Boiling; or hot to the utmost degree.  

What! now! while thou wast disobedient before (10:92).

So approach your tilth when and how you like (2:224).

The man married. He married a woman (also and his wife) (3:38).

He became friendly with him.  He said to him i.e. he welcomed him.  (1) The people of a house or a dwelling, and of a town or village and of a country; (2) fellow members of one family or race and of one religion and of one craft, art or trade; (3) relations whether they have followers or dependants or not (whereas signifies relations with their followers or dependants; (4) relations; (5) followers or dependants; (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.  


So ask those who possess the Reminder (16:44).  

People of the house (11:74); members of the family (33:34). When
thou didst go forth early in the morning "from thy household" (3:122).

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

أُهْلُ الرُّجْلِ: The man's wife and his children.

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

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

أُهْلُ الْأَبْدُعِ: The author or authors of innovation. The opposite of 'أَيْبَاءٌ' is 'أَيْبَاءٌ'.

أُهْلُ اَلْهَيْلِ: Domestic asses.

أَوْ: (1) A conjunction; (2) a particle which, when occurring in an enunciative phrase, generally denotes doubt: they said, "We have tarrced a day or a part of a day(18:20) and vagueness of meaning: 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 الشَّمْسِ أو اشْرُبْ الْلَّبَنَ: Eat thou the fish or drink thou the milk. It denotes unrestricted conjunction.

أَوْ جَاءَ أَحَدُ مَنْ تَأَكَّمْ مِنَ الْخَائِفِ: Or if any one of you comes from the privy (4:44). It also denotes transition and division, كُونُوا هُدًى أو نَصْارَى: Be ye Jews or Christians (2:136). It is used in the sense of "أَنْ لَنَا وَلَا أَنَّا" and "لَنَا إِلَّا أَنْ لا". It is also used as a conditional. It denotes division into parts as given above (2:136). Briefly, it means: Or; and; unless or until; nay.

آَبِ: [aor. "يَزْوَّبَ"] : He returned. آَبَ إلى أَهْلِه: He returned to his family at night. آَبَ إِلَيْهِ النَّاسُ: The people came to him from every direction. آَبَ إِلَيْهِ الْلَّهَ: He returned to God from his sins; he repented, (inf. nouns "وَأَبَى" and "وَأَبَى" and "وَأَبَى" and "وَأَبَى" and "وَأَبَى" and "وَأَبَى" and "وَأَبَى") : To Us is their return (88:26). آَبَ: He repeated the praises of God. آَبَ: O mountains, repeat the praises of God with him (34:11). آَبَ: Also means: He journeyed all the day and alighted at night, or he journeyed by night. آَبَ: 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. فَأَرَبَتُ إِلَيْهِ أَرَبَتَ (آبَبُ plural) (آبَبُ plural): One who returns.

Place to which one turns; fixed abode; the goal to which the course of life ultimately leads one; the place where the sun sets; home. وَاللَّهُ عَنْدَهُ خَسِنُ الْمَابِ (3:15).

Unto Him is my return (13:37).

[Ø]: It became bent. آذآ: It (the day) receded in the evening; it (the evening) declined.

آذ أَذَّنَ: He pitied him.

آذ: It oppressed him by its weight; burdened him; it (a thing or affair) oppressed or afflicted him. فَأَرَبَتُ جَفَطَهُمَا: And their care does not burden Him (2:256).

آذ: He returned or resorted to him or it. آذَتْهُ: He bore a relation to him by kindred.

آذ: The thing decreased or became defective or deficient.

آذَ التَّمْسِ: He escaped from such a one.

آذَ: He explained, interpreted the dream. تَأْوَيْلُ (inf. noun): The interpretation or explanation; meaning; telling the final result; the end; issue, result or final sequel of thing.

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

وَأَحْسَنُ تَأْوِيلًا: Most
commendable in the end or as regards its result (4:60).

A 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).

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

A man often moaning or one who says "alas" from a motive of affection or pity or compassion and fear; a man sorrowing or mourning much; compassionate; tender hearted; often praying; one who glorifies God greatly or much; one inviting often to what is good; one skilled in the law; a believer. 

Surely, Abraham was most tender-hearted and forebearing. (9:14).

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

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

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

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

And We gave them refuge (23:51). 

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. 

A vocative particle. O
Зайд, come. 

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

إِنَّ: A particle denoting a reply meaning (yes or yea); importing acknowledgement of the truth of an enunciation and the making a thing known to him who asks information; a promise to him who seeks or demands. 

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

أَئِيَ وَاللَّهِ (Yea, by God). 

أَئِيُّ is a noun used in five different meanings. 

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

أَئِيُّ أَهْوَكُ: Who or which of them is thy brother. 

فَأَيُّ حَدِيثٍ بَعْدَ يَوْمَنَّهُ: Then in what announcement after it will they believe (7:186). 

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

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

أَئِيُّ يُكْتُمَى أَكْرَمْهُ: Whichever of them treats me with honour, I will treat him with honour. 

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

أَئِيُّ الْحُسَنِى: 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 أَلَّذِي and therefore requires a complement. 

أَئِيُّ لَتْنَعْنُنَّ مِنْ كُلِّ شَيْعَةٍ أَنْهَدَّ أَنَّهَذَ أَنْهَذَ عَلَى الْرَّحْمَنِ عَبْدًا: 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; 

أَئِيُّ رَجُلٌ أَئِيُّ زَيَّةٌ: Zaid is a man, what a man; (e) It also has كُبُرْ prefixed to it; then it denotes numerousness, being syn. with 

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

بِيَانِ أَلَّذِي ٍوَلَّ عَلَيْهِ: O sowercerer (43:50). 

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

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

بِيَانِ آبَيْنَ: When; at what time. 

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

آبَيْنَ: When they will be raised (16:22).
person or an individual; a whole company of people; 

الْقَوْمُ : 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 (سُورَة); a sign as meaning a miracle; a sign as meaning an indication; an evidence or a proof; an example or a warning; آيَة (plural). 

آيَةُ اللَّهِ (17:13) : Signs of Allah; wonders of Allah; Divine miracles; warnings from Allah; commandments of Allah. 

بَلِّكَ : These are the verses of the Book that is full of wisdom (10:2). 

فَسْتَغْفِرُوا إِلَيْهِمْ : So that we might have followed thy commandments (20:135). Recite to them Thy Signs (2:130). 

إِفَّا لَمْ تَسْتَمِعْنَ فِيهِ إِلَيْتُمْ : They begin to plan against Our Signs (10:22). 

فِي مَا عَلَّمَنَّهُمُ الْحَكَمُ : In what word then, after rejecting that of Allah and His Signs, will they believe (45:7). 

لَقَدْ كَانَ فِي يُوسُفُ اِبْنُ أَبِي سَمَّى : Do you build monuments on every high place, seeking vain glory (26:129). 

فَعَلَّهُمْ لَا يَكُونُوا بَلْ رَبُّكَ رَبُّ الْكَحِيْلِينَ : Surely, in Joseph and his brethren there are Signs for the inquirers (12:8). 

فَمَانْسَبَ مِنْ آيَةٍ : Whatever Sign We abrogate (2:107). The words آيَةُ and آيَاتُ have been used in the Holy Qur'an in hundreds of places in different senses which have been given above. Generally, the word آيَةُ 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: 

يَاكُ : But on Him alone will you call (6:42). 

يَاكُ تَعْبَدُ : Thee alone do we worship (1:5). 

يَاكَ : We provide for them and for you (17:32). 

يَاكُ تَعْبَدُ : Me alone should you fear (2:41). 

يَاكَ : 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. 

يَاكُ وَالآمَدَ : Beware thou of the lion.
is a vocative particle used in calling him who is near and him who is distant: یَا زَيْدُ أَبْنِيَّ! O Zaid come.

یَا [aor. یَوْئِيدَ] : He helped him; he aided him; he strengthened him.

یَا (inf noun): Strength; help, aid. یَا (inf noun): We helped or strengthened him with the Spirit of holiness (2:254).

وَلَهْلَةَ یَوْئِيدَ : Allah strengthens with His aid whomsoever He pleases (3:14).

آبَکَ [aor. یَوْئِیدَ inf. noun یَا آبِکَ الْآرَکُ یَا آبِکَ الْشَجْرُ (singular of آبُکَ الْآرَکُ) : The trees called آبَکَ became what is called آبُکَ (singular of آبُکَ الْآرَکُ). The trees grew thick and formed a wood. آبُکَ : A collection of numerous tangled or dense trees particularly of the kind called آَرَکَ or صَدرَ.

آیُلَ A name of God, a Hebrew or Syriac word: It is a dial. var. of یُلُوُبَل یُلُوُبَل جَبْرَیْلَ جَبْرَیْلَ which in Hebrew means a man or a mighty man or a hero, and یَلُوُبَل یَلُوُبَل means God. The word یَلُوُبَل occurs in several combinations as in یُلُوُبَل and یُلُوُبَل or یُلُوُبَل and یُلُوُبَل. In Arabic the word یُلُوُبَل جَبْرَیْلَ جَبْرَیْلَ means: Mending a broken thing; giving a poor man so liberally as to make him well off; a brave man. یَلُوُبَل also signifies "a servant". یَلُوُبَل in addition to the above mentioned derivation, may have been derived from the word یَلُوُبَل (God) or from the root یَلُوُبَل, the active participle from which is یَلُوُبَل meaning controller or Ruler. So یُلُوُبَل جَبْرَیْلَ جَبْرَیْلَ 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.

آَمَ [aor. یَبْيَمُ inf. noun یَا مَتَ مِنْ رُؤْحَیْةٍ or یَا مَتَ (الْآمَةُ یَبْيَمُ and inf. noun یَا مَتَ) : The woman became bereft of her husband by his death or by his being slain and remained unmarried. یَا مَتَ (الْآمَةُ یَبْيَمُ and inf. noun یَا مَتَ) : The man lost his wife and did not marry. یَا مَتَ also means, the man lost his wife or the woman lost her husband. یَا مَتَ (الْآمَةُ 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. ّمٓ 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). ّمٓ: By God.
2

باب الباء

ب

Ba

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 i.e. "with". 

: While they enter with disbelief (5:62). (6) It is also syn. with i.e. "in". 

: O Noah, descend then with peace from Us (11:49). (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 . 

: Ask thou then concerning Him one who knows (25:60). (10) It is syn. with as in . 

: What has beguiled 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).

: 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.
strong and valiant in war or fight; (2) he was or became in a state of distress or great want or poverty. أَلْبَاسٍ and أَلْبَاسٍ are both derived and are inf. noun from أَلْبَاسَ and أَلْبَاسَ:

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.

أَلْبَاسٍ أَلْبَاسٍ:

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

أَلْبَاسٍ أَلْبَاسٍ كَبِّدُ:

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

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

أَلْبَاسٍ: 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.

أَلْبَاسٍ الفَقِيرُ:

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

Evil; bad; wicked.

أَلْبَاسٍ عَلَيْكِ:

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

أَلْبَاسٍ عَلَيْكِ:

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

أَلْبَاسٍ بَكْداً:

There is no fear for thee.

أَلْبَاسٍ بَكْداً:

There is no harm in such a thing.

أَلْبَاسٍ فَقِيرُ:

The fear became vehement.

أَلْبَاسٍ فَقِيرُ:

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

أَلْبَاسٍ فَقِيرُ:

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

أَلْبَاسٍ فَقِيرُ:

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

أَلْبَاسٍ فَقِيرُ:

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

أَلْبَاسٍ فَقِيرُ:

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

أَلْبَاسٍ فَقِيرُ:

We seized their people with adversity and suffering.

أَلْبَاسٍ فَقِيرُ:

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

[ar. inf. noun أَنْتَرُأ]: He cut or cut off; he cut off utterly or entirely.

أَنْتَرُأ: He cut the ties of his relationship.

أَنْتَرُأ:

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).

[ar. 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).]

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

[ar. and inf. noun : He spread it; he dispersed it, scattered it or disseminated it. : The Amir spread the army in the provinces. : God spread or dispersed mankind in the earth. : From them twain He spread many men and women (4:2). : 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).]

[ar. and inf. noun : He opened a way or passage for the water to flow; he made the water to flow. Syn. with 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).

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

[ar. inf. noun] ْبِحَّـٰرَ : (1) He slit or cut lengthwise; he split or clave and enlarged; (2) it was or became wide or spacious. ْبِحَّـٰرَ ُلِبَءْرَب : He slit the (goat's) ear lengthwise, widely. ْبِحَّـٰرَ ِفِي ِالْعُلَم : He embarked upon the sea; it (the water) was or became salt. ْبِحَّـٰرَ : He went deep into knowledge and enlarged himself wide as the sea. ْبِحَّـٰرَ (inf. noun): A sea; a great river; a spacious place comprising a large quantity of water; a large quantity of water; Cont. of بر ; 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 (ْبِحَّـٰرَ and ْبِحَّـٰرَ and plural). ْبِحَّـٰرَ ُبِحَّـٰرَ : Relating to the sea; a sailor. ْبِحَّـٰرَ : The crisis of a disease. ْبِحَّـٰرَ : 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). ْبِحَّـٰرَة : 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.

[ar. inf. noun] ْبَخْـٰسٰٰ : He diminished it; he lessened it; he made it deficient or defective; he wronged him; acted wrongfully or unjustly towards him. ْبَخْـٰسٰٰ ُحَقُّهُ : He diminished to him his rights; he defrauded or deprived him of his right. ْبَخْـٰسٰٰ : Deficient; defective; paltry or small; unjust. ْوَلَا ْبَخْـٰسُـوا ِالْنَاسُ
And diminish not unto people their things (7:86). And they shall not be wronged therein (11:16).

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

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

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

They 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). They attacked you first (9:13).
[aor. inf. noun بَدْعُ : (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.  
#بَدْعُ كِبْرُ الْيَيْمَة : He hastened or made haste to be first or beforehand in doing it.  
فَلَانُ بَدَّعَ فِي أَكْلِ مَالِ الْيَيْمَة : He hastened to be before the orphans attaining to full age in expending his money.  
Such a one hastens in consuming the property of the orphan before the latter is of full age.  
They vied with one another to be first or beforehand.  
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.  
The man introduced an innovation.  
The poet produced a new poetry.  
And monasticism which they innovated (57:28).  
When used about God, means originating a thing without any tool or instrument or pattern and without matter.  
I am not the first of the Messengers (46:10).  
Such a one is the first person to do this thing.  
First; (2) superlative in his kind in anything; (3) a man liberal in disposition; (4) a full body.  
and بَدْعُ are syn.: (1) New; wonderful; unknown before.  
I did a new or wonderful thing, a thing unknown before; (2) fat.  
One of the names of God.  
He (Allah) is the Creator of the heavens and the earth not after the similitude of anything pre-existing; Allah is the Originator of the heavens and the
earth (2:118). An innovation; a novelty or innovation in religion; an opinion deviating from the right way.

[ar. inf. noun بَدْلُ: It changed the thing; changed the form, or quality or condition of it. بَدْلُ (inf. noun. of بَدَّل) 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 إِبْدَالُ which signifies the changing of a thing by substitution; exchanging it; replacing it with another thing. مَبْدَلٌ (Act. par.).

: He gave him in exchange for it such a thing. إِبْدَالُ: He took a thing in exchange for the thing. إِبْدَالُ: He took the thing in place of another. إِبْدَالُ and إِبْدَالُ and إِبْدَالُ all signify the same meaning, (1) substitute; a thing given or received or done in place of another thing; a compensation. إِبْدَالُ (آبَدَالُ plural) also means a noble and generous man. إِبْدَالُ: The substitute for a thing. إِبْدَالُ: Afterward has changed evil for good (27:12). إِبْدَالُ: Who changed Allah's favour into ingratitude (14:29). إِبْدَالُ: And they have not altered in the least (33:24). إِبْدَالُ: So we desired that their Lord should give them in exchange (18:82). إِبْدَالُ: Would you take in exchange that which is inferior for that which is superior (2:62)? إِبْدَالُ: Evil is the exchange for the wrongdoers (18:51). إِبْدَالُ: There is no changing the words of Allah (10:65). إِبْدَالُ: None can change the words of Allah (6:35). إِبْدَالُ: If you desire to take one wife in place of another wife (4:21).

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

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

or [aor. يُبَدَّلُ inf. noun يُبَدَّلُ and يُبَدَّلُ and يُبْدِلُ and يُبْدَلُ]: It appeared; it became apparent, plain or manifest. يُبَدَّلُ: It occurred to him respecting the affair. يُبَدِّلُ: The people went to the desert; or a land in which there are no towns or villages or cultivated soil. يُبَدِّلُ: He made it apparent, manifest or plain; he showed, evinced or revealed it. يُبَدِّلُ or يُبَدَّلُ: A desert. يُبَدِّلُ is the contrary of حضْرَةُ which means life in towns.

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

قدّ بَدَّلَ البَعْضَةُ منْ أُوْلٍَٰٰى أُوْلٍَٰٰى: Indeed hatred has shown itself or has appeared from their utterances (3:119). إنّ كَاَدَتْ لَبَدَّلَتْ: She would have disclosed the secret (28:11). وَأَعْلَمُ مَا تُبَدِّلُونَ: And I know what you reveal (2:34).  وَجَهَّاءٌ بِكُمْ مِنْ الْبَدَّلُ: And brought you from the desert (12:101). سَوَاءٌ مِنَ الْعَاكِفِ فِيهِ وَأَلْبَادُ: Equal therein are the dwellers or visitors from the desert (22:26). لَوْ أَرَاذَلَّ بَدَّلُ الرَّأي: Who to all outward appearance are the meanest of us (11:28). فِيَ الْعَتَابِ: They would wish to be among the nomad Arabs in the desert (33:21). فِيَ الْعَتَابِ: What Allah was going to bring to light (33:38). (act. part.).

[INF. NOUN] يُبَدِّلُ [INF. NOUN] يُبَدِّلُ: (1) He sowed seed; (2) he scattered seed upon the ground; (3) he scattered or dispersed a thing. يُبَدِّلُ
(Inf. noun -بَرّ- is the intensive form. \(بَرّـاللهـ الحَلَـقـ\) is Allah scattered mankind. \(بَرّـ الأرض\): The land put forth its herbage. 
\\(بَرّـ\) (aor.): He divulged what was secret. 
\\(بَرّـ\): 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. 
\\(بَرّـ\) denotes excess in respect of the right objects of expenditure which is ignorance of the right manner and of things that should prevent it; and 
\\(بَرّـ) denotes excess with respect to quantity and is ignorance of the values or the right objects. 
\\(بَرّـ (act. part.): One who dissipates his wealth; 
\\(بَرّـ) (plural): And squander not thy wealth extravagantly, verily, the extravagant are brothers of satans (17:27,28). 
\\(بَرّـ\): Squandering or dissipating of wealth or property in a way that is not right.

\[aor. \text{ inf. noun.}] \text{(بَرّـ): He was pious; he was good, just, righteous or honest; he was extensively good or beneficent; he was true in his saying.} 
\\(بَرّـ عملته\): His work was good. 
\\(بَرّـ حجة\): His pilgrimage was sincerely performed. 
\\(بَرّـ الله حجة\): God accepted his pilgrimage. 
\\(بَرّـ سبَرَ\): Pilgrimage performed sincerely or accepted by God. 
\\(بَرّـ في قُوَّة\): He obeyed God. 
\\(بَرّـ في ظَلَامِه\): He obeyed his mother, or was kind or loving towards her. 
\\(بَرّـ\): (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. 
\\(بَرّـ\): His heart is at rest. 
\\(بَرّـ and بَرّـ\): Pious; (2) good; (3) just; (4) righteous or honest; (5) highly righteous person (أَبَرّـ 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. 
\\(بَرّـ\): That you be kind to them and behave justly towards them (60:9). 
\\(بَرّـ في أمي\): 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 بُرَاءَةٌ and بَرَاءٍ) : 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.

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

بُرَاءَةٌ من المَرْض : He became free from the disease; he became convalescent; or he recovered his health but not completely.

بُرَاءَةٌ من الْبَغْرِح : The wound healed.

بُرَاءَةٌ بيْراً [ar. and بِيْراً] : He was free from the thing or quit or rid thereof; he was guiltless of it and was not responsible for it.

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

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

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

بِرَاءَةٌ للهِ النَّسَمة : God created or produced man.

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

بيْراً being inf. noun. from بِرَاءَةٍ 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.

بيْراً من الْعِبَاب : This is a declaration of absolution on the part of God and His Messenger from all obligation. (9:1)

بيْراً من الْعِبَابِ or أَبْوَاهُ من الْعِبَابِ : He made him, pronounced or held him to be free from fault or defect.

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

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

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

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

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

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

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

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 or I disown that what you do (43:27).

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).

[aor. inf. noun] : 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. 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.

They say: He did not quit his place. I will not cease or I will continue to do that. We shall not cease to worship it or we shall continue to worship it (20:92).

They say: He did not quit his place. I will not cease or I will continue to do that. We shall not cease to worship it or we shall continue to worship it (20:92).

Preceding or last night; yesterday night. I saw him last night.

It was or became cold, chill or cool; its heat became allayed. It was or became still, quiet or motionless; he slept; it became permanent or fixed; it became incumbent or obligatory; he was or became weak or languid from leanness or disease; it (a sword) became blunt. Cold; chill; cool; coldness; chilliness; coolness; pleasantness; enjoyment; ease; comfort; sleep. Hail; frozen rain. A kind of garment (كساء) wrapped round the body. Cold; chill; cool; anything loved or liked. A pleasant life. A hot wind that is continuous. Clouds like mountains wherein is hail. Neither cool nor of any good.

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

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

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

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

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

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

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

[ar. inf. noun] يَبْرَضُ : He was or became affected with leprosy. يَبْرَضُ : 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. يَبْرَضُ : Leprous, or having the disease called. يَبْرَضُ : Land bare of herbage. خِيَّةَ يَبْرَضُ : A serpent having in its skin white spots distinct from the general colour.

[ar. inf. noun. يَبْرِقُ and يَبَرْقُ] يَبْرِقُ : It (a sword) shone, gleamed or glistened; it (a cloud) gleamed or shone with lightning. يَبْرِقُ : The lightning appeared. يَبْرِقُ : He threatened and frightened. يَبْرِقُ [ar. inf. noun. يَبْرِقُ] : He feared so that he was astonished at seeing the gleam of lightning. يَبْرِقُ يَبْرِقُ : The eye or eyes became dazzled so as not to close or move the lids. يَبْرِقُ يَبْرِقُ : His eyes became weak. يَبْرِقُ يَبْرِقُ : The eyes became raised or fixedly open. يَبْرِقُ also means, he was afraid or he became confounded or perplexed and was unable to see his right course. يَبْرِقُ : Lightning (يَبْرِقُ plural). يَبْرِقُ : Confusion; fear; lamb. يَبْرِقُ : A cowardly man. يَبْرِقُ : Wherein are thick darkness and thunder and lightning. فَذَا يَبْرِقُ (2:20) : يَبْرِقُ : When the eye is dazzled (75:8) (يَبْرِقُ plural) : An ewer such as is used for wine or water having a long and
slender spout and a handle; a vessel having a spout and a handle; a water jug; a beautiful woman; a woman who shows her beauty intentionally.

With goblets and ewers (56:19). Thick silk brocade; silk brocade interwoven with gold; thick silk. Its linings will be of thick brocade (55:55). An eye black in the iris with whiteness of the bulb.

[ar. inf. noun برکَة (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. برکه: A camel's kneeling and lying down upon the breast; a pond; a place where water collects; a tank. بَرَکَة (feminine): blessed or made to possess برکه: Which We blessed (7:138). We blessed him and Isaak (37:114). Blessed is he who is in the fire (27 : 9). Blessed or hallowed is Allah, the Lord of all the worlds (7:55). برکات علیک: Blessings on thee (11:49). This is a blessed Reminder (21:51).
bārām [aor. bārām inf. noun]: He made the rope of two distinct yarns and then twisted it. (1) He settled or arranged the affair soundly or thoroughly; (2) he thought or meditated upon it looking to its end; he performed it with thought or consideration (3) he made a compact firm. (plural bārām): Active participle from bārām 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). āṣā: An inevitable decree; an unalterable decision.

būrūghān [aor. būrūghān būrūghān inf. noun]: He adduced or established the evidence or argument against him or for him. (plural būraḥān): 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. būrūghān: He adduced an argument or evidence.

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

bāṣ [aor. bāṣ bāṣ inf. noun]: He broke it, crumbled it. bāṣ al-balāy: He drove the camels gently. bāṣ al-nāfī al-baḥlā: He sent the money in the towns and distributed and divided it. bāṣ al-jūnūn bāṣ: 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)

bāṣā [aor. bāṣā bāṣā inf. noun and bāṣūra]: He frowned; he contracted his face; he grinned. bāṣā wājēhā: He frowned or he contracted his
face excessively, or he looked with intense dislike or hatred. 
[162x701] 
: 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)

[łepo] inf. noun. : 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. 
[łepo] and are syn. 

[łepo] inf. noun. : The palm-trees were or became tall or excessively tall and full-grown, or they bore fruit. 
[łepo] : 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 نَخَّلَةٌ بَاتِقَةٌ (fem.). An exceedingly tall palm-tree; a palm-tree bearing fruit. And tall palm-trees (plural). A cloud of a clear white colour; a calamity. A person endowed with noble moral or mental qualities.

[ dor. ويُسَلُّ inf. noun. ويُسَلُّ لَوْطًا : The man frowned on account of anger or because he was courageous. He prevented me from accomplishing my want. [ dor. ويُسَلُّ : He was or became courageous in fight. (1) He pledged him or it for such a thing; he gave him or it in exchange for such a thing; (2) he gave him up or consigned him to destruction. He subjected himself to death and felt sure of it. Courage, bravery; (2) dislike. Brave; courageous; frowning. vehemently frowning. Lest a soul be consigned to perdition (6:71). They are those who have been delivered over to destruction for their actions (6:71).

[ dor. ويُشَمُّ inf. noun. ويُشَمُّ وَيُشَمُّ وَيُشَمُّ وَيُشَمُّ : He smiled. These verbs signify less than ضحك (he laughed). ويُشَمُّ is the beginning of ضحك (laughter). Thereupon he smiled, laughing at her words (27:20).

[ dor. ويُشَرشُ inf. noun. ويُشَرشُ لَجْلَدًا : He pared the skin removing its (complexion) by the announcement of an event; he rejoiced or became glad. (inf. noun ويُشَرشُ (vi.): He rejoiced at the news of a new-born child. ويُشَرُّ : 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 are all used. The father of mankind, i.e. Adam. : The exterior of the skin of the head in which grows the hair, or the upper skin of the head and of the face and body of a human being upon which the hair grows. News, generally good news which changes the complexion of the face of a person. and and are subs. from and (plural). Beauty and comeliness of the face; elegance of form or features. i.e. (plural and and are all used. and of (fem. of ) is . also means, goodly; beautiful; elegant in form or features. : A beautiful woman; a she-camel of good breed. They said, we have indeed given you the glad tidings (15:56). So announce to him a painful punishment (31:8). So give him the glad tidings of forgiveness and a noble reward (36:12). And when to one of them is conveyed the tidings of the birth of female, his face darkens with grief. He hides himself from the people because of the bad news he has had (16:59,60). And they rejoice (9:124). Say, I am only a man like you (18:111). It scorches the face (74:30). And the glad tidings came to him (11:75).
So a bearer of glad tidings and a warner has indeed come to you (5:20). Who sends the winds as glad tidings (25:49). 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).

 بصر [aor. and aor. inf. noun بصر and بصرا'] : (1) He saw; he became seeing. فیضركت به عن جنب : So she observed him from afar (28:12); (2) he was or became endowed with mental perception or belief or firm belief or knowledge, understanding, intelligence or skill. بصرة به or بصرة به : He perceived it mentally; he knew it or understood it. بصرت بعامة يبصروا به : I perceived (or knew) what they perceived not (20:97). بصر : He opened his eyes; he made him to see or to have mental perception or knowledge. مَعَّلّة بصر : He made him seeing. بصروُّهم : They will be brought within sight of one another; they will be made to see one another (70:12) (inf. noun بصرة) as also : He made him see; he saw or became seeing. ربي : O our Lord, we have seen and we have heard. بصرنا وسمعنا : Look at me. بصري وسمع : How Seeing is He and how Hearing (18:27). بصر : He saw; it also means he relinquished infidelity and adopted the true belief. بصر : He who sees, it is for the good of his own soul (61:05). بصر : He endeavoured to see or perceive mentally; he had or was endowed with intelligence or knowledge or understanding. بصرأ مسبصراً (act. par.) : One who has intelligence or knowledge. بصر مسبصرن : They were sagacious or wise or intelligent. بصر الأمر : The matter became clear. بصر (plural بصار) : The sense of sight; the light whereby the organ of sight perceives the things; knowledge. مَعَّلّة البصر : The eye deviated not, nor did it wander (53:18). And sharp is thy sight this day (50:23). بصراً (سورة الآياصر) : Eyes. بصراً لا ظنُّك الاياصر وهو يذكرك (3:14).
Eyes cannot reach Him but He reaches the eyes (6:104).

Seeing; one who sees. مَبْصِرٌ: A man well versed in knowledge. أبوُ مَبْصِرٍ 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).

Thou possessed full knowledge of us (20:36).

I call unto Allah on sure knowledge. I and those who follow me (12:109).

Nay, man is witness against himself (75:15).

This book contains clear evidences for men (45:21).

Blindness of the eyes is lighter than blindness of the mind. As a means of enlightenment and as a Reminder (50:9).

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

And its lentils and its onions (2:62).

He cut it; he cut it in pieces; he cut it lengthwise. And he lay with her. He gave her in
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.

\textbf{ٍ} : A part or portion of the night; a time thereof. \textbf{مُّضَى} : A part of the night passed. The word \textbf{ٍ} denotes a variety of numbers such as five, seven, ten etc. But generally it is understood to mean from three to nine. \textbf{ٍ} : From three to nine men. \textbf{ٍ} : From three to nine women. \textbf{ٍ} : So he lived in the prison for three to nine years (12:43). \textbf{ٍ} also signifies a part or portion. \textbf{ٍ} : Fatimah is a part of me.

\textbf{ٍ} : (1) Merchandise; an article of merchandise; a portion of one's property which one sends for traffic. \textbf{ٍ} : They concealed him as a piece of merchandise (12:20); (2) money spent on buying and selling articles of merchandise. \textbf{ٍ} : They found their money returned to them (12:66).

\textbf{ٍ} [aor. inf. noun \textbf{ٍ} and \textbf{ٍ} and \textbf{ٍ} and \textbf{ٍ}] : He became slow or backward, tardy or dilatory. \textbf{ٍ} : He made his pace slow. \textbf{ٍ} (and \textbf{ٍ} and \textbf{ٍ}) : It made him slow or backward; it kept or held him back. \textbf{ٍ} : He whose deeds held him back, his lineage will not advance him. \textbf{ٍ} : He made his pace slow. \textbf{ٍ} : He disliked a thing while it did not deserve that dislike; he was or became brisk or lively; he

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walked with a proud and self-conceited gait. He behaves insolently and ungratefully in his manner of life.


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

The terrors of the world assaulted them. Such a one labours in science or acquires knowledge quickly or with great ability.

When you lay hands upon any one, you lay hands as tyrants. (26:131) When he intended to lay hold of (28:20). Seizure; (2) might or strength in war or fight; (3) courage; (4) valour; (5) prowess; (6) anger.

Surely, the seizing of thy Lord is severe (85:13). A violent seizure; assault. On the day when We shall seize with the great seizure (44:17). One whose seizure or assault is vehement.

[ar. بطل inf. noun بَطَلُ بَطَلًا and بطل is act. part.]: (1) It was or became false, fictitious, unsound, corrupt, vain, unreal, naught, futile, ineffectual, null, of no force or account; (2) it went for nothing as a thing of no account or as a thing that had perished or become lost (it is said of a statement or deed).

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

[ar. بطل]: He was or became brave or courageous in war or fight. (1) He said or spoke what was not true; he made a false claim. He rendered or proved it to be false, vain, null, useless, futile, ineffective, worthless; (2) he nullified it, cancelled it, whether it was true or false; he made it to go for
nothing as a thing of no account. He annulled his testimony; he proved or rendered it false, vain.

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

Render not vain your alms by taunt (2:265).

And He brings to naught that which is false (8:9): 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).

And then there perish those who uttered falsehoods (40:79). Courageous or brave man; a hero; one the blood of whose adversaries goes unavenged.

A great liar.

He was or became big in the belly in consequence of much eating. He was or became big in the belly in consequence of satiety, and disordered therein; he was or became much filled with food. He exulted greatly and behaved insolently.

(1) He struck his belly; (2) it (a disease) entered into him or penetrated into his belly. He entered the valley. He penetrated into or knew the inward state of the affair. He became one of his intimate friends. 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. She brought forth a
child: She died in child-birth. (2) The inside of anything.

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

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

He (God) brought you forth from the inside (i.e. wombs) of your mothers (16:79). also means a low tract or portion of land.

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

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

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

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

Eschew sins, open as well as secret (6:121). (fem. of ) hidden; secret.

Both external and internal (31:21).

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

Take not as intimate friends (3:119).

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

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

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

He sent him as a messenger.

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

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.

God sent upon them afflictions.

We sent against you or appointed for you our servants (17:6).

Then appoint an arbiter from his folk (4:36). (3) It also means, to rouse someone from sleep, as they say.

He roused him from sleep; (4) he roused
him; (5) He brought him to life.

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

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

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

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.

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.

(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.

May God curse him. May thou perish.

Our Lord, place longer distance between the stages of our journeys (34:20).

May God curse him. May thou perish.
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)

(singular: mereka) : Those who are kept far away.

They will be removed far from it (21:102).

(an adv. noun of time) signifying: (1) After or afterwards; (2) behind; (3) now; (4) yet; (5) as yet; (6) before; (7) in time; and it also means; (8) inspite of being, syn. with and also means; (9) contrary or (10) against and (11) addition to or further more. It is used with a إضافت but if it is without it has Zamma or Fatha with Tanween as

And they disbelieved after they had accepted Islam (9:74).

Who disbelieves in Allah after he has believed (16:107).

Who then will guide him after Allah (45:24).

And whoso transgresses after (in spite of) that (2:179).


(1) A camel, male or female, whereas جمال is applied to a male camel and she-camel.

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.

Some or somewhat or someone; a part or portion of a thing or things; all. Some of the travellers will pick him up (12:11). I have remained a day or part of a day (2:260). Gnats or mosquitoes. (singular): A gnat.

To give an illustration as small as that of a gnat (2:27). A place or land abounding in mosquitoes.

The man married the woman or he took a wife; he became a husband. She became a wife. He resisted him. He became confused or confounded and did not know what to do. like means both a husband and wife (spouse), more generally husband. husband; wife lord, master or owner of a thing; a head chief; ruler or person of authority; one whom it is a necessary duty to obey; a family whose maintenance is incumbent upon a person; a weight or burden (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).

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 حب).
and: Vehement hatred. 

: Hateful; odious; an object of hatred; hated. 

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

[Inf. noun] : (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.

[aor. inf. 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.

: He lied. 

(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
wrongfully or tyrannically against men and deviated from the right way. ﷗ ﷜ ﷖ ﷚ ﷛ ﷞ ﷝ ﷟ ﷠ ﷡ ﷢ ﷣ ﷤ ﷥ ﷦ ﷧ ﷨ ﷩ ﷪ ﷫ ﷬ ﷭ ﷮ ﷯ ﷰ 

One of us has transgressed against the other (38:23). ﷗ ﷜ ﷖ ﷚ ﷛ ﷞ ﷝ ﷟ ﷠ ﷡ ﷢ ﷣ ﷤ ﷥ ﷦ ﷧ ﷨ ﷩ ﷪ ﷫ ﷬ ﷭ ﷮ ﷯ ﷰ 

He was proud or conceited in his walk; he behaved proudly, haughtily or insolently. ﷗ ﷜ ﷖ ﷚ ﷛ ﷞ ﷝ ﷟ ﷠ ﷡ ﷢ ﷣ ﷤ ﷥ ﷦ ﷧ ﷨ ﷩ ﷪ ﷫ ﷬ ﷭ ﷮ ﷯ ﷰ 

And do not seek (or endeavour) to create disturbance or mischief) in the land (28:78). ﷗ ﷜ ﷖ ﷚ ﷛ ﷞ ﷝ ﷟ ﷠ ﷡ ﷢ ﷣ ﷤ ﷥ ﷦ ﷧ ﷨ ﷩ ﷪ ﷫ ﷬ ﷭ ﷮ ﷯ ﷰ 

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And seek the way of approach to Him (5:36). ﷗ ﷜ ﷖ ﷚ ﷛ ﷞ ﷝ ﷟ ﷠ ﷡ ﷢ ﷣ ﷤ ﷥ ﷦ ﷧ ﷨ ﷩ ﷪ ﷫ ﷬ ﷭ ﷮ ﷯ ﷰ 

And he who seeks a religion other than Islam (3:86). ﷗ ﷜ ﷖ ﷚ ﷛ ﷞ ﷝ ﷟ ﷠ ﷡ ﷢ ﷣ ﷤ ﷥ ﷦ ﷧ ﷨ ﷩ ﷪ ﷫ ﷬ ﷭ ﷮ ﷯ ﷰ 

It was or became suitable, fit, right, proper, meet for him; it behoved; it was or became easy or practicable for him. ﷗ ﷜ ﷖ ﷚ ﷛ ﷞ ﷝ ﷟ ﷠ ﷡ ﷢ ﷣ ﷤ ﷥ ﷦ ﷧ ﷨ ﷩ ﷪ ﷫ ﷬ ﷭ ﷮ ﷯ ﷰ 

It does not behove thee that you should do such a thing. ﷗ ﷜ ﷖ ﷚ ﷛ ﷞ ﷝ ﷟ ﷠ ﷡ ﷢ ﷣ ﷤ ﷥ ﷦ ﷧ ﷨ ﷩ ﷪ ﷫ ﷬ ﷭ ﷮ ﷯ ﷰ 

And We have not taught him the art of poetry, nor does it behove him. (36:70). ﷗ ﷜ ﷖ ﷚ ﷛ ﷞ ﷝ ﷟ ﷠ ﷡ ﷢ ﷣ ﷤ ﷥ ﷦ ﷧ ﷨ ﷩ ﷪ ﷫ ﷬ ﷭ ﷮ ﷯ ﷰ 

It is not right or possible or easy for the sun that it should overtake the moon (36:41). ﷗ ﷜ ﷖ ﷚ ﷛ ﷞ ﷝ ﷟ ﷠ ﷡ ﷢ ﷣ ﷤ ﷥ ﷦ ﷧ ﷨ ﷩ ﷪ ﷫ ﷬ ﷭ ﷮ ﷯ ﷰ 

Tyranny; wrong, injustice; excess; transgression; disobedience; exceeding legitimate limits; mischief; corruption or disturbance; much rain. ﷗ ﷜ ﷖ ﷚ ﷛ ﷞ ﷝ ﷟ ﷠ ﷡ ﷢ ﷣ ﷤ ﷥ ﷦ ﷧ ﷨ ﷩ ﷪ ﷫ ﷬ ﷭ ﷮ ﷯ ﷰ 

Pharaoh and his hosts pursued them wrongfully and aggressively (10:91). ﷗ ﷜ ﷖ ﷚ ﷛ ﷞ ﷝ ﷟ ﷠ ﷡ ﷢ ﷣ ﷤ ﷥ ﷦ ﷧ ﷨ ﷩ ﷪ ﷫ ﷬ ﷭ ﷮ ﷯ ﷰ 

Your excesses are only against your own selves (10:24). ﷗ ﷜ ﷖ ﷚ ﷛ ﷞ ﷝ ﷟ ﷠ ﷡ ﷢ ﷣ ﷤ ﷥ ﷦ ﷧ ﷨ ﷩ ﷪ ﷫ ﷬ ﷭ ﷮ ﷯ ﷰ 

When an aggression afflicts them (42:40). ﷗ ﷜ ﷖ ﷚ ﷛ ﷞ ﷝ ﷟ ﷠ ﷡ ﷢ ﷣ ﷤ ﷥ ﷦ ﷧ ﷨ ﷩ ﷪ ﷫ ﷬ ﷭ ﷮ ﷯ ﷰ 

A fornicatress, an adulteress or a prostitute; (بِعْثَانَةٍ) plural: Scouts; (بِعْثَانَةٍ) Scouts that precede army); it also means a female singer. ﷗ ﷜ ﷖ ﷚ ﷛ ﷞ ﷝ ﷟ ﷠ ﷡ ﷢ ﷣ ﷤ ﷥ ﷦ ﷧ ﷨ ﷩ ﷪ ﷫ ﷬ ﷭ ﷮ ﷯ ﷰ 

And thy mother was not an unchaste woman (a fornicatress etc.) (19:29). ﷗ ﷜ ﷖ ﷚ ﷛ ﷞ ﷝ ﷟ ﷠ ﷡ ﷢ ﷣ ﷤ ﷥ ﷦ ﷧ ﷨ ﷩ ﷪ ﷫ ﷬ ﷭ ﷮ ﷯ ﷰ 

And thy mother was not an unchaste woman; 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. ﷗ ﷜ ﷖ ﷚ ﷛ ﷞ ﷝ ﷟ ﷠ ﷡ ﷢ ﷣ ﷤ ﷥ ﷦ ﷧ ﷨ ﷩ ﷪ ﷫ ﷬ ﷭ ﷮ ﷯ ﷰ 

Neither disobedient nor exceeding the limits (2:174). ﷗ ﷜ ﷖ ﷚ ﷛ ﷞ ﷝ ﷟ ﷠ ﷡ ﷢ ﷣ ﷤ ﷥ ﷦ ﷧ ﷨ ﷩ ﷪ ﷫ ﷬ ﷭ ﷮ ﷯ ﷰ 

[inf. noun بِعْثَةٍ] He slit; ripped; cut or divided lengthwise; he laid open; he widened. ﷗ ﷜ ﷖ ﷚ ﷛ ﷞ ﷝ ﷟ ﷠ ﷡ ﷢ ﷣ ﷤ ﷥ ﷦ ﷧ ﷨ ﷩ ﷪ ﷫ ﷬ ﷭ ﷮ ﷯ ﷰ 

Hud-Hud (hoopoe) clove the ground and discovered water; he became fatigued so that he could hardly see. ﷗ ﷜ ﷖ ﷚ ﷛ ﷞ ﷝ ﷟ ﷠ ﷡ ﷢ ﷣ ﷤ ﷥ ﷦ ﷧ ﷨ ﷩ ﷪ ﷫ ﷬ ﷭ ﷮ ﷯ ﷰ 

Ox or bull; cow; (singular and plural) بَقَرَةٍ بَقَرَة (inf. noun بَقَرَةٍ)
Verily, cows appear to us alike (2:71). I see in a dream seven fat cows (12:44). It is also applied to a family whose maintenance is incumbent upon a person and who lives with a person. Then We drowned the rest, or who had remained behind (26:121).
(and are plural and ناَقِيَّ is mas.) : Any righteous or good work of which the reward remains; act of obedience; lasting; continuance or permanence. : And He made it a word enduring (43:29). : Canst thou see any remnant of them or dost thou see them to have any continuance. : And lasting good works (18:47).

(1) A remain; (2) remainder; remnant; (3) Legacy ( tecnqaَ tecqaaَ tecqaَ tecqaَ tecqaَ tecqaَ tecqaَ tecqaَ tecqaَ tecqaَ tecqaَ tecqaَ tecqaَ tecqaَ tecqaَ tecqaَ tecqaَ tecqaَ tecqaَ tecqaَ tecqaَ tecqaَ tecqaَ tecqaَ tecqaَ tecqaَ tecqaَ tecqaَ tecqaَ tecqaَ tecqaَ tecqaَ tecqaَ tecqaَ tecqaَ tecqaَ tecqaَ tecqaَ tecqaَ tecqaَ tecqaَ tecqaَ tecqaَ tecqaَ tecqaَ tecqaَ tecqaَ tecqaَ tecqaَ tecqaَ tecqaَ tecqaَ tecqaَ tecqaَ tecqaَ tecqaَ tecqaَ tecqaَ tecqaَ tecqaَ tecqaَ tecqaَ tecqaَ tecqaَ tecqaَ tecqaَ tecqaَ tecqaَ tecqaَ tecqaَ tecqaَ tecqaَ tecqaَ tecqaَ tecqaَ tecqaَ tecqaَ tecqaَ tecqaَ tecqaَ tecqaَ tecqaَ tecqaَ tecqaَ tecqaَ tecqaَ tecqaَ tecqaَ tecqaَ tecqaَ tecqaَ tecqaَ tecqaَ tecqaَ tecqaَ tecqaَ tecqaَ tecqaَ tecqaَ tecqaَ tecqaَ tecqaَ tecqaَ tecqaَ tecqaَ tecqaَ tecqaَ tecqaَ tecqaَ tecqaَ tecqaَ tecqaَ tecqaَ tecqaَ tecqaَ tecqaَ tecqaَ tecqaَ tecqaَ tecqaَ tecqaَ tecqaَ tecqaَ tecqaَ tecqaَ tecqaَ tecqaَ tecqaَ tecqaَ tecqaَ tecqaَ tecqaَ tecqaَ tecqaَ tecqaَ 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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.

Dumb either by natural conformation or from inability to find words to express himself; not having understanding to reply or the ability to make good speech or speak well, though having the faculty to speak; dumb and stupid.

Deaf, dumb and blind (2:19).

One of them is dumb (16:77).

He wept i.e. he shed tears; he lamented or grieved; he lamented and shed tears.

He made him weep; he did to him what made him weep.

One who weeps much.

They fell down prostrating themselves and weeping (19:59).

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

\[
\text{إِدْرُّمُ وَذَلَّ نُبُوُّكُ بَلّ عَمَّرُا}
\]

: Beat thou Amr, not Zaid.  

\[
\text{جَاءَتُ بَيْنِ أَحْوُكُ بَلّ أَوُّكُ} \]

: Thy father came to me, not thy brother.  

\[
\text{وَالْدِينُ كَفَرُوا فِي عَزْوَةٍ وَشَفَاقٍ.}
\]

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

\[
\text{الْدِينُ كَفَرُوا فِي عَزْوَةٍ وَشَفَاقٍ.}
\]

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

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

**بَلّدُ**

[aor. بَلّدَ and inf. noun بَلّدةٍ] : He remained, stayed, abode or dwelt in the place and kept to it.  

\[
\text{بَلّدَ بَلّدَ بَلّدَ} \]

[aor. بَلّدَ] : He had eyebrows not joined.  

\[
\text{بَلّدَ بَلّدَ بَلّدَ} \]

[aor. بَلّدَ] : He was or became stupid or dull.  

\[
\text{بَلّدَ مَصِرَ} \]

[masc. and fem.] and بَلّدَةٍ : 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. بَلّدَةٌ is one of the mansions of the moon; the earth or ground; breast.  

[فَلَان وَأَسْعَ الْبَلّدَةُ] : Such a one is wide in the breast.  

\[
\text{سَقِّنَتَا لِبَلّدَ مَيْثَ.}
\]

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

\[
\text{أَحْيَيْنَا بِبَلّدَةٍ مَّيْثَ.}
\]

: A fair city (34:16).  

\[
\text{ماَكَنُنَا بِبَلّدَةٍ مَّيْثَ.}
\]

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

\[
\text{مَكَّاً وَأَبْلَادُ.}
\]

: Mecca.  

\[
\text{الْبَلّدَةُ الْآمِينَ} \]

: This town of peace (95:4).  

\[
\text{أَمَّرْتُ أَنْ أَعْبَدُ رَبَّ هِذَا الْبَلّدَةَ.}
\]

: I am commanded to serve the Lord of this city (27:92).  

\[
\text{أَبْلَادُ.}
\]

: This town of peace (95:4).  

\[
\text{فِي أَبْلَادٍ} \]

: The moving about of the disbelievers in the land. (3:197).  

**بَلّسَ**

[aor. بَلّسَ and inf. noun بَلّسٍ] : He despaired or gave up hope, من رَحْمَةِ اللّهِ (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. 

مُبْلَسُونَ (مُبْلِسُ) plural, act. part. noun: one who despairs. 

فَإِذَا هُمُ مُبْلَسُونَ And lo! they are plunged in grief; they despair (6:45). 

أَبِيَّةُ (أَبِيَّةٌ and أَبِيَّةٌ are plural): (1) One who despairs (2) it is generally considered to be a name of Satan. 

فَسَحَدُوا أَبِيَّةَ They submitted but Iblis did not (2:35).

بَلَغَ [aor. inf. noun] بلَغَ [بلَغُ] and بلَغَ [بلَغُ]: He swallowed it. 

بَلَغَ [aor. inf. noun] بلَغَ [بلَغُ] 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. 

بلَغَ: He reached or arrived at it or him. 

بلَغَ التَّمْرَ: The fruit ripened. 

بلَغَ الوَلَدَ: The boy reached or attained his puberty. 

بلَغَ الْفَلَامَ: The disease grew severe. 

بلَغَ المَكَانَ: He reached or arrived at the place. 

بلَغَ اَلْأَصْدَةَ: He reached his full vigour or maturity (12:23). 

قَدْ: When they are near to reaching their term (65:3). 

بلَغَ الْكِبْرِ: The extreme limit of old age has indeed come upon me, has overtaken me (19:9). 

وَبَلَغْنَا عَلَيْهَا حَاجَةً: And you may attain your desire or satisfy your need (40:81). 

بلَغَ: Thou hast not conveyed His message (5:68) (inf. noun) بلَغَ: I have delivered to you the messages of my Lord (7:94) (inf. noun) بلَغَ: He exceeded the usual or proper bounds or degree in doing a thing; he acted immoderately or extravagantly; he exerted himself to do the thing; he did his utmost (in an affair); he did a thing thoroughly or completely. 

إِنَّ اللَّهَ بَلَغَ أَمْوَهُ: Verily, Allah accomplishes His purpose fully (65:4) (act. part. noun and
بلْغُ (بالغة fem.) : Reaching, attaining or arriving at a place, time or affair; that which reaches or arrives at a place, affair etc. بلْغُ في الحَمَّ : Reaching the utmost degree in stupidity. بلْغُ : Offering reaching the Ka'aba (5:96). بلْغُ means also a young man who has reached his maturity. It also means a good or excellent thing. بلْغُ (feminine). بلْغُ الحَمَّة أو بلْغُ : For God is the most thorough argument; argument that reaches home (6:150).

بلْغُ : Consummate Wisdom.

بلْغُ : That which is conveyed; a message; the act of conveying; delivery of a message; reaching or attaining a thing. بلْغُ للناس : Upon thee is only conveying the message (3:21). بلْغُ : This is sufficient exposition for men. (14:53).

بلْغُ : He was or became acquainted with i.e. chaste or eloquent in speech; sharp, penetrating or effective in tongue. بلْغُ : 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.

بلْغُ : One who carries or preaches a message.

بلْغُ : That is their sum of knowledge or their utmost limit of knowledge (53:31).

بلْغُ [aor. inf. noun بلْغُ and بلْغُ and بلْغُ (as also بلْغُ and بلْغُ)]: He (God) tried, proved or tested him (with or by good) or (by or with evil); He afflicted him. بلْغُ : He knew it or became acquainted with it. بلْغُ : I tried, proved or tested him; I smelt it.

بلْغُ : We tried them with good things (7:169). بلْغُ : We may know or become acquainted with i.e. make known or test the facts about you (47:32).

بلْغُ : 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 tried, tested or proved him; he asked or sought of him information or news; he conjured and asked if he had any knowledge; he desired it; he sought it; he chose him, elected him.

When his Lord tried Abraham (2:125).

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

One who tries or tests. (2:250).

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

A trial; a test; an affliction by which one's mettle is tried and tested; the act of trying; grief as it tries the body; imposition of a difficult or troublesome thing; a favour or blessing.

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

A great favour (8:18).

Is a particle; contrary of لا and used for corroboration like يتم; 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 بلني meaning yes, yea or aye. It is also used to convey reproach.

Does man think that We will not collect or assemble his bones? (75:4) Then the reply is بلني 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 قلوا بلني: They said, yea. It denotes a reply to a simple negation also. It occurs in 39:60 where it is said بلني قد جاه تك نيب (Aye, My Signs came to thee), preceded by that which is not literally a negation, but which has the force of a negation.
[aor. بنيَّ : He remained or remained in the house or
clove to it. (بنيَّة singular): Fingers; extremities or ends
thereof; all the limbs and members of the body; the fingers or
toes and any other parts of all the limbs; the arms or hands and
the legs or feet. : And smite of all their
finger-tips (8:13). (singular and plural)
على أن نَسْؤى بنيَّة (بنيَّة
: To restore his very finger-tips (75:5).

[aor. بنيَّي : He built it,
constructed it. (the tashdeed signifies frequency or
repetition). بنيَّة : He built houses in the land. بنيَّة علَى أهل
: He went into his wife. بنيَّة الحَزَل : The food built or fattened his body. بنيَّة : 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. بنيَّة : A building; a structure; a
wall. كأنهم بنيَّت معرض : As if they were a solid structure
cemented with molten lead (61:5). وِلسَّمَاء بنيَّة : This
building of theirs which they have built will ever continue...
(9:110). وِلسَّمَاء يُبَيَّن : A builder; one whose business is that of building i.e. an architect.
بنَّيٍّ بنٍّ : A son (because he is the father's building,
made to be so by God); A son's son; a descendant (plural
بنَّيٍّ بنٍّ or بنَّيٍّ بنٍّ). Similarly
بنَّيٍّ بنَّيٍّ وَغَواصٍ : A daughter; any female
descendant (plural - بنَّيٍّ بنَّيٍّ or بنَّيٍّ بنَّيٍّ). بنَّيٍّ بنَّيٍّ : The wayfarer.
بنَّيٍّ بنَّيٍّ : The thief or robber.
بنَّيٍّ بنَّيٍّ : The warrior.
بنَّيٍّ بنَّيٍّ : The rich man.
بنَّيٍّ بنَّيٍّ : The tear.
بنَّيٍّ بنَّيٍّ : The coffee.
بنَّيٍّ بنَّيٍّ : The calamities and misfortunes.
بنَّيٍّ بنَّيٍّ : The griefs.
بنَّيٍّ بنَّيٍّ : The streamlets. بنَّيٍّ بنَّيٍّ also means, dolls
with which young girls play. بنَّيٍّ بنَّيٍّ (dim of بنَّيٍّ) : A term of
endearment. بنَّيٍّ بنَّيٍّ (fem. of بنَّيٍّ) : A little daughter. بنَّيٍّ بنَّيٍّ : The
small roads that branch off from the main road. بنَّيٍّ بنَّيٍّ : The sons or children or descendants of such a one.
بنَّيٍّ بنَّيٍّ : Thy son has committed a theft (12:82). يذكرون بنَّيٍّ كُم : They
slaughtered your sons (2:50). And Mary, the

Has He only daughters and for you sons (52:40). O my son, observe prayer (31:18). Lofty mansions (39:21).

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

It shall come upon them suddenly, so that it will confound them

Confounded, perplexed; slandered or falsely accused; calumniated. A calumny; a slander; a falsehood by reason of which one is confounded and unable to see his right course; a false accusation of adultery against a woman; 

Beauty; beauty and brightness of a thing; joyfulness of appearance; joy or happiness; freshness. A garden of surpassing beauty. Beautiful orchards (27:61). Every kind of beautiful species (50:8).
[aor. inf. noun بَهَلَ : He left the she-camel to be milked by anyone who pleased, or he left her young one at liberty to suck her. بَهَلَ اللَّهُ فَلَانًا : May God curse such a one. اِبْتَهَلَ : He left his subjects to do what they like. بَهَلَ بَعْضُهُمْ بَعْضاً (and اِبْتَهَلَوا) : They cursed one another; they invoked the curse of God upon one another. مَا بَهَلَ : The act of cursing each other; invoking the curses of God upon one another. اِبْتَهَلَ فِي الدُّعَاء : He humbled himself or occupied himself with earnest supplication. اِبْتَهَلُ : (1) Then we invoke the curse of God (3:62); (2) let us pray most earnestly.

بَهِيمُ : He separated the بَهِيمُ (i.e. lambs or kids or both) from their mothers so that they pastured alone. اِبْتَهَمَ : Confusion; the thumb. كَلَامُ بَهِيمٍ : Confused; not clear. حَائِظُ بَهِيمٍ : A confused speech. حَائِظُ : A wall which has no door. بَهِيمَةٌ : A beast; a brute; any quadruped whether of the land or of the sea; all animals except beasts of prey and birds; it may also mean any animal. بَهِيمَةٌ : Quadruped of the class of cattle (5:2).

بَآءَةٌ : He returned to him or it; he withdrew to him or it; he made himself an associate to him or it. وَبَآءَةٌ بَعْضُ مِنَ اللَّهَ : And they returned with the anger of God (2:62). اِبْتَوَأَ وَأَلْمَكَ : He returned with his sin; he acknowledged it or confessed it; he became responsible for it; he became burdened or laden with it; he bore his sin. أن تَبْثَأَ بَآءَةً وَأَلْمَكَ : 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). اِبْتَوَأَ بَآءَةً وَأَلْمَكَ : I confer and acknowledge to thy favour. اِبْتَوَأَ بَآءَةً وَأَلْمَكَ فَلَانُ بَغْلَانُ : such a one was killed in retaliation for him. اِبْتَوَأَ : It also means, it suited, matched or corresponded. اِبْتَوَأَ also signifies, he exalted himself or was proud. مَوْأَيَةٌ : He lodged him in an abode. مَوْأَيَةً مَتَّى : He prepared an abode for him; he assigned to him an abode. بَوَأَهُ : He (God) gave or assigned to you an abode in the land (7:75). مَوْأَيَةٌ : A place of abode. مَوْأَيَةً صَدِيقٍ : Excellent abode (10:94). مَوْأَيَةً الْمُؤْمِنِينَ : Thou assigning to the
believing men their positions (3:122).

bab [aor. inf. noun باب له باب [boob]: He became a door-keeper or gate-keeper to him. باب الكتاب: He divided the book into chapters. باب (plural بابا): A door; a gate; a place of entrance; a means of access or of attainment; a trick or process by which something is effected; a class or category or head. باب له: I explained to him his account head by head. باب: A door-keeper or gate-keeper. أدخلوا الباب سجدا: Enter the door submissively (2:59). بابا: For it there are seven doors (15:45).

baar [aor. inf. noun بار [baar] and بار: He or it perished. بار العمل: The work became or proved vain. بار الأرض: The land was or became uncultivated. بار الزجل: He tested and tried the man. باروا وباروا: They became extinct and perished. بار: A bad or corrupt man or people; a man or people in a state of perdition; a ruined man or people. كانوا قوما بارا: They were a ruined people (25:19). بار: Perdition; destruction. أدخلوا قومهم دار البابا: They landed their people into the abode of ruin (14:29). بار: They hope for a bargain that will never fail; a traffic that will never perish (35:30). The Arabs say: بار على الکفار: Perdition fell upon the disbelievers.

bal [aor. inf. noun بول [bool]: He made water; (بال بول شريفًا فاجرًا): 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 بالهم: (47:3): What is the case of the women who cut their hands (12:51). بالك: How are you? بال: He is in ample and easy circumstances or condition. بال: He is in an evil condition. بال: This is not of the things for which I care. بال: (1) The heart or mind; بال: Urine; the mirage; offspring; a large number). بال: It occurred to
me. (2) Mind or attention; (أغطئي بالك : Give me thy attention).
(3) The whale, a great fish; (4) the spade.

Bat [aor. نبت inf. noun نبت and و نبت and and نبت : He stayed in the place at night; he passed the night in the place. نبت : He passed the night doing such a thing; he entered upon the night doing such a thing; he did such a thing at night. وأَلْدِينَ نَبْتُنَّ لَوْيِهِمْ سَجَدًا : Those who pass the night prostrating in prayer before their Lord. (25:65). نبت الرجل : The man remained awake all night. نبت فِلَامَا و بَيْب و عَنْدَهُ : He passed the night or entered upon the night with such a one. نبت بِمَوْضِعَ كَذَا : He became in such a place. نبت اْلْجُمْحِ : He married or took a wife. نبت الْأَهْمَرُ : He constructed a house. نبت الْأَهْلُ : He performed the thing at night; he thought and meditated upon it at night. نبت رَأْيَهُ : He thought over or meditated upon his opinion and concealed it. إِذْ نُبِتُنَّ مَا لَيْتَ مِنَ الْفَوْزِلْ : When they spend the night meditating upon what He will not approve of, or talk or pass the night plotting etc; (4:109). نبت المَعْدُوً : He came upon the enemy suddenly; took them by surprise; attacked them, by night or at night. لَلَّذِينَ نَبْتُنَّ و أَلْدِينَ : We will surely attack him and his family at night (27:50). نبت الطَّخُلُ : He trimmed the palm-trees. نبت : 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 (فَلَمْ نِبِتْ قَوْمِهِ : Such a one is the noble person of his people); the furniture of a house or tent. (نبت plural). إنَّ أَوْهَنَّ الْبَيْتَ أَلْبَيْتُ الْعَرْمَيْنَ : Surely, the weakest of the dwellings is the dwelling of the spider (29:42). النَّاسُ حِيْنَ الْبَيْتَ : The House (the Ka'ba at Mecca). على النَّاسِ حِيْنَ الْبَيْتَ : Pilgrimage to the House is a duty on people. (3:98). الْبَيْتُ العَلِيمُ : The ancient House (22:34). الْبَيْتُ المَعْمُورُ : The frequented House (52:5). الْبَيْتُ الْحَرَّامُ : The inviolable or the sacred House (5:98). الْبَيْتُ الْمُحَرَّمُ : Thy sacred House (14:38). أَهْلُ الْبَيْتِ : People of the house (11:74); people of the House of the Holy Prophet. الْبَيْتُ اللَّهُ : The House of God (the Ka'ba). الْبَيِّنَاتَ : The treasury. الْبَيْتُ أَلْمَالٍ : 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).

**بادَث [aor. inf. noun بَيِّض] :** He or it perished; passed away; became extinct.

**بِيِّض [aor. inf. noun بَيِّض] :** He excelled him in whiteness.

**أَعَزَّ بَيِّضٍ [aor. inf. noun أَعَزَّ] :** He sold it; he bought it.
primary signification of بائع is the exchange of property. بائع: A profitable buying and selling. بائع خاسٌ: A buying and selling occasioning loss. بائع ذُبِيَّةٌ بالاٍخِرَة: He purchased the enjoyments of the present world at the expense of the enjoyments of the world to come. بائع: Exchanged commodities with him. الامير: He swore allegiance to the Amir. الامير: 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.

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.

بيع, بيع (plural): (1) A place of worship of the Christians; (2) a synagogue of the Jews. وصلوت ومساجد: There would certainly have been pulled down cloisters and churches and synagogues and mosques (22:41). إن: Surely, those who swear allegiance to thee, swear allegiance to Allah (48:11). أحل الله: And have witnesses when you sell one to another (2:283). بائع: Allah has made trade lawful (2:276).

بيع: A buyer; a seller.

بان: (aor. inf. noun): (1) It became separated or severed from a thing; (2) he separated himself or withdrew to a distance; (3) it was or became untied. بان (inf. noun) يَبَان ويَبِن: It was or became distinct, manifest, evident, plain, clear, perspicuous; it was or became known. الحك: The truth became manifest or became known. He cut the thing, separated it and severed it. من خَسِدَهُ: He smote him and severed his head (from his body). آين: He married his daughter and she went to her husband. آين: 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. مبين (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. (1) An open enemy; (2) clear enemy; (3) enemy that separates or disunites (2:169).

(1) A Book that makes manifest all that is required to be known; (2) a clear, perspicuous Book (12:2); (3) a book that makes things clear; (4) a book that separates truth from falsehood; (5) a book whose blessings are made manifest.

With a clear and manifest proof (14:11).

Who is not fluent or eloquent in disputation (43:19).

They both lie on a manifest way (15:80).

We have recorded it in a perspicuous Book (36:13).

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) pespicious, chaste or eloquent speech explaining clearly what is in the mind; (5) verbosity or extravagance in speech.

This is a clear demonstration (of truth) to people (3:139).

Then upon Us is the expounding (explaining clearly) thereof. 

He (God) created man and taught him speech, eloquent speech, whereby he could discriminate and thus be distinguished from other creatures, or that speech whereby he is distinguished from other creation (55:3).

The thing became clear, manifest, plain, apparent.

Indeed, We have made the things manifest or clear for you (3:119).

(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.

(1) Distinct signs; (2) apparent signs (3) manifest, clear, perspicuous signs.


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

He ascertained the truth of the thing; he made the thing clear. If a wicked person brings you any news, ascertain the truth. (49:7)
him. The thing became clear, manifest. (act. part.): Clear, manifest. 

(1) Clear book; (2) the Book that made things clear. (12:2). Discord, enmity, rancour, hatred. It also means union, concord, friendship. 

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

also means distance, between, amidst, among. 

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

For him are angels before him (13:12). Whilst we were thus. 

Clear, manifest (act. part from $\text{بَيْنْ}$; its plural is فَاحِشَةُ $\text{مُبَيِّنَةُ}$. (24:47). Indeed We have revealed clear Signs (24:47).
باب التاء

ت

Numerical Value = 400
The third letter of alphabet called تاء (Taaun). Added at the beginning of a noun, it is preposition governing the gen. case, significant of swearing and denoting wonder; it is peculiarly prefixed to the name الله according to general usage. الله لا كيدنن أضامكم: 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 علامة (intensification) as in انا: This and that; a noun of indication, denoting that which is female or feminine; the dual is and the plural وان كن أولات حملي ... حتى يضيعن حملهن أولاء: If they be with child ...... until they are delivered of their burden (65:7). ها is prefixed to it to give notice of what is about to be said so that one says ها: ("this") as in انا ها فلانون: This is such a woman; and in the dual one daughter of mine of these two (28:28). And in the plural هولاء: Neither towards these nor to those (4:144). When it is used in addressing another person ك is added as a particle of allocation as in بللك: "These" or "those" are a people that have passed away (2:135).

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نِّبَتُ [aor. المُكَبَّر] and inf. noun. نِّبَتُ and نِّبَتُ and نِّبَتُ: He cut off the thing. نِّبَتُ: He destroyed such a one. نِّبَتُ: Perdition be his lot; may God decree to him loss or perdition; may he perish. نِّبَتُ: Perished be the two hands of Abu Lahab; may the two hands suffer loss, be lost or perish (111:2). نِّبَتُ: Perdition cleave thee, is it for this that thou collected us and kept us? وما كن في نِّبَتُ: And the plan of Pharoah ended in ruin. (40:38). نِّبَتُ: And thy added to them naught but perdition (11:102).]
ruin; perdition; diminution. : He became an old man.

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

[aoor. inf. noun] and [aor. inf. noun] : He or it perished. (inf. noun) : 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).

[aor. inf. noun] : He followed him; he walked behind or after him.

: He followed him; he went after him and overtook him; he made him to be a follower or he induced him to be his follower; he made him to follow; he sought him.


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).

: Following; a follower.

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

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

(singular and plural both) when singular, its plural is . It is also quasi-plural - noun of .

: 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 اَثَّابُ : He followed; he went after him. (act. part. n.) and (pass. part. n.). plural of اَثَّابُ. اَثَّابُ : You will be followed. (following): So the pursuing of the matter shall be done with fairness (2:179).

[cont. of اَثَّابُ] : (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.

[cont. of اَثَّابُ] : Beneath which rivers flow (2:26).

tَّجَرَ [aor. inf. noun تَجَرَة : Traffic; trade; merchandise; commerce; selling and buying; investing money for gain. تَجَرَة : He did a profitable business. فَمَا رَبَّحَ تَجَرَّاَمُهُمُ : But their traffic brought them no gain (2:17).]

[cont. of اَثَّابُ] : Below, beneath, under. جَآَهُ من تَجَرَّب : He came from below. هذا تَجَرَّب هذا التَّجَرَّب : This is beneath, below or under this. singular of التَّجَرَّب وتَجَرَّب السَّاعَة حَيْنَ تَظَهَّرُ التَّجَرَّب : The Hour of Resurrection shall not come to pass until the poor people get the upper hand and the rich or noble perish. تَجَرَّب من تَجَرَّبَهُا الْأَنْثَرُ : Beneath rivers which flow (2:26).

tَّجَرَ [aor. inf. noun تَجَرَّب : (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. تَجَرَّب : He became rich and he became poor (having cont. meaning). عَلَى بَذِئُ الْذَّينَ تَجَرَّب يَدْكَرُ : You should have a woman of religion, may thou be successful (a tradition). تَجَرَّب : Dust; earth. تَجَرَّب : May he have disappointment. خَلْقُ مِن تَجَرَّب : He (God) created him from earth or out of dust (3:60). تَجَرَّب (plural تَجَرَّب) : One born at the same time with another; a contemporary in birth; an equal in age; an equal; a match; a peer or compeer. تَجَرَّب : They are equal in age. تَجَرَّب : Loving, of same age (56:38). The earth, dust; a grave; a cemetery. تَجَرَّب (singular تَجَرَّب) : 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).

Turuf [aor. 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).

Turuk [aor. inf. noun]: (1) He left it, abandoned it, forsook it or quitted it intentionally and under constraint or by necessity; (2) he left it (aplace) or departed from it; (3) he left him, abandoned him, relinquished him, deserted him and separated himself from him; (4) he discarded it (athing), threw it away as of no account; (5) he left it alone; (6) he neglected it, omitted it or left it undone. Turuk 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
And we are not going to forsake our gods (11:54). (When used as the obj. case). And that thou perhaps art going to abandon (11:13).

And we are not going to forsake our gods (11:54). (When used as the obj. case). And that thou perhaps art going to abandon (11:13).

And we are not going to forsake our gods (11:54). (When used as the obj. case). And that thou perhaps art going to abandon (11:13).
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).

[106] tam: The thing was or became complete, entire, whole or full on without or free from deficiency. Sometimes it also means, the thing was or became perfect. Thus the period fixed by his Lord was completed (7:143). He persevered in denial. and and he completed, made entire, whole or free from defect. As He completed it on thy two forefathers (12:7) I have completed My favour upon you (5:4). Being complete or perfect; the complement of a thing or its supplement. A full moon. Complete, entire, whole, full, free from defect. (inf. noun): completing the favour puon him who
did good (6:155). (act. part. n. from جَتَبُ and inf. noun جَتِبْ (act. part. and inf. noun جِتِبُ (act. part. and inf. noun جَتِبْ : He who completes or makes whole or entire or perfect. وَاللَّهُ مُتَامُ : And Allah will perfect His light (61:9) or جَتِبْ : Complement or supplement or a thing.

It is derived from the root جَتَبُ 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. فَأَرْتُ جَتَبٍ : The fountains gushed forth (11:41)

ٍ [aor. inf. noun جَتَبْ and جَتِبْ and جَتِبْ and جَتِبْ : He returned; he repented. تَابٌ إلى اللَّهِ : He repented; he returned to God with repentance after he was sinful or disobedient. تَابٌ من ذَٰلِكَ : He desisted from his sin and repented of it. The Holy Prophet is reported to have said: Repentance means returning from sin. And repents thereafter (6:55). : Holy art Thou, I turn to Thee. (7:144) : Turn ye to your Creator (2:55). 

لَقَدْ تَابَ اللَّهُ عَلَى النَّبيِّ وَالْمُهاجِرِينَ وَالْأَنْصَارِ : Allah has certainly turned with Mercy to the Prophet and to the Emigrants and the Helpers (9:117). or جَتِبْ signifies the repenting of sin: i.e. the grieving for it or regretting it with the confession of having no excuse for the commission thereof. : The Forgiver of sin and the Acceptor of repentance (40:4) : He (God) accepts repentance from His servants (9:104). : One who repents of sin i.e. returns from disobedience to obedience. (fem. of جَاتِبْplural). : Those who return to God in repentance, who worship (9:112) (fem. of جَاتِبْ : A woman who turns to God in repentance (fem. plural). : Those women who turn to God, who worship (66:6).
(plural), when applied to man, means one who repents much and returns from disobedience to obedience to God. Surely, God loves those who returns to Him and repent much of their sins (2:223). When applied to God, means One Who returns much or often to forgiveness towards His servants who turns to Him. Surely, God is oft-returning with compassion and is merciful (9:104).

\(\text{Return} \): Returning.

(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.

\(\text{Return} \): You will have a heart wherein there will be peace and tranquillity (2:249).

\(\text{Return} \): The water flowed.

\(\text{Return} \): And from it shall We bring you forth once more (20:56).

\(\text{Return} \): By the fig and the olive (95:2).

\(\text{Return} \): 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

ث

Thā

Numerical Value = 500
ثبت [aor. ثبت] inf. noun and ثبت ثبت and ثبت ثبت and اعترض ثبت and ثبت ثبت

(1) It continued, lasted, endured or remained fixed or stationary; (2) it or he was or became permanent, firm, steady or fixed; syn. دام and أستمر; (3) it stood as a fact; (4) it was or became or proved or established, sound, valid, just or proper.

ثبت: He continued, dwelt, remained or abode in the place.
ثبت على الأمر: He kept to the thing or affair continuously.
ثبت الأمر: The matter became established.
ثبت عليه: It was proved to be obligatory on him.
ثبت ل: It was proved to be due to him.
ثبت أو ثبت: He continued, dwelt, remained or abode in the place.
ثبت الحق: He strengthened or proved the truth with clear arguments.
ثبت اسمه في الدّين: He wrote his name in the register.
ثبت فئة فاتيما: When you meet an army, be steadfast and firm.
ثبت بسم الله: Allah effaces what He wills and keeps established or establishes.
ثبت: He made him or it fixed or stationary, rendering him or it unable to move; he inflicted on him a wound which made him unable to move; he imprisoned him.
ثبت: They beat him so that they rendered him motionless.
ثبت بقاعته: They made him fast with a bond so that he could not move.
ثبت أو ثبت: So that they might imprison thee or kill thee (8:31); or confine thee to thy place or that they might inflict on thee a wound by reason of which thou shouldst not be able to move.
ثبت is inf. noun meaning, in order to strengthen.
ثبتا من أفسهم: To strengthen their souls (2:266).
ثبت أسدكم: And He keep or make firm your feet (47:8).
ثبت به فوازك: So that We may strengthen thy heart therewith. (25:33).
ثبت ثبت: A sound, valid, true, proper word.
ثبت ثبت: Constant, permanent, firm, fixed, steady, steadfast; (2) standing or holding good; (3) sound, real, substantial, true, right, just, proper; (4) established or proved.
ثبت ثبت: That the foot might slip after it has been firmly established (16:95).
With the word of which the truth is firmly established
(14:28).

[ar. inf. noun ُبِيِّثُرُ or ُبِيِّثُرُ inf. noun ُبِيِّثُرُ]: (1) He drove him away, repelled him, banished him; (2) he disappointed or frustrated his hope or desire; (3) he cursed him; (4) he confined, restrained or withheld him or prevented him; he destroyed him.

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

They will wish for destruction there (25:14). [مِتْيَثُرُ]: 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).

[ar. inf. noun ُبِيِّثُرُ]: 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. ُبِيِّثُرُ 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.

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

[ar. inf. noun ُبِيِّثُرُ]: He collected the thing.

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

He kept perseveringly to the affair. ُبِيِّثُرُ: He praised the man much; he praised him time after time in his
life time. (plural $øføèº 
[219x701]$öfø^lº 
[266x701]) : (1) A company of men; (2) a distinct body or company of men; (3) a company in a state of separation or dispersion; (4) a troop of horsemen; (5) the middle of a tank; (6) the place where the water collects in a valley or low ground.

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

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

[aor. inf. noun $øs 
[129x615]$: The water flowed; it poured forth vehemently or much. $øs 
[129x615]$: Water or rain pouring forth vehemently or flowing much, applied to water, rain or blood. We sent down from the clouds water pouring forth vehemently (78:15).

and $øs 
[129x615]$: It was or became thick, big or gross, it was or became firm, stiff or strong; it became thick or dense. $øs 
[129x615]$: He rendered it thick, coarse, strong, dense, firm etc; he or it weakened him or enervated him. $øs 
[129x615]$: He beat him much or excessively. $øs 
[129x615]$: He exerted himself vigorously in the affair. $øs 
[129x615]$: He made a great slaughter among the enemy. $øs 
[129x615]$: He made a great slaughter in the land. $øs 
[129x615]: So when you have weakened them by causing great slaughter among them; when you have overcome them (47:5).

[aor. inf. noun $øhø 
[131x316]$: (1) He stripped the beast of the fat covering the bowels; (2) He stripped him of his garment. $øhø$ 
[162x284](inf. noun $øhø$): (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. $øhø$ 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).

ثَرَى [aor. inf. noun] ثُرَى : The earth became moist and soft after drought and dryness. فُرَى : Moisture; humidity of the earth; moist earth. تُغَرُّث : that is not moist is not called فُرَى : moist earth which when moistened does not become cohesive mud or clay. good; anything good. فَلَانْ فُرَى البَرَى : Such a one is a person from whom good is easy of attainment; fresh and vigorous friendships. لَمْ يَبْتَس البَرَى بَيْنَيْنا : The fresh and vigorous friendship between me and him has not dried up.

ثَعَب [aor. inf. noun] ثُعَبَا : He gave vent to it. ثَعَبُ النَّاس : He made the water flow. ثَعُب : 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. فَذَا هَيِّنَ ثَعُبَانَ مُتَبَهَّنَ : Behold, it was a serpent clearly visible (7:108).

ثَقَفَ [aor. inf. noun] ثَقَفَ : He made a small hole in the thing; he bore or pierced it. ثَقَفَ الْجُرْحَ : The star shone brightly as though it pierced through the darkness. ثَقَفَ الْقَرْنَ : The fire burned brightly. ثَقَفَ رَايِةٌ : His judgement was penetrating. ثَقَفَ الْبَلَدَ : 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 رَايِةٌ : A penetrating judgement. ثَقَفَ نَحْنُ : Exalted or famous pedigree. ثَقَفَ الْبَلَدَ : We are most famous or exalted among the people as regards pedigree. ثَقَفَ النَّجْمَةُ الْقَرْنِيَّةَ : 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).

ثُقَفَ [aor. inf. noun] ثُقَفَ : He became skilled or skilful; he became quick or sharp; he was or became intelligent or sagacious. ثُقَفَ الْحَدِيثُ : I understood the tradition quickly. ثُقَفَ : (1) He perceived it or attained it by deed or by knowledge; (2) he reached him; (3) he found him; (4) he overtook him; (5) he gained mastery over him, (6) he overcame him or got
possession of him; (7) he pierced him. And slay them wherever you find (overtake, overcome etc.) them (2:192).

[ar. inf. noun] تَفْلَى: (1) It (a thing) was or became heavy, weighty or ponderous; (2) it was or became heavy, weighty or preponderant ideally. As for those whose scales (good deeds) shall be preponderant (heavy) (7:9); (3) it was or became heavy or weighty as meaning onerous, oppressive or grievous. It (the time of the Resurrection) will be momentous or formidable to the (inhabitants of the) heavens and the earth (7:188). تَفْلَى also means: (1) He was or became heavy, slow, lazy, wanting in activity, agility or intelligence; (2) he became stupid. It became oppressive to him. His hearing became heavy, i.e. he became partially deaf. The disease of the patient became more oppressive or severe. Her pregnancy became apparent. He was inclined towards the worldly things. You inclined heavily to the earth; became heavy and sluggish and inclined towards the earth, unwilling to fight (9:38). He overburdened him. The woman became heavy i.e. her pregnancy became manifest. (1) Household goods; (2) luggage of traveller; (3) anything held in high estimation, in much demand and preserved with care. I am leaving among you two things much sought-after or two objects of high estimation. Two people, mankind and the jinn. Soon We shall attend to you, O two big groups (55:32). تَفْلَى: (1) Heaviness; (2) weight (3) a load or burden (plural). They carry your loads (16:8). تَفْلَى also means: (1) the treasures or buried treasures of the earth; (2) its dead. And the earth shall bring forth its treasures (99:3). تَفْلَى also means burdens, figuratively sins. And they shall carry their burdens or burdens of sins or sins (29:14). تَفْلَى: (1) Heavy, weighty or ponderous; (2) weighty in the sense of onerous, oppressive, momentous or
formidable (applied to an ideal thing).

A weighty or momentous saying.

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

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

Thou art unwelcome to thy companions; (4) grave, staid, calm and steady (plural and feminine): Heavily burdened or overburdened; weighed down or oppressed. 

is a woman whose pregnancy has become apparent.

And if a heavily burdened soul call another to bear its load (35:19):

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

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

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

He put back the earth into a grave; he poured forth pieces of money after digging it; he demolished a thing.

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

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

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

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

He took a third of the thing.

: He made the two three with himself. Three and three; Three and three together; three at a time and three at a time.

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

Three (feminine)

Three men.

Three women.

Then to fast for three days.
Three nights successively (or full) (19:11). One of three. That God is one of three (5:74) and (اللهُ ثلاثُ، أيَّةُ اللهُ ثلاثُ) and (ثلاثُ اللهُ) and (ثلاثُ اللهُ). Thirty. 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). For these two are two thirds (4:177).

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

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 ثمَّ). A tree or shrub; a child or son; progeny or offspring; profit (plural ثمَّ). 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 ثمَّ). And provide them with fruits (14:38). A tree. Whenever they are given a fruit (6:100). A barren intellect.

He took the eighth of their goods
or property. [aor. يَتَّمُّ : 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. [الْثَمَانِينَ يَتَّمُّ : It was or became precious, costly. [ئَمَنَ : 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 الْثَمَانِينَ). [تَمَانُونَ : High-priced; very valuable or precious. [وَلَا تَمَيَّزُوا بَيْنَا مِنْ مَنْ قَلِيلًا : And barter not my Signs for a petty price (2:42). [ئَمَنَ : An eighth; an eighth part or portion. [ئَمَانِينَ or تَمَانُونَ : Eighty. [تَنَامِينَ : Flog them eighty stripes (24:5). [ئَمَانُ : Eight. [وَتَنَامِينَ : And eighth is their dog (18:23). [ئَمَانِ : Eight. [وَتَنَامِينَ or تَنَامُنَ : Eighty mates (6:144). [أَوْ ]ثَمَانِينَ : Eight. [أَوْ ]ثَمَانِينَ or تَنَامُنَ : All mean two or the double of الْثَمَانِينَ. [أَوْ ]ثَمَانِينَ or تَنَامُنَ or تَنَامُنَ : Twelve months (9:36). [أَوْ ]ثَمَانِينَ or تَنَامُنَ or تَنَامُنَ : When they were both in the cave (9:40). [أَوْ ]ثَمَانِينَ or تَنَامُنَ or تَنَامُنَ : All mean two or the double of الْثَمَانِينَ. [أَوْ ]ثَمَانِينَ or تَنَامُنَ or تَنَامُنَ : Twelve months (9:36). [أَوْ ]ثَمَانِينَ or تَنَامُنَ or تَنَامُنَ : And We raised among them twelve leaders (5:13). [أَوْ ]ثَمَانِينَ : If they are all women more than two (6:144). [أَوْ ]ثَمَانِينَ or تَنَامُنَ or تَنَامُنَ : i.e. two and two; two and two together; or

[inf. noun تَقَيَّمَ or تَقَيَّمُ : He folded the thing or doubled it; he bent it; he turned one part of it upon another. تَقَيَّمَ or تَقَيَّمُ : He turned Zaid away or back from his want or his course. تَقَيَّمَ : Turning his side (22:10). تَقَيُّطَهُ : He turned over the ground twice for sowing or cultivating. تَقَيَّمَ تَقَيَّمَ : He folded his breast and concealed in it enmity and hatred. تَقَيَّمَ or تَقَيَّمُ : Surely, they fold up their breasts or bosoms to conceal what is therein. (11:6) [inf. noun (تَقَايَمَ or تَقَايَمُ): He made it two or called it two; he repeated it. تَقَأَمَ or تَقَايَمُ : He praised him; he spoke ill of him. تَقَايَمَ : Praise and dispraise; eulogy and condemnation. تَقَايَمَ or تَقَايَمُ : He excepted it or excluded it. He said i.e. if God wills it. تَقَايَمَ or تَقَايَمُ : And they make no exception by saying, "If God pleases" (68:19). تَقَايَمَ or تَقَايَمُ : Doubling or folding or turning. It also means second. تَقَايَمَ : This is the second of this. تَقَايَمَ or تَقَايَمُ : Second of the two. تَقَايَمَ or تَقَايَمُ : لَوْ هُمْ فِي الْغَارَ : And if when they were both in the cave (9:40). تَقَايَمَ or تَقَايَمُ : أَلِئَةٌ أَلِئَةٌ : All mean two or the double of الْثَمَانِينَ. تَقَايَمَ or تَقَايَمُ : أَلِئَةٌ أَلِئَةٌ or أَلِئَةٌ or أَلِئَةٌ or أَلِئَةٌ : Twelve months (9:36). تَقَايَمَ or تَقَايَمُ : أَلِئَةٌ عُمْرُ مَذْهَرًا : And We raised among them twelve leaders (5:13). تَقَايَمَ or تَقَايَمُ : كَأَنَّكَ رَسَامُ فَوْقَ الْثَمَانِينَ : i.e. two and two; two and two together; or
two at a time and two at a time. They came two and two. The Prayer of the night is two rak'ats and two rak'ats. The repeating of a benefit. Then marry of women as may be agreeable to you, two (at a time) (4:4). or مَتَانٍ is plural of مَتِينٍ signifying a place of doubling or folding. أَتْبَعَهَا مَا تَبَعَهَا مَتَانٍ 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. كِتابً: A Book consistent by repeating its injunctions (39:24).

ثَابَ [aor. inf. noun تُثَبَ: He returned from disobedience to obedience to God): He returned to a state of vigilance or health or soundness. ثَابَ المُرْيِضَ: He became convalescent. ثَابَ النَّاسَ: His reason returned to him. ثَابَ أَلْمَا: The people collected themselves and came. ثَابَ آبَةً: The water collected in the pond. ثَابَ بَحْوَضُ: The pond became full or nearly full. ثَابَ أَمْوَالٌ: The property became abundant and collected. ثَابَ الرَّفِّ: The dust rose and diffused itself and became abundant. ثَابَ الرَّجُلَ: His health returned to him. ثَابَ الرَّجُلُ: He requited, compensated, compensated or rewarded him. ثَابَ الرَّجُلِ: He (God) rewarded them with a victory that was near (48:19). حَلَّ تُوَّبُ عَلَى الْكَفَارِ: Have the disbelievers been rewarded or recompensed for what they had been doing (83:37). ثَابَةً and أَمْوَةً and مَتَانَةً: 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). لَمْ تُوَّهَّبْ مِنْ عَبْدِ اللّهِ: The reward from Allah (2:104). مَتَانَةً: (3:196). عَبْدِ اللّهِ: A reward from Allah (3:196).
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

The place where the water of the well collects; the place where the hunter puts his snare.

A garment. (plural 

He clung to the curtains of the house of God.

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

Withdraw or separate thyself from me.

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

Purify thy garments; purify thy heart; rectify thy conduct.

Such a one is pure in heart, conduct or reputation.

Vicious or perfidious.

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

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

The locust appeared.

He sprang towards him; he attacked him.

The water gushed forth.

Discord rose between them.

He felt like vomiting.

He raised, roused, stirred up him or it.

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

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

So they raise a cloud (30:49).

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

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

He was buried.

The man died.

A guest; a captive; a chamber or house.

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

The master or mistress of the house or tent.

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

A stranger remaining or remaining long or staying or dwelling in a country or town.
stranger who keeps to a town. It also means a man remaining in his grave.

لَوَّجْتُ فِي أَهْلٍ مَّذِينَ: 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 لَايَاتٍ) : 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).
Numerical Value = 3
جار

[ar. جَارٌ inf. noun جَارٍ and جَارُ or جَوْرُ and جَوْرٌ lowing of a cow. جَارُ إلى الله: 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. جَارٌ الأرض: The herbage of the land grew tall. إذا هم يُجَأَرُونَ: Behold, They cry for succour (23:65).]

جَبْث

[ar. جَبِثَ inf. noun جَبِثٌ جَبِثٍ: He cut it, cut it off. جَبِثُ القُوَّة: He overcame the people. جَبِثٌ: 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. جَبِثَةُ: A well-known garment (or coat). القُوَّة في جَبِثٍ: Cast him into the bottom of a deep well (12:11).]

الجَبِثَة

An idol or idols; the name of a certain idol belonging to the Quraish of Mecca; that which is worshipped instead of God of whatever it be; that wherein there is no good; a diviner or an enchanter; the Devil or Satan; enchantment or magic. يُؤمنُونَ الجَبِثَة: They believe in enchantment and the Devil (4:52).]

جَبِر

[ar. جَبِرَ inf. noun جَبِرٌ جَبِرٍ: He set a bone in order after it had broken. جَبِرُ الْوَلَد: I put the affairs of the orphan in a proper state. جَبِرٌ عَلَى الْآمِر: He compelled him to do the thing against his will. جَبِرُ: He behaved proudly or insolently; he obtained wealth or property. جَبِرَةٌ: Pride; power; dignity. جَبِرّ: 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 جَبِرٌ جَبِرٍ جَبِرَةٌ جَبِرَةٌ جَبِرَةٌ جَبِرَةٌ the heart receives not admonition. إِنَّ فِي هَٰؤُلَآ يَجَارَ: There are in it a powerful and haughty people (5:23).]

الجَبِرُ

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. أَعْلَمُ الجَبِرُ: The Mighty, the Supreme, the Great (59:24).]
young man. جَبِيل is a compound word made up of جَبِيل which in Hebrew means a man or a mighty man or a hero, إِلَّه means God. This word إِلَّه occurs in several combinations as in جَبِيل and إِسْمَاعِيل and مَيْكَانِيل. In Arabic the word means mending a broken thing; giving a poor man so liberally as to make him well of; a brave man. جَبِيل also signifies "a servant". إِلَّه, in addition to the above mentioned derivation, may have been derived from the word ﷽ (God) or from the root ﷽, the active participle from which is ﷽ meaning, Controller or Ruler. So جَبِيل 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.

جَبِيل [aor. ﷽ inf. noun جَبِيل : God created him. ﷽ على ﷽ : God created him and adopted him to it. ﷽ على ﷽ : Hearts have been created with a disposition to the love of him who does good to them. ﷽ على ﷽ : He compelled him to do the thing against his will. ﷽ : He became like a mountain in bigness, thickness or roughness. ﷽ : Big, thick, coarse or rough thing. ﷽ ﷽ : A big, thick or coarse woman. ﷽ (plural ﷽) : 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 (ٌهَوْجِيل : 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. ﷽ : Means the serpent. ﷽ : Nature; property; natural disposition; original constitution; a nation or people; a great company of men; a generation; the created beings. ﷽ : A great company of men or a company of men; a nation; a people; a generation. ﷽ and ﷽ are synonymous terms. ﷽ ﷽ ﷽ ﷽ : And certainly he led astray numerous people from among you (36:63). ﷽ ﷽ ﷽ : And the former generations (26:185).
and [aor. inf. noun ] : 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).

: He struck him on the forehead; he turned him back from the thing he wanted; he encountered him with a thing he disliked. (plural) : 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 . 

: 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).

: He collected the Kharaj. 

: He pulled it up or out; he cut it or cut it off; he uprooted it or eradicated it. 

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

[14:27]

The night has gone half.  "The night has gone (7:79).

The bird clove to the ground or fell upon its breast. They also use it as: Bird mounted its female for the purpose of copulation. (plural جَالِمْنَانَ or جَالِمِينَ): 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. جَاث: 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 جَاثٌ or جَاثَة). (feminine of جَاثٍ): Thou will see every people sitting upon their knees (45:29) in an upright posture, not at ease. And We will leave the wrong-doers on their knees (19:73).

He denied a thing; he disacknowledged it; he disbelieved it; he belied it. جَحَد: He denied or disacknowledged his right knowing it to be such. جَحَد: He was or became niggardly or possessed little good. جَحَدَتْ الأَرْضُ: The land became dry and of no good. جَحَدَ عَمَّا جَحَدَ: Our year was or became one of little rain. جَحَدَ and جَحَدَ: Paucity or scantiness of good; poverty. They denied or rejected the Signs of Allah بِاتِ اللَّهِ يُحَدِّدُونَ: Will they deny the favours of Allah (6:34). جَحَدَ عَنَ الأمَرِ: He prevented him from the affair.
The fire burned; burned brightly or fiercely, blazed or flamed. He kindled the fire; made it to burn or burn brightly or fiercely. means, he opened the eye. A fire burning or blazing or flaming vehemently or having many live coals and flaming much; any great fire in a pit, a vehemently hot place. One of the names of Hell or the Fire of Hell. And cast him into the Fire (37:98). Fire of great heat. Eye fixed open.

He cut it off. 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. (aor. inf. noun : He was or became great or of great dignity or estimation in my eye. : He strove, laboured or toiled; exerted himself vigorously, laboriously or took extraordinary pains. : The event afflicted him. : The breast became dry. : (1) Fortune; richness or good fortune; competence or sufficiency; or the state of being in no need (syn and : The worldly fortune of any one will not avail him against Thee; (2) means of subsistence. For such a one in this is means of subsistence; (3) Greatness or majesty. Exalted is Thy majesty; (4) a grandfather (maternal or paternal); an ancestor. A grandmother (maternal or paternal). And exalted be the majesty of our Lord (72:4). He perished. A thing new (cont. of : 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 جَدَّةٌ) : 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.

(إِسْتِحْدَاثٍ) : They will come out of graves. (54:8)

جَدَّرَ [aor. يُجَدَّرُ inf. noun جَدَّرٌ]. He built, made or founded a wall of enclosure. [aor. يُجَدَّرُ inf. noun جَدَّرَةٌ]. He or it was or became adapted, apt, meet, suited, suitable, fit, proper. جَدَّرُ بِهِ : He was or became adapted, apt etc. for it. جَدَّرَ أن يَفْعَلُ كَذَا : He was or became adapted, fit etc. for doing such a thing. جَدَّرَةٌ : He made or called him or it adapted, suitable, competent etc. ما أَجَدَّرُ بِهِ : How fit is he for what is good. أَجَدَّرْ بِهِ also جَدَّرَ : A wall; or a wall of enclosures; the foundation or side of a wall; a fence or dam raised of branches to retain water (plural جَدَّرُونَ). وَأَجَدَّرَ أَنْ يَعْلَمُوا : And they are most apt not to know the ordinances of the Revelation which Allah has sent down (9:97): وَأَمَّامَ الْجَدَّارِ فَكَانَ لَعَلَّالِمِينَ بَيِّنَيْمَ : And the wall belonged to two orphan boys (18:83): أَوْمِرُ وَرَاءَ جَدَّرٍ. (59:15).

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

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

**جَدَّة** : A column and a table of a book.

**جَدَّةٌ** (syn. with **مُجَدَّة** : Altercation, disputation, litigation or vehement and able disputation. And they disputed by means of falsehood (40:6).

Yet they dispute concerning Allah (13:14). And thou argue or dispute with them in a way that is best (16:126).

A streamlet; a rivulet.

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

A thing cut off.

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.

\[\text{جرَح} \] [aor. inf. noun] : He dragged, drew, pulled, tugged or stretched. : What drew thee to do this thing. : Such a one is a kindler or a piece of mischief. : 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).

\[\text{جرَح} \] [aor. 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. : 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.

\[\text{جرَذَر} \] [aor. inf. noun] : He cut it ; he cut it utterly. : The time exterminated or destroyed him. : A man alone; a bare or naked sword. : Locusts; the locust. : So We sent upon them the storm and locusts (7:134).

\[\text{جرَذَر} \] [aor. inf. noun] : He cut it ; he cut it utterly. : The time exterminated or destroyed him. : He ate quickly and much. : He ate every
thing and did not leave anything on the table. أَرْضُ جَزَىٰ: 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. أَنَّا نَسْوَقُ الْمَاءَ إِلَىِّ الْأَرْضِ جَزَىٰ : We drive the water to the dry land (32:28).

جَرَعُ [aor. جَرَعَ النَّمَاءُ جَرَعُ النَّمَاءُ: He sawllowed the water. جَرَعُ النَّمَاءَ جَرَعُ النَّمَاءَ: 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. جَرَعَةٌ جَرَعَةٌ جَرَعَةٌ : A gulp or as much as is swallowed at once of water; a sup or sip as also جَرَعَةٌ جَرَعَةٌ جَرَعَةٌ: A single act of swallowing water and جَرَعَةٌ جَرَعَةٌ جَرَعَةٌ: what one swallows or a mouthful which one swallows or a small drought. يَبْتَجَعُ يَبْتَجَعُ يَبْتَجَعُ: He will drink it little by little; he will drink it against his will and with difficulty (14:18).

جَرَفُ [aor. جَرَفَ النَّسَبِ جَرَفَ النَّسَبِ: He took away, carried away or removed the whole or greater part of the thing. جَرَفُ النَّسَبِ كَجَرَفَ النَّسَبِ: It swept away or destroyed men like the sweeping away of the torrent. جَرَفُ جَرَفُ جَرَفُ: 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. عَلَى نَفَا جَرَفٍ هَارٍ: On the edge of a hollowed falling bank (9:109). جَارِفُ جَارِفُ جَارِفُ: Death or pestilence that is wide spread and destroys and sweeps away people like the sweeping away of the torrent.

جَرَمُ [aor. جَرَمَ النَّسَبِ جَرَمَ النَّسَبِ: He cut the thing or cut it off. جَرَمُ النَّسَبِ: He sheared or cut off the hair of the she-camel. جَرَمَ النَّسَبِ النَّحْلَ: He cut off the fruit of the palm-tree. جَرَمَ: I led him into sin. لَأَجُرُّمُكُمْ شَيْتَانًا فَوْمَ أَنَا أَتَعْبِدُوا: 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). َجرَمْ: He committed a sin, a crime, a fault, an offence or an act of disobedience. َجرَمَة: He committed against them a crime for which he should be punished. سُبُبُ الَّذِينَ أَجَرَمُوا صَفَّارٌ: Humiliation from Allah will befall the guilty people (6:125). ُذَّنَبَ: If I have forged a lie, on me is my guilt (11:36). َجرَمْ also means, he completed the thing. َجرَمْ: A sin, a crime, a fault, an offence or an act of disobedience (syn. َعِبَادَة or َكَفُو). َجرَمْ(plural َجرَمْنِينَ): The body. َأَجَرَمْ: A sinner; a criminal; a guilty person; a committer of an offence, fault or an act of disobedience. من يأتى رَبَّ مَجْرَمٍ: Who will come to his Lord as a guilty person or a sinner (20:75)? َمَجْرَمَة: We have made in every town the guilty ones its leaders (6:124).

جرََي [aor. ُبِعِرَ/أَجُرَى/أَجَرَى]: The water flowed, ran quickly.

جرََي: The horse ran. ُبِعِرَ: The ship or boat floated or sailed or ran.

جرََي: The sun pursued its course. ُبِعِرَ: The thing happened. 

ُبِعِرَ إلى كَذَا: He betook himself to such a thing; he aimed at it.

ُبِعِرَ: Beneath it rivers flow (2:26). ُبِعِرَاتُ مِن تَنْهَى الأَنْهَار: In it are two springs flowing (55:51). ُبِعِرَاتُ حَيَابَتٍ: In it are flowing fountains (88:13). ُبِعِرَات: A continuous or permanent charity; ُبِعِرَاتٍ جَاْرِيَةَ: a ship (plural ُجَوَّارَ) because of its running upon the sea; the sun; ُجَوَّار: Stars (81:17). ُبِعِرَات: a girl or young woman; the wind; a female slave; an old woman; the eye of an animal; a benefit, favour, blessing or boon bestowed by God upon His servants.
We carried you in the ship (69:12).

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

A flowing stream. Inf. noun جَرْفٌ, جَرِيفٌ, جَرْفَةٌ, جَرِيفَةٌ, جَرْفٌ دُوَّارٌ of جَرَفُ. 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).

And they assign to Him a part of His servants (43:16).

He passed the valley to the other side. He cut apart from his property a portion for him.

He divided it into parts or portions; he made it to consist of parts or portions as also جَرْفٌ دُوَّارٌ جَارٍ; he took a part or portion of it; he made it firm, fast or strong; he bound it firmly.

He was satisfied with it. جَارِيَةٌ جَرْفٌ (plural جَارِيَاتٌ جَارِيَاتٌ), جَارِيَةٌ جَرْفٌ: 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 (plural جَارِيَاتٌ جَارِيَاتٌ: Females).

The act of cutting. جَرَّعُ الوَادِيَ عِنْدَ الْأَرْضِ جَرَّعَهُمْ وَجَرَّعَهُمْ عِنْدَ الْأَرْضِ: He passed the valley to the other side.

He cut apart from his property a portion for him.

He was or became impatient; he manifested grief and agitation; he was or became affected with grief.

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

It paid, gave or rendered as a satisfaction; it satisfied; sufficed; or contented.

I paid the debt.

I paid such a one his right or due.

He repaid, requited, compensated or recompensed him for such a thing.

May God repay him good.

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). And thus do We requite the guilty (7:41).

This is the reward of those who do good (5:86).

This is the requital or punishment of the disbelievers (9:26).

Sufficient; one to be a compensation for; and to give a compensation for another. This is a man sufficient for thee as a man. And no son will avail, will give anything as a satisfaction for, his father (31:34).

The tax that is taken from the free non-Muslim subjects of a Muslim government whereby they ratify the compact that ensures them protection or because it is a compensation for the protection which is guaranteed to them, the non-Muslim subjects being free from military service; a land tax; a tax that is paid by the owner of land. Until they give the tax in acknowledgement of superiority (9:29).

The blood stuck to him or it became dry. The body with the limbs or whole person; it is also syn. with بنّ: The body without the head and arms and legs; blood or dry blood. Some say that عجلأّ جُسماً means a red golden calf. وَمَا أَجَلَّهُمَّ جَسَماً: Possessing body. And we have not given them bodies not eating food (21:9). And We placed upon his throne a mere body (38:35).

He felt it with his hand for the purpose of testing it that he might form a judgement of it. He searched or sought for or after news; he searched or spied into, investigated, scrutinized or examined news. And do not inquire about
or spy into private circumstances (49:13). and

A spy who searches for and brings information or one who is acquainted with private affairs of an evil nature and signifies one who is acquainted with private affairs of good nature.

[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. ) or signifies the whole body and limbs of a man; a thing having length and breadth and thickness (plural ). : Great; large; big; bulky; corpulent or big-bodied. Its plural is which signifies great affairs and intelligent men. : He (God) has given him increase in knowledge and physique (2:248). : And their persons or bodies or physiques please thee (63:5).

[inf. noun] : (1) He created. : He created all kinds of darkness and light And We have created of water everything living; (21:31). (2) He made a thing. : He (God) has made for you of your own selves 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. : And He has made the moon in them to be as a light (71:17); (6) He made a thing to be in an altered condition. : We made their upper part to be their lower part (15:75); (7) He pronounced a thing according to his own judgement. : And they pronounced the Holy Qur'an to be lies; (15:92);
(8) He called or named. And they have called the angels who are the servants of God females (43:20); (9) He held or believed to be. And they hold or believe God to have daughters (16:58); (10) He thought. : He thought Basra to be Baghdad. (11) He made known, plain or perspicuous. : We have made it known etc. as an Arabic Qur’an (43:4); (12) He exalted or ennobled. : And We have exalted you as a nation conforming to the best mean (2:144); (13) He put or laid. : He has put or placed or exalted some of you over others. And We have placed or put into the hearts of those who followed him pity and compassion (57:28); (14) He began. : He began to write; (15) He made or gave. : And We gave them good name (19:51). (act. part.); maker or making. : And I will make those who follow thee (3:56); (16) To regard, consider. : Does he regard or consider all the gods to be one God (38:6).

[二者、inf. noun] : It (a valley flowing with water) cast forth froth or foam, and particles of rubbish or refuse. جفّاء الفُنْدَر : The cooking pot while boiling cast forth its foam or froth. جفّاء : He threw him down. جفّاء : What is cast forth of froth or foam, and particles of rubbish or refuse by a torrent or a cooking pot. Figuratively the word means a worthless, useless or unprofitable thing. : Now as to the froth or scum it passes away as a worthless thing (13:18). The first or foremost of men or people. جفّاء also means, an empty ship.

[二者、inf. noun] : He slaughtered a she-camel and gave her flesh for food to the people in bowls. جفّة (plural جفّان) : A kind of bowl, particularly applied to a receptacle for food; a generous man. جفّة غرَاء : A generous man who entertains many guests and feeds many; he is called جفّة because people are fed by him in the جفّة. : His bowl was turned upside
down; i.e. he was slain. جَفَّانَ is also a kind of wine.

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

جَفَا [aor. يَجْفَأ inf. noun جَفَاةَ and جَفَا] and جَفَا فَلَانًا: It did not keep or cleave to its place. جَفَا عَنْهُ آَمَرَ جَفَّةً 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. 

جَفَا التَّوْبَ: The cloth became or was course, thick or rough. جَفَا: He turned away from, shunned or avoided such a one; he removed or withdrew to a distance from such a one. جَفَا: He treated him rudely or coarsely. 

جَفَّةُ إِلَّا وَلَدَهَا: The woman neglected her child. جَفَا عَنْهُ: He withdrew or separated himself from him or it; he shrank or flinched from him or it. جَفَّةُ: Their sides withdraw or remain separated from their beds (32:17).

جَلَّ [aor. يَجْلَبُ inf. noun جَلَّةَ or جَلَّلَةَ] : It was or became thick, gross, course, rough, rude, big or bulky; it (a thing) became great (in size); a man became great in estimation, rank or dignity. جَلَّةٌ: Greatness of estimation or rank or dignity and جَلَّلَةٌ: Supreme greatness thereof i.e. supreme greatness; majesty, might, independence. جَلَّلٌ in its primary acceptation signifies thick, course, gross, rough, rugged, rude, big or bulky, applied to a material substance, also great in majesty, estimation, rank or dignity; also old and advanced in age and firm or sound in judgement; جَلَّةٌ (plural). جَلَّةٌ: A great people, of eminence, nobility or dignity. وَبَقَى وَجَدَ رَبُّكَ ذَوَّ الْجَلَّلَةِ وَالْإِكْرَامِ: And the person of Thy Lord, Lord of Majesty and honour will remain (55:28).

جَلَبَ [aor. يَجْلِبُ and يَجْلِبِ] : He drove or brought, conveyed or transported a thing from one place to another. جَلَبَ عَلَى: He gained or earned for his family. جَلَبَ لَأَهْلِهِ: He urged on his horse to run by striking or crying out. جَلَبَ عَلَيْهِ: And urge against them thy horse men or collect then against them thy forces and threaten them with evil (17:65).
committed a crime against him; or an offence for which he should be punished. (plural جلبان) : 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. يهدين عليه من جلبانه : That they let down upon them their over-garments (33:60).

جلد [aor. يجلد] inf. noun جلدة : He hit or hurt his skin. He struck him with a whip; he flogged him with a whip or whips. جلدت : The serpent bit. جلة : He lay with his female slave. جلدت عليه الأثر : He threw him down upon the ground. جلدة أو جلدة : He compelled him against his will to do the thing. جلدة : A whip; scourge; stripe. (plural جلدات). جلدها أ лег : He inflicted upon him the flogging ordained by the Law. فاجلدهم ثم علما جلدة : Flog them with eighty stripes (24:5). جلد (plural جلد). جلدها : 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 نصحت علدهم : As often as their skins are burned (4:57). جلد also means, one volume of a book; price; binding of a book.

جلس [aor. يجلس] inf. noun جلس : He sat. جلس differs from قعد, the former signifying, he sat up; or sat after sleeping or prostration, and the latter he sat down; or sat after standing. جلس is a change of place from low to high and قعدة is a change of place from high to low. مجلس (plural مجالس) : A sitting place; the people of a مجلس i.e. an assembly or a company of men sitting together; an oration or a discourse or an exhortation. إذا قيل لكم فقتعوا في المجالس فافسروا : When it is said to you, make room in assemblies, make room (58:12).

جلا [aor. يجلب] inf. noun جلاء : It (the information or thing or an affair or a case) was or became clear or displayed or disclosed. جلاء عن بلده : The thing became high. جلاء المريحة : He (or they) emigrated from his town; they dispersed themselves or became
dispersed; he fled, being driven away from his town.

He made the affair clear, manifest. He banished the man from his town. He removed the grief from him. He polished the sword or furbished it. And had it not been that Allah had decreed for them the exile (59:4):

Allah will make manifest the hour. 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.

[aor. inf. noun] He (a horse) overcame his master running away with him; he broke loose and went at random without any certain aim so as not to be turned by anything; he (the horse) became refractory so as to overcome his master; he was quick or swift; he (a man) went at random or without a certain aim; he (the man) hastened or went quickly to him.

The woman went to her family without the permission of her husband. The object of his desire baffled his efforts to attain it. They hasten or go quickly so that nothing turns them back (9:57).

[aor. and inf. noun] Much property or many cattle: And you love property with much love (89:21). Also signifies people of the lowest, basest or meanest sort.

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

جَمَعَ: He shed few tears.  

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

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

رَجُلٌ جَامِدٌ الدَّاخِلِ: A man of stagnant condition.  

جَمِيدَةٌ (feminine of جَمَعُ): Lifeless or dead; incapable of growth; dry; stagnant;  

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

جَمَعَ [aor. جَمَعَ inf. noun جَمَعِيَّ] : He collected, gathered, assembled, contracted a thing; he composed or settled a thing.  

جَمَعُ آمَرَةٌ اللهُ شَكِيلًا: May God compose his difference.  

جَمَعُ also means, it compromised, comprehended or contained.  

جَمَعَ بِنَهْبِيَّ: He brought them (the two) together.  

جَمَعْ عَلَيْهِ ثِبَانَيْ.  

جَمَعُ: He put on his clothes.  

مَاجَمَعُتُ امْرَأَةٌ  

جَمُّ مَا وَعَظُّ: I have never gone into a woman.  

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

أَنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ: People have assembled for you (3:174).  

جَمَعَ كِبَيْدَةٌ ثُمَّ أُيُّهُ: He settled his plan and came (20:61).  

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

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

أَجَمَعُتُ الْأَمْرَ أَوْ غَلَيْتَ الْأَمْرَ: I put the things together.  

أَجَمَعُ: I determined, resolved or decided upon the affair; I determined or settled the opinions.  

فَأَجَمَعُوا أَمْرَكُمْ وَشَرَكَاءُكُمْ: 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).  

وَأَجَمَعُوا أَنْ يَحْتَلَّوُا فِي غَيْبَةِ الْحِبْبِ: And they resolved to put him into the bottom of a deep well (12:16).  

أَجَمَعُ: It became collected, brought together, mustered or drawn together; it was or became composed, arranged or settled.  

إِجَمَاعُ: He was or became in company with him; came together with him, he met him in an affair.  

لَنْ يَجَمَعُوا الْجَنُّ وَالْأَلْسُ: If the jinn and the men gather together (17:89).  

كَلْ أَنْتَمُ جَمَعُونَ: Will you gather together (26:40)?  

جَمَعَ: 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.

جَمْعَاهُمْ جَمْعًا: We shall gather them all together (18:100).

وَآَكَثَرَ جَمْعًا: And greater in assemblage (party, company, assembly) (28:79).

جَمْعًا: The day when the two parties or armies met (3:156).

سَيَهَّرُونَ جَمْعًا: Soon shall the hosts be routed (54:46).

جَمْعَهُ: Upon Us rests the collecting of it and the reciting of it (75:18).

جَمْعًا: The Day of Resurrection; an important day when a certain people assemble at a certain place to decide a momentous matter.

وَنَنْزِرُ يَوْمَ الْجَمْعَ: Give warning of the Day of Gathering (42:8).

جَمْعًا and جَمْعٌ are synonymous, meaning an assembly of a party, group or company of men; جَمْعٌ also means a place of meeting; an assembly room; the whole of anything.

جَمْعًا: A people met together.

نَّحَى أَلْبَغِ مَجْمَعَ الْبُخَرِينِ: A man of right, not unsettled or disordered judgement.

جَمْعُ: He decided upon the affair or made it firmly settled after it had been unsettled.

جَمْعَهُ syn. with جَمْعَهُ meaning a host; an army.

أَمَّهُ: Or do they say that we are a victorious host allied together to help each other (54:45).

مَجْمَعٌ: Collected; assembled; drawn or brought together from several places.

ذَلِكَ يَوْمُ مَجْمَعِهِ لِلْنَّاسِ: That is a day when people will be collected or brought together (11:104).

جَامِعٌ: Collecting; that collects.

الْمُسْجِدُ الْجَامِعُ: The mosque where people congregate for Friday Prayers.

مَضْرَجَاءِ جَامِعٌ: A town of large population.

أَمْرُ جَامِعٍ: An affair which brings people together; a momentous affair for the consideration of which people collect i.e. it brings them together.

أَذَكَّرْتُ جَوَابَ الْكُلُّ: If the Holy Prophet is reported to have said.

أَرْضَيْتَ جَوَابَ الْكُلُّ: 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. 

أَمَّنَّ اللَّهُ جَمِيعَةً مَّانِعَكَمَا: May God make permanent the state of union subsisting between you two. 

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

يَوْمُ الْجَمِيعَةِ: Friday. 

جَمِيعَةُ الْكَلِمَةِ: The Prayer of Friday. 

إِذَا لَوْذَى لِلضَّلَّاءِ مِنْ يَوْمِ الْجَمِيعَةِ: When the call is made for Prayer of Friday (62:10). 

جَامِعَةُ امْرَأَتِهِ: He lay with his wife (inf. noun جَمِيعَةُ جَمِيعَةُ جَمِيعَةَ). 

جَمِيعَةٌ [aor. جَمِيعَةُ]: He collected. 

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

أَجَمِيعُ [جَمِيعَةُ]: He was moderate in desire. 

جَمِيعَ الْجَمِيعَةِ: The people had many camels. 

جَمِيعُ [جَمِيعَةُ]: A he-camel; a camel; the male of أجل the mate of the جَمِيعَة. 

نَافِقَةُ: A certain fish of the sea. 

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

وَلْكُمْ فِي هَذَا جَمَالٌ: And for you there is beauty in them. 

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

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

جَمِيعْ جَمِيعَةٌ (feminine): Complete or perfect in body. 

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

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

جَمَالَةُ: 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. 

جَمَالٌ مِّنْ مَالٍ: A large sum of money. 

بِجَمَالِ: On the whole; to sum up. 

جَمَالَةُ also means a proposition; a clause; a phrase; sometimes a sentence.
[aor. inf. noun نُمْرَأَةٌ or جُنُونُ: It veiled, concealed, covered or protected him; or it covered him with its darkness as also جَنَّةٌ: It covered or concealed him or it. جَنّةُ اللَّيْلِ: The night covered the thing with its darkness. جَمْلُ اللَّيْلِ: The night became dark. جَنَّةٌ [aor. يُحْيَيْ] means, it (an embryo) was concealed in the womb. جَنَّةٌ (inf. noun جُنُونُ and جَمْلٌ) and جَنّةٌ: He (a man) was or became mad or insane; bereft of reason or intellect. جَمْلُ الأَرْضِ: The land produced pleasing herbage or plant. فَلَمْ يَعْلَمْ عَلَى اللَّيْلِ: And when the night darkened upon him (6:77). جَنّةُ اللَّيْلِ: The darkness of night or its intense darkness or the confusedness of the darkness of night; concealment; the genii i.e. such beings as remain aloof from the people as if remaining concealed or that conceal themselves (opposite of أَنْسُ), thus comprising the angels; certain of the spiritual beings. جَمْلُ اللَّيْلِ: Such a one passed the night as a guest of جَنّةٌ, that is in a desolate place where there was no one to cheer him by his society or talk. جَنَّةٌ also means the main or chief part or body of men or of mankind; the flowers of plants or herbage; the prime of youth. كَانَ ذَلِكَ فِي جَنّتِ شَيْبَةٍ: That was in the prime of his youth. It also means seriousness or earnestness. جَنّةٌ: The darkness of night. لَا جَنَّةُ بِهِذَا الأَمْرِ: There is nothing secret about this matter. جَمْلُ اللَّيْلِ) وَالإِنْسَانِ: O company of jinn and men (6:131). جُنُونُ: A state of possession by a loss of reason; madness, insanity or unsoundness in mind or intellect. جُنُونٌ جَمْلٌ: There is no insanity about their companion (7:185). جُنُونٌ (mad man; one suffering from جُنُونٌ i.e. insanity, madness; bereft of reason; unsound in mind; possessed by jinn. إِنْكَ لَمْ تُمْحَيْنَ: Thou art surely a mad man (15:7) (مُحْيَيْنِ. ) Madmen. جَمْلٌ and جَمْلُ (plural of جَمْلُ) and جَمْلٌ: If mankind and the jinn gathered together (17:89). جَاكَوْنُ (مَجَالِدٌ) والجَنَّةُ: From among the jinn and mankind (114:7). جَمْلٌ: Anything veiled, concealed or hidden (applied as an epithet even to rancour or malice); buried; deposited in a grave; an embryo; a foetus; the child or young in the body or in the
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); 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. For them are gardens beneath which rivers flow: These are the dwellers of Heaven: And for him who fears to stand before his Lord there are two Gardens: One of them We provided with two gardens: Gardens of Eternity: And delightful dwelling-places in Gardens of Eternity: Will have Gardens of Paradise for an abode: In the Gardens of Bliss: And for them are Gardens of Eternal Abode: Thou keep me and my posterity away from worshipping the idols: He removed or put away from him the thing: He removed the thing and it remained away from him: He had a vehement desire to see; he inclined towards him; he became
disquieted. (aor. جَبُبِّ) He, a camel, limped by reason of pain in his side. جَبْبٌ جَبْبٌ جَبْبٌ جَبْبٌ: He became affected by جَبْبِّ الرُّجُلِ (aor. جَبُبِّ inf. noun جَبْبِة): The man became polluted. جَبْبٌ is an epithet from جَبْبِة meaning polluted i.e. having had to take bath after sexual intercourse. إن كَتَبَ جَبْبُهَا فَأَطْهَرَهَا: If you are in a state of pollution or uncleanliness, so purify yourself by bathing (5:7). جَبْبٌ جَبْبٌ جَبْبٌ جَبْبٌ: 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. جَبْبٌ: He walked by his side or he was or became distant from him. ﷺجَبْبَاتِهَا الْآثِرَ: But the righteous shall be kept away from it (92:18). ﷺجَبْبَاتِهَا الْأَشْفَيْنِ: But the reprobate will keep away or turn aside from it (87:12). ﷺجَبْبٌ: If you keep away from more grievous sins (4:32). جَّبُبٍ: 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. ﷺجَّبَابِ الْآثِرِ: The neighbour who is a stranger or who is not related (4:37). جَّبُبٍ also means under obligation of performing total ablution. It is used as singular and plural and masculine and feminine. ﷺجَبَبَتْهُ عَنْ جَّبُبٍ: So she observed him from afar (28:12). جَّبُبٌ: (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. ﷺقَبِّقَتْ إِلَى جَّبُبِّ فَلَانَ أو إِلَى جَبْبِة: I sat by the side of such a one (4:37). جَّبُبٌ جَّبُبٌ: He gave him the side, meaning he was submissive to him; (2) ﷺجَّابِكَ بِالْجَّبُبِ: 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. ﷺجَّابِكَ بِالْجَّابِكَ بِالْجَّابِكَ بِالْجَّابِكَ بِالْجَّابِكَ بِالْجَّابِكَ بِالْجَّابِكَ بِالْجَّابِكَ بِالْجَّابِكَ بِالْجَّابِكَ بِالْجَّابِكَ بِالْجَابِكَ B: 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. ﷺجَّابِكَ بِالْجَّابِكَ B also means, (4) the husband or the wife. ﷺجَّابِكَ جَّابِكَ جَّابِكَ جَّابِكَ: (aor. جَّابُتْ جَّابُتْ جَّابُتْ جَّابُتْ) ﷺجَّابِكَ بِالْجَّابِكَ بِالْجَّابِكَ بِالْجَّابِكَ B 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; هَذَا قَلِيلٌ فِي جَبْبٍ مُؤْدِنُكَ: 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. (plural) 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). Afraid to turn and go 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. The bank of a river and any bank or steep acclivity; a limit, bound or boundary. Beside, aside or apart. A portion or large portion of property. A man's honour or reputation which should be preserved inviolate; avoided and despised. i.e. leave it alone. South.

[plural] جَنْبَ (جونب) and جَنْبَة (جونبة) inf. noun جَنْبَ (جونب) : 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. جَنْبَ (جونب) : It approached. جَنْبَ (جونب) : The night approached. جَنْبَ الطَّائِرَ (جونب الطائر) : The bird contracted its wings to descend and approached like one falling and repairing to a place of refuge. جَنْبَ الطَّائِرَ (جونب الطائر) : He hurt the wings of the bird. جَنْبَ (جونب) : 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 ḍā‘yīn. Possessors of wings (35:2): I am under the protection of such a one. His wings are clipped i.e. he lacks power, strength or ability; he is impotent. ḍā‘yīn: They left their homes or country or accustomed places. ḍā‘yīn: We are upon the wings of travel; we are about to travel. ḍā‘yīn: 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. ḍā‘yīn: There shall be no sin (or blame) upon you (2:237).

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

[‘a. or inf. noun ḍā‘yīn] ḍā‘yīn: He deviated from the right path. ḍā‘yīn: He acted wrongfully in his will. ḍā‘yīn: He acted wrongfully or unjustly; he deviated from the right way or course; he inclined to sin; he kept away from rightful things. ḍā‘yīn: He inclined on one side in a proud manner; ḍā‘yīn: He intentionally inclined to a thing; ḍā‘yīn: He kept away from his family on account of hatred; ḍā‘yīn: He inclined to a sin or affected an inclining. ḍā‘yīn: Inclining to sin etc; deviating from the right way or course; acting wrongfully or unjustly; keeping away from a good thing. ḍā‘yīn also means depression in one of the two sides of the chest with evenness of the other side. ḍā‘yīn: 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). ḍā‘yīn: Without being deliberately inclined towards sin (5:4).
 جهاد
[ائ. ال. الف. جهد: He gathered, plucked or took the fruit from the tree; he plucked it while it was fresh.]
[جمع: He collected gold from the mine.]
[جمع: He acquired eminence or nobility.]
[جمع: He committed a sin against him.]
[جمع: He did a bad thing.
[جمع: Whatever is gathered or plucked from the tree; whatever is plucked or gathered while fresh; fruit just gathered or plucked; جهد also signifies fruit ready to be gathered or plucked; it also means fresh ripe dates and grapes even cotton and herbage and gold which is collected from its mine and honey when it is gathered and cowries as though gathered from the sea.]
: It will cause fresh ripe dates to fall upon thee (19:26).
: And the ripe fruit of the two Gardens within easy reach (55:55).

 جهاد
[ائ. ال. الف. جهد: 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.
[جمع: He examined the man.]
[جمع: The disease afflicted or weakened or fatigued him.
[جمع: He fatigued or wearied the animal; he burdened the beast beyond his power.
[جمع: He churned the milk so as to extract its whole butter.
[جمع: He very eagerly desired the food; or he ate much of the food and left nothing of it.
[جمع: He lay with her or compressed her.
[جمع: He dispersed his property and wasted it.
[جمع: The truth became manifest.
[جمع: He was careful in the matter.
[جمع: 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).
[جمع: He fought with the enemy or he encountered the enemy, imposing upon himself distress or exerting his utmost power or ability to repel him.]
: جهد في سبيل الله (مُجَاهِدَةٌ): جهد في سبيل الله (مُجَاهِدَةٌ):
He fought in the way of God i.e. in the cause of religion.

Inf. noun of جهد. Possessing all the meanings which the word جهد signifies. Technically the word means fighting in the way of Allah. And who so strives, strives only for the benefit of his soul (29:7).

And as for those who strive in Our path (22:70). And strive in the cause of Allah as it behoves you to strive for it (22:79).

And if they strive to make thee associate that with Me (29:9).

And who find nothing to give but their toil i.e. the earnings of their toil (9:79).

A state of extreme difficulty or trouble. He did his utmost. Participle from جهد: He who strives hard or does his utmost.

Allah has exalted those who strive hard (4:96).

[aor. inf. noun جهر] : It (a thing) was or became plain, apparent, conspicuous, open or public; it was or became exceedingly plain to be perceived either by sight or by hearing. He announced openly the affair. He uttered the speech openly, publicly and with a loud voice. He raised the voice so as to be heard clearly. He was or became great or bulky before the eyes of the beholder; he was or became pleasing in aspect; it (the voice) rose so as to be plainly heard; he was or became high or loud; he was or became loud of voice. He saw the man without a veil intervening; he regarded him with respect or considered him great. He thought the people to be many when he saw them. He made known the acts of sin by talking loudly of them. Allah
does not like the uttering of unseemly speech in public (4:149).

And utter not thy prayer aloud (17:111).

and and and: Plain, manifest, apparent, open or public; conspicuous; loudly. Ṣawā ḥarā." He saw him clearly or with his eyes, without anything intervening.

We will not believe in thee unless we see Allah clearly or with our own eyes without any thing intervening or see Him face to face (2:56).

Beware! Nobody should show ignorance against us; or we shall show greater ignorance in reply i.e. we will severely punish such ignorance.

He was ignorant, he was ignorant of it; he did not know it.

The like of me will not be ignorant of the like of thee. Ṣawā ḥarā. He acted towards him in a silly and foolish manner and wrongly. In Arabic punishment for an evil is sometimes denoted by the term used for the evil itself. A poet says:

Beware! Nobody should show ignorance against us; or we shall show greater ignorance in reply i.e. we will severely punish such ignorance.

He was ignorant, silly or foolish in his opinion or judgement.

He neglected or ignored the truth.

He pretended ignorance.

Ignorance; foolishness; wrong
conduct. Ignorance 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. That I may be of the ignorant (2:68). Indeed he is most unjust and most neglectful (33:73). Ignorance; foolishness or silliness. 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.

جهنم

Hell or Hell-fire, a name of the fire with which God will punish the evil-doers in the life to come; a proper name of the abode of punishment. According to some it is an Arabic word applied to the fire of the world to come because of its depth (جهنم and جهنام applied to a well meaning deep, in which he who falls perishes) or originally syn. with أئى. The word may have been derived from 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 جَهَنُ which means the stern or course of face or may have been the result of the combination of جَهَنُ and جَهَنُ. فَحْسَةُ جَهَنُ: So Hell shall be sufficient for him (2:207).

جَرَبَ [aor. inf. noun جَرَبَا : He made a hole in it; perforated or pierced or bored it; he cut it. جَرَبَ الصَّخْرَةَ : He made a hole in the rock; وَلَمْ نَجْبِدَ الْأَلَٰهِ جَرَبَ الْفَلَلَ الصَّخْرَةَ بِالْوَادِ: And Thamud who made holes in the rock; excavated the rocks; cut the rocks and made their dwellings in the valley (89:10). جَرَبَ الْلُّؤْبَ : He cut the cloth or cut it out. جَرَبَ الْأَلْبَادَ : He traversed the towns or crossed or cut through them by journeying. أَجَابَ : He answered him, replied to his question. أَجَابَ دَعَانَهُ : He answered his prayer; he accepted his prayer (inf.noun أَجَابَةُ الدَّعاةِ: I answer or accept the prayer of the one who calls Me (2:187). وَمَنْ لَمْ يَجْبِدْ دَاوَيَ اللَّهُ: He who does not answer the call of one who calls to Allah (46:33). إِسْتَجَابَ وَإِسْتَجَابَ لَهُ وَإِسْتَجَابَ مَنَ: He answered or accepted his prayer. فَأَسْتَجَابَ لَهُ رَبُّهُ: So his Lord heard his prayer. أَجَابَ الْأَرْضَ : The land produced plants or herbage. أَجَابَةُ لَهُ: also means: He obeyed him or complied with his desire in doing a thing. إِسْتَجَابُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُنَزِّلُونَ: Respond to Allah (or accept His call) and the Messenger when he calls you that he may give you life (8:25). إِنَّمَا يَسْتَجِبُ الْذِّينَ يَسْتَجِبُونَ: Only those can accept who listen (6:37). مَجِيبُ: One who answers the call or summons. المَجِيبُ: God Who accepts our prayers. إِنْ رَبِّي قَرَبَ مَجِيبٍ: My Lord is nigh and answers prayers (11:62). جَوَابُ: An answer, a reply or a response. فَلَمْ يَجِبُ: And Noah indeed did cry unto Us and how excellent Answerer of prayers are We (37:76). وَمَا كَانَ جَوَابُ قَوْمِهِ: And the answer of his people was no other (7:83).

جَادَ [aor. inf. noun جَوَادًا: It was or became good, goodly or
excellent; he was or became excellent. جاذ (inf. noun جذوة) : He was or he affected to be liberal bountiful or generous. جاذ بنفسيه : He was liberal with his property. جاذ بنفسه (inf. noun جذوة) : He gave up his ghost. جاذ نفسه : His soul resigned itself or departed. جاذ المطر (inf. noun جذوة) : The rain was or became copious. جاذ السماء : The sky rained. جاذ العين : The eye shed many tears. جاذ الغرس (and جذوة) : The horse became fleet or swift and excellent in his running. جاذ إلهي : He inclined to him or it. جاذة : He vied with him and overcame him in liberality.

جاذ (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 جاذوات); a courser; a fleet or swift and excellent horse (plural جاذات). جاذ : He advanced like a swift horse. جذ : (plural جاذات) excellent.

اذ غرض عليه بالغفران الضافات الجذاد : When there were presented to him at eventide light-footed coursers (38:32).

جاز [aor. جاز] : He declined or deviated from the right course. جاز عن الطريق : He pursued a wrong course; he deviated from the way. جاز عليه : He acted unjustly towards him, against him. جاز الأرض : The herbage of the land grew tall. (inf. noun جذوة) : (1) He lived near him or in his neighbourhood; (2) He bound himself to him by a covenant to protect him. جاز (3) : He confined himself in a place of worship for devotion and prayer (inf. noun من جازرة). أقام في جازرة : He abode in his neighbourhood. هو في جازرة : He is under my protection; I am bound by a covenant to protect him. جاز بهمة : He abode in Mecca not necessarily for worship. ثم لابحوروزتك فيها إلا قليلاً : Then they will not dwell therein as thy neighbours, save for a little while (33:61). جازة : He protected him; he granted him refuge or rescued him; he aided him; he delivered him from evil. هو يجوز ولايجاز عليه : Who protects and against Whom there is no protection. وينجركم من غذاب الاميم : And He will protect you from a painful punishment (46:32). استجار : He sought or asked to be protected; to be granted refuge or to be saved or
liberated. He sought the protection of such a one from such a one. Who seek thy protection, grant him protection (9:6). A neighbour; one who lives near or next door to another; a person whom one protects from wrongful treatment; one who seeks or asks protection; a protector or one who protects another from that which he fears; one who gives refuge or protects; an aider or assister; a confederate; a woman's husband; a man's wife; a partner who has not divided with his partner; a partner who divides the property with another or not; a partner who divides with another; the pudendum of a woman.

And the neighbour that is a kinsman and the neighbour that is a stranger (4:37). And I am your protector (8:49). They became mutual neighbours; they bound themselves by a covenant to protect one another.

Diverse tracts adjoining one another (13:5). an inf. noun used as an epithet = Deviating from the right course; acting unjustly. A road or way deviating from the right course. And some of them deviate from the right course (16:10).

Wronged or unjustly treated by the judge.

He passed along the place and left it behind. He exceeded or transgressed the proper limit or bound; he was or became extravagant or exorbitant. The judge executed the transaction. When they had gone further (18:63). And when We brought the Children of Israel across the sea (10:91). He forgave him; he overlooked or connived at his sin. O God forgive me. And We forgive their sins (46:17).

He sought for or after a thing eagerly and with the utmost of his endeavour. The people went through the middle of the houses and
the streets and sought for what was in them, as a man seeks for news.

And they went through the midst of your houses (17:6).

 receber

receive (inf. noun and cont. of): 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). receber: Hungry.

receive: 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, receber: The last third of the night.

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

receive (inf. noun and cont. of): 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. receber: I came to Zaid. receber: The rain came or descended. receber: The order of the Sultan arrived. receber: He did such a thing. receber: Surely, you have done a most monstrous thing (19:90). receber: I did a good thing. receber: Thou hast done a strange thing (19:28). receber: When the Promise of my Lord shall come to pass (18:99).

receive: Until when death comes to or overtakes or befalls one of them (23:100). receber: I compelled him, constrained him or necessitated him, to have recourse or betake himself to it. receber: And the pains of childbirth drove her unto or compelled her to have recourse to a trunk of palm-tree (19:24). receber: She gave birth to a child. receber: 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 جب: 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. (plural جبوب.

Put thy hand into the bosom of thy garment or into thy bosom (27:13).

And draw their veils over their bosoms (24:32).

He had a long neck; or a long and beautiful neck; or a long and slender neck. جيدة: The neck, generally applied to that of a woman; or the part of the neck upon which the necklace lies; or its forepart. لبسة الأخفاد: A female soft of neck. في جبدها خبل من مسدة: Upon her neck a halter of twisted rope (111:6).
6

باب الْحَاءٍ

ح

Ha

Numerical Value = 3
This thing was or became an object of love for me. 

Beloved, lovely charming or excellent is he or it. 

He loved him. 

He stood still; he stopped. 

He was fatigued or tired. 

He formed the medicine into pills. 

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

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

The plant became full of grain. 

He loved, liked, took pleasure in him or it; he esteemed him as a friend. 

Allah loves those who do good (2:196). 

Follow me and Allah will love you (3:32). 

Thou canst not guide whom thou lovest (28:57). 

Allah loves those who do good (2:196). 

They love them as they should love Allah (2:166). 

And We bring out from it clustered grain (6:100). 

also means a small portion of a thing. 

Heart's core; the heart's blood. 

also means a want; or an object of want. 

Well-done Zaid. 

Approved, lovely or charming is the thing. 

This is dearer to me than that. 

Joseph and his brothers are dearer to our father than we are (12:9). 

He made it
beautiful or adorned it or embellished it and made it plain. 

and

: 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.

: He was or became or he was made happy.

: They shall be made happy (or honoured) in a garden (30:16).

: The wound became healed but left sears.

: He put ink into the inkstand.

: A good and righteous learned man; a learned man of the Jews or Christians; a great religious leader or chief; happiness and ease (plural ).

: Why do not the divines and those learned in the Law among them prohibit them (5:64).

: Also means: ink; a kind of variegated cloth; a mark or sign of the enjoyment of ease and plenty; colour; complexion.

: His colour or beauty and goodness of form departed; a mark or trace of beating; an equal; a like; a fellow.

: He detained, confined him; restricted him; shut him; imprisoned him; prevented or hindered or debarred him from.

: He debarred him from getting the thing he wanted.

: A place of confinement; a prison, a jail.

: What prevents it.

: You shall detain them both after Prayer (5:107).

: He bequeathed his property to be spent in the way of Allah.

: 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.

: His belly became swollen so that he died.

: His work became dull or void or of no account; it perished (5:6).

: His blood went unavenged.

: The water of the well went down so that it never came to its first place.

: He rendered his work null and void and of no account.

: So He rendered their works null and void (47:29).

: He tied it and made it firm; he
wore it well and firmly. حُيْكَةُ (plural حَيْكَاتٌ) : An enclosure for cattle; the black thread with which are sewed the borders of a cloth; a streak or line; the ripples of sand. حُيْكَة (plural حَيْكَات): The track of the stars, the streak or tract in the sky; the path or way. والسماء ذات الحَيْكَةُ (سَمَاء): And the sky full of tracks, paths or ways (51:8). حُيْكَةُ الَّمَاءٌ: The ripples of the water.

[or. inf. noun حَيَّلَ: He bound it or tied it and made it fast with a cord. حَيَّلَةٌ: He caught the game with the snare. حَيَّلَة: A pregnant woman. حَيَّل: A rope or cord; a thing with which one ties a beast; a bond; connection with another by the bond of love or friendship; (وَاسِعُ الْحَيَّل: liberal in disposition); a covenant or compact; a promise or an assurance of safety or security. إلا أن يَحَيَّلُ مِن اللَّه وَحَيَّلَ مِن النَّاس: Unless they have a covenant from Allah and a covenant from men (3:113). واغتَصَبْنا حَيَّلَ اللَّه: And hold fast by the covenant of Allah (3:104). حَيَّلَ الزَّوَّرَد: Jugular vein (50:17); an extended tract of land collected together abundant and high; heaviness; ponderousness. فإذا جَنَّالُ حَيَّلَ جَنَّالُ plural of حَيَّل: Then lo! their cords and their rods it appeared to him (20:67).

[or. inf. noun حَبَّمَ: 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. حَبْمٌ عَلَيْهِ الْأَمْر: He made the affair absolutely necessary or unavoidable for him. حَبْمٌ: A decree, an ordinance, a sentence or a judicial decision; an unavoidable thing; pure; genuine; free from admixture. كان عَلَى رَبِّكَ حَبْمًا فَضِيلًا: This is an unavoidable decree of thy Lord (19:72).

It is a particle used in these senses: (1) It denotes the end of an extent which is its predominant meaning. (2) It is used as a preposition signifying 'To' 'till' 'until' or 'to the time of' as in the saying. سَلَامُ حَتَى رَأَبُها: I ate the fish even to its head. سَلامُ حَتَى مَرَّ الْافْجِرَةُ: Peace it is till the rising of the morning (97:6). (3) It is also followed by a mansoob aorist, اِنْدَرَى. 

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understood after: Until Moses returns to us. (4) It is also syn. with \(\text{ؤن}\) 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 \(\text{نل}\) meaning 'except' or 'unless'. (6) It is also a conjunction like \(\text{و} \) and \(\text{و} \) 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 \(\text{حتى ما} \) ('Till when'; 'until when'; 'how long'):

The of is elided as in \(\text{يم} \) which originally is.

**حَتَّى**

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

**حَجُّ**

[aor. \(\text{يُحَجُّ} \) inf. noun \(\text{حَجُّ} \) : 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. \(\text{يُحَجُّ} \) or \(\text{يُحَجُّ} \) or \(\text{يُحَجُّ} \) or \(\text{يُحَجُّ} \) : The sons of such a one visited such a one repeatedly or frequently. \(\text{يُحَجُّ} \) or \(\text{يُحَجُّ} \) or \(\text{يُحَجُّ} \) or \(\text{يُحَجُّ} \) : I went to him frequently. \(\text{يُحَجُّ} \) or \(\text{يُحَجُّ} \) or \(\text{يُحَجُّ} \) or \(\text{يُحَجُّ} \) : He went to the House of God to perform the Pilgrimage. \(\text{يُحَجُّ} \) or \(\text{يُحَجُّ} \) or \(\text{يُحَجُّ} \) or \(\text{يُحَجُّ} \) : And complete the Hajj or Pilgrimage (2:197). \(\text{يُحَجُّ} \) or \(\text{يُحَجُّ} \) or \(\text{يُحَجُّ} \) or \(\text{يُحَجُّ} \) : He came to him. \(\text{يُحَجُّ} \) or \(\text{يُحَجُّ} \) or \(\text{يُحَجُّ} \) or \(\text{يُحَجُّ} \) : He abstained or refrained from doing the thing. \(\text{يُحَجُّ} \) or \(\text{يُحَجُّ} \) or \(\text{يُحَجُّ} \) or \(\text{يُحَجُّ} \) : He probed the wound. \(\text{يُحَجُّ} \) also
means: He shaved his head for Pilgrimage.

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

أحج او احج : He was pertinacious in litigation and overcame therein.

الحج : Pilgrimage to Mecca; the religious rites and ceremonies of the Pilgrimage; الحج is sometimes called عمرة i.e. the Greater Hajj and الحج الآخر i.e. Smaller Hajj.

الحج الاكبر : On the day of Greater Hajj (9:3).

الحج الآخر : The month of Pilgrimage; i.e. the last month of the Arabian Calendar.

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

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

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

أحج احج : Who disputed with Abraham about his Lord (2:259).

الهجري حجاج : On condition that thou serve me for eight years (28:28).

الهجري : A mode of argument by which one overcomes an adversary in a litigation or dispute; an argument; a plea; an allegation whether true or false; a proof; an evidence; a testimony; an excuse.

التهجرة : Thou art an evidence against thyself.

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

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

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

الإقصاء : One who disputes and overcomes by argument. The Holy Prophet is reported to have said: أنا حجاج يوم القيامة : I will overcome him by argument on the Day of Judgement.

حجب [aor. inf. noun حجب] : He or it prevented, hindered, debarred him or it.

حجب ببنهم : It intervened between the two things.

فلا يحجب حجب صدره للايمير : Such a one acts as the door-keeper of the prince.

وحبنهم : His bosom became straitened.

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

حجاب : A thing that prevents, hinders or debars; a veil or curtain; a thing that intervenes between two
things i.e. a bar, a barrier, partition, a written charm or amulet; the horizon: It became concealed by the horizon (38:33); a mountain or an elevated part of a mountain. Conceived: 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).

جَهَرَ [aor. inf. noun جَهَرُ and جَهَرْ and جَهَرَةُ] He prevented, hindered, debarred or prohibited him. جَهَرَةٌ عليه الأُمَّةُ: He made the affair forbidden or unlawful or prohibited to him. جَهَرَ and جَهَرَةٌ: Bosom or breast of a man or woman (plural is جَهَرَاتٌ). فَلَانٌ فِي جَهَرَةِ فَلَانٍ: Such a one is in the protection of such a one. نَشَأُ فِي جَهَرَةٍ أُخْرِجَهُ: He grew up in his care and protection. أَلَّهُ فِي جَهَرَةِ: Who are under your care i.e. your wards (4:24). جَهَرًا: Forbidden, unlawful, inviolable or sacred. جَهَرَ: He (God) has made a barrier and strong and inviolable obstruction (25:54). جَهَرُ: These cattle and crops are forbidden (6:139). جَهَرَةٌ عَلَيْكَ: This is forbidden or unlawful to thee; any garden or walled garden; the anterior pudendum of a man or woman, a mare; relationship that prohibits marriage; nearness with respect to Kindred; understanding, intelligence, reason. جَهَرُ: Truly, in this is an oath for men of understanding (89:6). جَهَرَةٌ: An enclosure; a chamber, or an upper chamber; apartment; a side; a tomb. أَلْدَنِينُ يَنْدُونُكُمْ مِنْ وُرَاءِ الحَجَرَاتِ: Those who call thee from behind the private apartments (49:5). جَهَر: A stone; sand; rock. أَهْلُ الحَجَرِ: The people of the desert. جَهَرَةَ النَّاسِ: The black stone of the Ka'bah. فَلَانٌ جَهَرَ: Such a one is unequalled. جَهَرُ: means gold. فَإِنَّكَ لَجِهَرَ مَكْسَابُ الحَجَرِ: And strike the rock with thy rod (2:61). جَهَرًا للقَرُشْ: They were like the stones (2:75). جَهَرَةَ وَالْعَامِ: 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).
حُجْرٍ [aor. and inf. noun ِحَجْرَةٍ] He or it prevented, hindered, impeded, withheld, debarred him or it. حَجْرٍ: 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. حَجْرٍ: A thing intervening as a separation, a partition, a fence, a barrier or an obstruction between the two things facing each other. حَجْرٍ is so called because it forms a separation between Nejd and Ghor or between Nejd and the Sahara or between Ghor and Syria or between Nejd and Tihameh. وَجَعَلَ بَيْنِ الْبَحْرِينَ حَجْرًا: And Who placed between the two a barrier (27:62). فَقَمَ مَنْ أَحَدَ عَنْهَا حَجْرً. : And none of you could have withheld Us from him (69:48).

حَدٌ [aor. ِحَدَّ] He or it prevented, hindered, impeded, withheld, restrained, debarred, forbade or interdicted; he repelled, turned away or averted a person from a thing. ذلك: This is what you shunned or from what you turned away (50:20). حَدٍ: He sharpened the knife. حَدٌ: He looked sharply at him or it or intently or attentively. قَصَّرَ الْيَوْمُ حَدٍّ: So sharp is thy sight this day (50:23). حَدٍّ: 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. حَدُودٍ (plur.): He exceeded the limit. حَدُودٌ الله: These are the limits set by God (2:188); a definition; the end extremity or utmost end of a thing; the edge; arms or weapons; a side, region or quarter; station, rank or standing. حَدٌّ: sharpness of a sword or knife or the sharpness of temper. حَدٍّ: Iron; sharp sword; weapon; iron tool; آنُّهَا الحَدٍّ: We have sent down iron (57:26); like iron in sharpness (plural حَدِيدٌ). رَجُلٌ حَدِيدٌ. (حَدِيدٍ) : A man sharp of intellect or understanding. قَصَّرَ الْيَوْمُ حَدٍّ: Thy right or intellect or judgement is sharp this day (50:23). رَائِحَةٌ حَدِيدٍ (حَدِيدٍ جَدِيدٍ): A pungent odour. سَلَفُوكُم بِالْبَيْنَةِ حَدِيدٍ: They smite you with sharp tongues
حديث

(33:20). حذة أُحَاْدَةَ. : He was or became his enemy; he was or became angry or enraged with him.


حديث

[aor. حديث inf. noun حديث: 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. حديث: He was or became affectionate to him. حديث: He defended him. حديث: High or elevated ground; حديث: Rugged or high ground. حديث: The elevated waves of water; the rolling of water in waves; حديث also means, a slope in a declivity; a swelling produced by beating upon the skin; the intenseness of the cold of water. وهم من كل حديث يسلون: They will come forth from every elevated ground (21:97).

حديث

[aor. حديث inf. noun حديثاً and حديثة: 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 قدم it is written حديث: Old and new ideas and anxieties came into my mind. حديث: He (God) brought it into existence; originated it; invented it; innovated it; He talked of it. حديثاً: He originated an innovation. حديثاً لكت طهير ذكرًا: Till I speak to thee concerning it; or should tell thee about it (18:71). لعل الله يحدث بعذ ذلك أمرًا. : That Allah may bring about an event (65:2). تحدث: He talked of it, related it; he told it. : Do you talk to them of what Allah has disclosed to you (2:77). وأما ببسطة ينك فحدث: And of the favour of God you talk or proclaim (93:12). حديث: A novelty or new thing; an innovation; a thing not known before. أمر محدث: An innovation. محدثات الأمور: Innovations; new things. حديث: 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

Brought into existence for the first time, not having been before; originated; invented; innovated as also

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

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

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

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

It is not a thing that has been forged (12:112).

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

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

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

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

The people encircled him from every direction or side.

The meadow became a garden.

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)

Gardens and vineyards (78:33).

And thick gardens.

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

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. He was afraid of doing it.

Death was an object of fear.

The hypocrites fear (9:64).
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.

And they were thousands fearing death (2:244). Caution, vigilance, wariness; guard or care; state of preparation or fear; means of defences. He took care, was cautious or vigilant.

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.

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 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). حَرْرَّة: A hot wind; (syn. with سَمْعَة) or حِرْرَةً is a hot wind in the night and sometimes in the day and سَمْعَة is a hot wind in the day and sometimes in the night or interchangeable; the heat of the sun or heat absolutely; constant heat; the fire of Hell. وَلاَ الْكَلِبَ وَلاَ الْحَرْرَة: Nor the shade and the heat (35:22). حَرْمَة: The state or condition of freedom. حُرْ: Free, ingenuous or free-born; generous or noble or of noble origin. حَرْمَة: The most prominent place of the face; حُرْ: The free for the free (2:179). حَرْمَة: Heated by or affected with wrath, etc. as also: مَحْرَرُ: Silk or dressed silk; a garment or stuff made of silk. وَلِياَسْمِهِمْ فِي هَٰؤُلَآخِي حُرْمَة: And their dress therein will be of silk (22:24).

حَرْب [aor. حَرَبَ inf. noun حَرْبَة: He plundered him. حَرْبَة: His property was despoiled. حَرَبَة: 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. اللَّهُ ﯽَحَارِبُونَ اللَّهَ: Those who wage war with Allah; and became His enemy or obey Him (5:34). حَرَبَةً حَرَبَ: They stirred up the war. حَرَبَ: They waged war against one another. حَرَبَ: War, battle, fight, conflict. وَقَعَتْ مَعَهُمْ حَرَبَ: War happened between them. حَرَبَ عَلَى سَاقِ: The war or battle became vehement. حَرَبَ: A warrior; a great warrior. حَرَبَ: A vehement or experienced warrior. حَارِبَ مِنْ حَارِبِي: I am an enemy to him who fights with me or is an enemy to me. ﯽَحَارِبُوا بِحَرَبَ مِنْ اللَّهِ: So be prepared for or apprised of war with Allah (2:280). حَرَبَاتٌ: 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; كلَّمَا دَخَلَ عَلَيْهَا زَكْرَىَا البَيْتِ حَرَبَاتٍ: Whenever Zachariah visited her in the chamber (3:38). The plural is حَرَبَاتٍ: Articles, meaning, palaces; places of worship etc. ﯽَحَمَّلُونَ لَهُ مَايَشْاءُ مِنْ حَرَبَاتٍ: 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; Who so desires the reward of the Hereafter (42: 21); seed-produce; tilled or a place or land ploughed for sowing; land under crop; crop or produce of land whether field-crop or garden crop; a wife as in i.e. how is your wife; a road or beaten track or the middle of the road. Your wives are a tilth for you (2:224). He destroys the crops and the progeny of men (2:204). Do you see what you sow (56:64). A sower or cultivator of land; one who eats much; a greater eater.

The thing was or became close strait or narrow. His bosom became strait or contracted. The man committed a sin or crime for which he deserved punishment; He was in difficulty or he became straitened, particularly by the commission of a sin or crime; he became disquieted and contracted in his bosom, and he doubted because doubt disquiets the mind. The eye became dazzled or sank in its socket and its vision became straitened. The thing became forbidden to him; He betook himself to him for protection from a difficulty or strait. The dust rose in a narrow place. Straitness; or difficulty; a sin, an objection or harm or blame; a crime or an act of disobedience for which one deserves punishment or straitness which is the consequence of
sin or crime. i.e. no harm, no sin or crime or blame; فلا لا أساس = لخرج. خرج: No crime, sin, blame or harm on thee. 

So let there be no straitness in thy bosom (7:3).

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.

خرج [aor. and inf. noun خرج : 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. خرج (inf. noun خرج : He separated himself from others. خرج عليه (أو : He was angry with him. خرج : 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. : And they went early in the morning determined to achieve their purpose or having the power to prevent (68:26).

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

خرج [aor. and inf. noun خرج : He rent the skin or clove it; he stripped off or removed its superficial part. خرج عليه : 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. خرج عليه : How excessively desirous art thou of the
worldly things. And thou wilt find them most covetous of the people (2:97).

And you will not be able to do justice between wives even though you wish it excessively (4:130).

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.
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.

He filed it; he rubbed one part of it with another.

He burned him or it much or frequently or repeatedly.

It pained him; or caused him burning pain said of beating or a blow.

Such a one annoyed, hurt or afflicted us.

He blamed, upbraided or reproached him.

He or it destroyed or caused him or it to perish.

It burned or became burned much or repeatedly; or it perished.

In it is fire, so it became burned (2: 267).

They said burn him and help your gods (21:69).

Heat or cold or a wind or some other cause of harm that burns or nips, shrinks, shrivels or blasts; anything burnt; the flame.

Taste ye the punishment of burning (3:182).

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).
(aor. محرَمُ : He persisted or persisted in litigation; he litigated. محرَمُ (plural) : One deprived of or denied something; held in respect or reverence. For him who begs and who is denied (70:26).)

He denied him the thing; he refused to give him the thing.

He was denied or deprived of the thing.

One deprived of or denied something; held in respect or reverence.

For him who begs and who is denied (70:26).

But we are deprived (56:68).

He forbade, prohibited or made the thing unlawful to him.

I have forbidden myself injustice or I am above injustice or wrongdoing;

He made or pronounced it or him sacred or inviolable or entitled to reverence or respect; he bound it hard; he denied him the thing.

He (God) has made unlawful or has forbidden to you which dies of itself (2:174).

He (God) has made unlawful or has forbidden interest (2:276).

And you kill not the life which Allah has made sacred (6:152).

And We prohibited to him the foster mothers (28:13).

Forbidden, prohibited or made unlawful; made or pronounced sacred or inviolable or entitled to respect.

The first month of the Arabic Calendar.

While their expulsion was unlawful to you (2:86).

Verily, it will be forbidden them for forty years:

Near Thy sacred House (14:38).

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

The Sacred Month.

(Plural): The Sacred Months or the forbidden months, namely: And when the Sacred Months or forbidden months have passed (9:5).
They ask thee regarding fighting in the Sacred Month (2:218).

They should not come near the Sacred Mosque (9:28).

Nor repairing to the Sacred House (5:3).

This is lawful and this is unlawful (16:117).

Is the name given to a small hillock in Muzdalifah which lies between Mecca and Arafat.

The state of being forbidden, prohibited or unlawful and of being sacred or inviolable or of being respected; sacredness or inviolability; respect or reverence, (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.

حزن [aor. حزَن : It (an event) befell him; distressed him; it overcame him suddenly or unexpectedly. حزَن : He was or became a member of his party; he helped or aided him. تَحزَنَوا : They became or formed themselves into parties; they collected themselves together. حزَن : In its primary acceptation, means a party of company of men assembling themselves on account of an event that has befallen them; a party, portion, class of division of men; the troops or combined forces of a man; his party; partisans or faction ready for fighting and the like; any party agreeing in opinions and actions whether meeting together or not. : Surely, the party of Allah, they shall triumph (5:57). لَعْلَمُ أَنَّهُمْ أَحْزَنُونَ أَحْصَى : So that We might know which of the two parties was best able to calculate (18:13). وَلَمَّا رَأَى النَّاسُ الأَحْزَابِ : And when the believers saw the allies (parties or troops) (33:23) وَلَمْ يَقُولُ لَهُمْ مَثِلُ يَوْمِ الْإِخْرَاجِ (33:23) : I fear for you the like of what befell the parties (40:31).]

[Inf. noun حزَن : He grieved, mourned or lamented; he was sorrowful or unhappy; For him or it. حزَن : He or it (an affair or an event) grieved him or made him sorrowful or unhappy = حزَن : It caused him to fall into i.e. grief; sorrow. حزَن and حُزَن : Grief, mourning, lamentation, sorrow, sadness, unhappiness; contrary of فُرُح or سُوْرَ فُرْح, i.e. happiness, and is equal to حَزَن but حَزَن 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 حَزَناتِ غَلِظِهِمْ وَلاَهُمْ. فلاَخَزَنُتْ غَلِظِهِمْ وَلاَهُمْ : No fear (about the future) will come upon them, nor will they grieve (about the past) (2:39). : Praise be to Allah, Who has removed grief from us (35:35). حزَن as also حَزَن : Grieved, sorry or sorrowful. حَزَن : A soft, easy, plain tide or melodious voice.

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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. 

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. 

(aor. and inf. noun ). 

He believed in the news; he believed it to be true. 

He was or became tender or compassionate towards him. 

(Inf. noun (اًحَسَّاَسِ) : 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. Sufficiency; sufficient. 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; A reckoner. 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; 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. I learned or endeavoured to learn what knowledge he had.
He was or became of good actions or nobility.  

\( حَسَبُ \) is plural): Measure, quantity; amount, value; honour, distinction; merits; noble pedigree.  

\( 
\begin{align*} 
\text{He envied him for the thing or he envied him the thing (wishing that he might be deprived of it).} \\
\text{He wished that he possessed courage like him (without wishing that he may be deprived of it).} \\
\end{align*} 
\)

Thus \( حَسَبُ \) i.e. envy is of two kinds Good or bad. The first kind of \( حَسَبُ \) is that the possessor may become deprived of the thing he possesses and it may become transferred to him; the good \( حَسَبُ \) consists in the wishing that the good thing possessed by the \( مَحْسُودَةٌ \) might also be possessed by him, the possessor also retaining it.

\( حَسَبٍ: \) May God punish me for my envy if I envy thee.  

\( حَسَبٍ: \) Envy; or the wishing that a blessing, or a cause of happiness may depart from its possessor and become transferred to one self.  

\( حَسَبٍ: \) Out of envy from their own selves (2:110). This is the predominant meaning of \( حَسَبُ \) as shown above is used in good sense also.

\( حَسَبٍ: \) Envier; one who envies (plural \( حَسَبُ \)).  

\( حَسَبٍ: \) The eye became fatigued and dim and dull.  

\( حَسَبٍ: \) The thing became manifest.  

\( حَسَبٍ: \) The water sank and disappeared; or became low; or retired.  

\( حَسَبٍ: \) The beast became tired or fatigued so that it was left to remain where it was. (inf. noun \( حَسَبٍ: \)).  

\( حَسَبٍ: \) He became tired, fatigued or jaded or he (the beast) fell down from fatigue.  

\( حَسَبٍ: \) He was tired and felt weary.  

\( حَسَبٍ: \) Pray to God and do not be weary or feel weary or.
tired. : And they do not weary (21:20). 

ضَرَبَّهُمْ (inf. noun ضَرَبَّهُمْ) : He grieved for it or at it; he regretted it; he felt or expressed grief, sorrow or regret on account of it. ضَرْبَةٌ : Grief or regret; intense lamentation or expression of pain or of grief or of sorrow (ضربات: plural). يا ضَرْبَتَا عَلَيْهِ : O my grief or regret for it. أضْرَبَّتُمُوهَا : O our grief for our neglecting this Hour وَأَنْذَرْهُمَّ يَوْمَ الْخَسَرَةَ (2:168) : And thou warn them of the Day of Regret (19:40). 

أَنْذَرْهُمُوهَا عَلَيْهِ : Alas for the servants (36:31). أَنْذَرْهُمْ مِنْ شَيْءٍ : He removed it, took it off from a thing which it covered. أَنْذَرْهُمْ عَلَيْهِ : The girl removed the veil from her face. أَنْذَرْهُمُوهَا : He drove the beast till it was tired. أَنْذَرْهُمُوهَا : 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. يَنْبَلَبُ الْيَوْمُ الْخَسَرَةَ وَهْوَخَسَرَ. : Thy look will come back to thee confused, while it is fatigued (67:5). مَخْسَرُ : 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 أَنْذَرْهُمْ مِنْ شَيْءٍ. ثُمَّ هُمْ مَخْسَرُوا. : Thou sit down blamed or exhausted (17:30). 

قُطِعَ مَلْوَمَا مَخْسَرُوا. : Thou cut it; or cut it off entirely. قَطِعَهُمْ : He cut the vein and then cauterized it to prevent the flow of blood. قَطِعَهُمْ آفَرَقَ : He cut the vein and then cauterized it to prevent the flow of blood. حَسَنَمُوهَا (inf. noun حَسَنَمُوهَا) : He strove, toiled and wearied himself in work. حَسَنَمُهُمْ : It caused them to perish. حَسَنَمُهَا : A sword; a sharp sword. لَيْلاً حَسَنَمُ : A lasting night; a night of lasting evil. حَسَنَمُ : Unluckiness or in auspiciousness. الآيَاتُ الْحَسَنَمُ : The Days that are consecutive with evil; or that cut off or prevent good or prosperity; disastrous Days. حَسَنَمُ الْآيَةَ الْحَسَنَمُ : Consecutively. سَحَرُوهَا عَلَيْهِمْ سَبَعٌ لَيْلاً وَنَمَائِيَاتٌ أَيَامٌ حَسَنَمُ الْآيَةَ الْحَسَنَمُ : He caused to blow against them for seven nights and eight days consecutively (69:8).
حسن
حسن [aor. حَسَنَ inf. noun حَسَنًا] : He or it was or became good or goodly, beautiful, comely or pleasing. حسَن: Zaid is very good. حسنُ أوِلِكَ زَقْيَا: Excellent or very good companions are these (4:70). وَحَسَنَ مِرْفَقًا: And excellent is as a place or rest (18:32). ثمَّ حَسَنَ: He did that which was good; he did well. أَتَقُوا وَأَحْسَنُوا: Then fear God and do good (5:94). حَسَنُ: He made or rendered it good or beautiful; he embellished or adorned it. أَحْسَنَ كُلُّ شَيْءٍ خَالِقَةً: Who has made beautiful every thing that He has created (32:8). فَذَ أَحْسَنَ بِهِ: And He did good to me or bestowed upon me a favour (12:101). إِنَّهُ رَبِّي أَحْسَنَ مَتْوَائِ. (12:102): He is my Lord, He has made my stay beautiful or good or honourable (12:24). وَأَحْسَنَ كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ. (28:78): He knew it well. ﴿وحَسَنَ﴾: He knows well the Arabic language. حَسَنًا: Good; excellent; goodness or goodliness; beauty or comeliness; just proportion of the parts of the body to one another; anything that is desired; anything such as is approved by the intellect; such as is approved by natural desire; what is approved by the intellect or by sight or by mental perception. حَدِيثُ حَسَنَ: A tradition of good authority. حَسَنٌ وَ حَسَنٌ: And speak good words to men (2:84). وَأَما وَقُولُوا لِلَّدَاءِ حَسَنًا: Or do them good (18:87). ثُمَّ بَدِّلَ حَسَنًا بَعْدَ سُوءٍ: Then does good instead after evil (27:12). ﴿وَلَوْ أَعْجَبَكَ حَسَنٌ﴾: Though their goodness (or beauty) please thee (33:53). وَاللَّهُ عَبْدَهُ: It is Allah with Whom is excellent home (3:15). ﴿وَحَسَنَ لَوْاَلَا حَرَةً﴾: And excellent reward of the next (3:149). وَقَرْضَ اللَّهُ قَرْضًا حَسَنًا: Will lend Allah a goodly loan (2:246). ﴿وَلِبَّنَى الَّذِينَ مِنَ الْمُؤْمِنِينَ بَلَاءً حَسَنًا﴾: And He caused her to grow an excellent or good or goodly growth (3:38). ﴿ضَرْرًا وَلَيْسَ مَعْجِبًا حَسَنَةً﴾: And He might confer upon the believers a good benefit (or favour) from Himself (8:18). حَسَنَةُ (plural حَسَنَاتٌ and feminine of حَسَنٍ): A good action or act; an act of obedience to God; the reward of a good action; a good benefit, benefaction, boon or blessing; abundance of comforts and conveniences of life; ampleness of
circumstances and success.

Our Lord grant us good in this world (2: 202).

And who makes a good intercession (4: 86).

In the Messenger of God an excellent exemplar or excellent example

Then they follow the best of it (39:19).

He or it is better and best; he is more and most beautiful.

And who is better in faith (4:126).

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

That which is better and that which is best; the good final and ultimate state or condition; the vision of God; Paradise; victory; martyrdom.

You do not wait for us anything except of the two good things victory or martyrdom (9:52).

Benefit, beneficence; goodness; favour, kindness, courtesy; best way. The Holy Prophet is reported to have defined

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

Verily, God enjoins justice and the doing of good to others (16:91).

And those who followed them in the best manner (9:100).

Send them with kindness (2:230).

One who does good to others; righteous one; one who has much knowledge.

Indeed we see thee of the righteous or of those endowed with knowledge (12:37).

And he is the doer of good (2:113);
good (16:129); is the plural of مَخْسَبَاتُ which is feminine of مَخْسِبٕ. He (God) has prepared for the women among you who do good (33:30).

[ar. and inf. noun حَصْبٕ]øÔø ø $Öô×»Ûöv»ôßø^lôÚôß»Óöà $ is the plural of Úöv»ôßøèº which is feminine of Úöv»ôàº. He (God) has prepared for the women among you who do good (33:30).

(1) He banished him from his native country; (2) he compelled him to emigrate. حَصْبُهُمُ السَّنَةُ: The year of dearth destroyed their camels and other quadrupeds. حَصْبُهُمُ: He made the knife sharp and thin. حَصْبَتُهُمُ فَلَمْ: And We shall gather them together and will not leave anyone of them (18:48). حَصْبٕ: Why hast Thou raised me up blind (20:126). حَصْبٕ: Gathering; collecting; bringing together. ذلِكَ حَصْبُهُمُ يُسَبِّرُ: That is a gathering easy to Us (50:45). حَصْبٕ: 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. حَصْبٕ: One who collects together or congregates; a collector of spoils. وَأَرْسَلْنِي حَاصِبٕ: And send into the cities summoners (7:112). مَخْسَبَةٕ: Things or beings collected. مَخْسَبَةٕ: And the birds gathered together (38:20). مَخْسَبٕ: A place of congregation. يَوْمُ المَخْسَبٕ: The Day of Resurrection.

[ar. and inf. noun حَصْبٕ]øÔø gø $ûØ»ìø$ø$ $ó $$ō$: He threw at him, or pelted him with pebbles; he pelted him; مَخْسَبٕ: The wind cast or drove along pebbles. حَصْبٕ: He threw firewood into the fire; he kindled the fire with fire wood. حَصْبٕ: Stone or stones; fire-wood or what is thrown into the fire; fire-wood prepared for fuel; firewood with which a fire is lighted. حَصْبٕ: The fire wood or fuel of Hell (21:99). حَصْبٕ: A pelter or thrower of stones. حَصْبٕ: He is a thrower of stones i.e. a calumniator, and not a friend. حَصْبٕ: A violent wind that raises the pebbles (as also حَاصِبٕ), 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.

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 حَصَدَةُ الْحَقُّ) has become distinct from that of falsehood; now the truth has become distinct, apparent or manifest after concealment.

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).
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. حبّ الحصى: 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).

\[\text{حَصُرَ} \text{ [حَصُرُ] }
\begin{align*}
\text{aor. inf. non } & \text{ He or it straitened, even passed or surrounded him; he or it confined, imprisoned, detained, restrained, withheld or prevented him.} \\
\text{يَحْصُرُ} & \text{ It (a disease or hostile party) detained, restrained, withheld or prevented him from journeying or from a thing which he desired.} \\
\text{حَصْرُهُ} & \text{ He took the whole of it, acquired it, took it to himself.} \\
\text{حَصْرُالرَّجُل} & \text{ The man was or became unable to express his mind; the man faltered in speech by reason of shame or confusion of mind.} \\
\text{حَصْرَة} & \text{ He concealed the secret;} \\
\text{حَصْرَةَ صَدْرُهُ} & \text{ His bosom became straitened.} \\
\text{حَصْرُائُل} & \text{ He was unable to do it.} \\
\text{حَصْرُ} & \text{ He was or became niggardly;} \\
\text{دْخُورُ} & \text{ He faltered in reading.} \\
\text{يَدْخُورُ} & \text{ They come to you while their bosoms shrink from fighting you} \\
\text{مَحَاصِرَة} & \text{ One who has no sexual intercourse with women though able to have it, abstaining from them from a motive of chastity; who is prevented from having it by impotence; who does not desire them or approach them; castrated; very careful or cautious; who abstains from a thing through fear.} \\
\text{مُحَاصِرَة} & \text{ Chaste and a Prophet (3:40).} \\
\end{align*}
\]

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.

\[\text{حصن} \quad \text{[aor. inf. noun : It came out or became apparent; it came into existence; it became realized; it came to pass, happened or took place or befell; it remained and continued.}]\]

: 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.

\[\text{حصن} \quad \text{[aor. inf. noun : It was or became inaccessible; it was or became fortified or protected against attack.}]\]

: The woman was or became chaste; or she abstained from what was unlawful or not decorous; she was or became married; she had a husband.

: A married, chaste, noble and free woman; a pearl or large-pearl.

\[\text{حصن} \quad \text{[aor. inf. noun : He guarded or preserved or defended or protected him or it.}]\]

: He married the woman i.e. gave her in marriage.

\[\text{حصن} \quad \text{[aor. inf. noun : He married.}]\]

: The man was married.

\[\text{حصن} \quad \text{[aor. inf. noun : Chastity preserves from suspicion.}]\]

: Marriage protected him from what was unlawful.

: And when they are married (4:26).

\[\text{حصن} \quad \text{[aor. inf. noun : To protect you in your wars.]}\]

: To protect you in your wars (21:81). 

\[\text{حصن} \quad \text{[aor. inf. noun : But little that you may preserve (12:49).}]\]

: To be free, noble and of sound intellect; to be validly married; to be chaste and of the age of puberty.

: He entered the \text{حصن} i.e. fortress or protected himself by it or
made it as a place of abode; he protected or guarded himself in any way; he (a horse) became a حصن، i.e. a stallion.

If they intend to remain chaste (24:34). حصن: \( \text{He fortified or protected it; he made it inaccessible.} \)

I built a wall round the village and thus protected it. حصن: \( \text{I built a wall round the village and thus protected it.} \)

But in fortified towns (59:15). حصن: \( \text{A fortress; a fort; a fortified or an inaccessible place; a fortified city (مُحَصَّنَةٍ plural); That their fortresses shall protect them (59:3).} \)

(singular حصن: \( \text{Married women; chaste women; free and noble women.} \)

): Those who accuse free, chaste, married women (24:5). حصن: \( \text{Marrying them and not committing fornication (4:25).} \)

A generous or high-bred horse; a male horse fit to cover i.e. a stallion. حصن: \( \text{A chaste woman; free and noble; married woman as also} \)

[aor. inf. noun حَصْصَ، حَصُصْ: \( \text{He denied or refused.} \)] حصن: \( \text{I cast a pebble at him.} \)

[حَصْصَ، حَصُصْ: \( \text{He had a stone in his bladder.} \)]: He numbered, counted, reckoned or computed it; or he reached the last number thereof; he retained it in his memory; he understood it; he registered its number; he recorded it; he comprehended it. حصن: \( \text{God has comprehended} \)

: \( \text{It leaves out nothing small or great but has recorded it (18:50).} \)

And We have recorded every thing in a Book (78:30). حصن: \( \text{And if you try to count the favours of Allah, you will not be able to number them (14:35).} \)

Which of the two parties would better reckon (18:13). حصن: \( \text{Pebbles or small stones; things that one throws, like the dung} \)

of sheep or goats.

[\( \text{aor. inf. noun حَصْصَ، حَصُصْ: \( \text{He incited, instigated or urged him to do the thing.} \)]:}
Nor do you urge one another to feed the poor (89:19).

[āor. inf. noun] حضُرُ [حضر] : He was or became present; he came after having been absent; حضَرَ وقتَ : The time of prayer arrived; حضر المجلس : He was present at the meeting; حضر ذرعاً : Death came to him. إذا حضر أحدكم الموت : When death comes to or befalls one of you (2:181).

: Anxiety befell him. And when relatives ....... are present at the Division (4:9) : And I seek refuge in Thee my Lord lest they come to me (23:99).

: He made it ready or prepared it. He gave ready answer. He disputed with him about his right and overcame him. A man present; A man staying or dwelling in a place or in a town or by water (cont. of حاضرٌ); a great tribe or company of men.

: The great tribe of Tayyi.

: Present. Which stood by the sea (before or in face of the sea) (7:164).

: The time of Prayer is ready. The time of prayer arrived; The time of the qiblah. :

: They will be brought up or made present (37:128).

: A man afflicted by demoniacal
possession; thing or place to be attended.

Every turn or time of drinking shall be attended (54:29): Place of assembling or where people are present.

He put it down from a high to a lower place.

He put down from him his heavy burden.

He ate much of the food.

He descended a declivity.

The price became less.

He asked such a one to relieve him of his burden.

A petition for the putting down of a heavy burden or merely the putting down of a burden.

And say: Put down from us our sins or Thou put down from us one heavy burden of sins which is a state of diminution in respect of rank or station.

A place where one alights and abides and.

He collected firewood in his rope i.e. he aided or assisted.

He calumniated or slandered him.

He goes about with slander or calumny among people. also means, the prunings of a grape-vine.

They will be fuel for the Hell.

And his wife, the bearer of slander.

One who confuses in his speech and in his affair.

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.

The beast became aged and emaciated and weak broken with age.

People crowded upon him.

Lest Solomon and his hosts crush you.
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. inf. noun : He forbade it; prohibited it; interdicted it; ] : Such a thing was debarred from him by something intervening. : He took it to or for himself. : He made a for another; he confined cattle in a i.e. an enclosure of wood or of canes or reeds for camels, goats or sheep to protect them. : And the gift of thy Lord is not restricted (17:21). Forbidden; interdicted; restricted. : The maker of a i.e. enclosure. : They were like the dry fragment of trees which the maker of an enclosure collects (54:32).

[<aor. inf. noun : He was or became rich, wealthy, or in a state of competence or sufficiency. : Fortune; good fortune; a share, portion or lot or a share or portion of something good. : For male is like the share of two females (4:12). : Truely, he possessed of mighty good fortune (28:80).

[<aor. and inf. noun : They went round about him, circuited or surrounded it or him. : The people circuited the House of God. : Want beset them. : He surrounded it or him with the thing. : I surrounded it or him with them. : And We surrounded them with date palm (18:33). : Going round about, circuiting or surrounding; one who goes round about, circuits etc. ]

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حَفْدَ [aor. inf. noun] حَفِيد : 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.

حَفَّدَ : We hasten to Thou and are quick in serving Thee.

حَفَّدَ : He was quick in work.

حَفَّدَ : He served him.

حَفَّدَ (singular حَافِد) : 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 أَصْحَارٌ or أَخْوَانٌ; or one's wife's sons by her former husband.

حَفَّرَ [aor. inf. noun] حَفَّر *الْأَرْض* : He dug or excavated the ground;

حَفَّرَ : He who digs a pit for his brother, he himself falls into it.

حَفَّرَ : He knew the utmost extent of the thing.

حَفَّرَ : He emaciated the she goat.

حَفَّرَ (aor. inf. noun) : It was or became in a bad or corrupt state.

حَافِرةُ : A ditch, pit, hole, cave, grave.

حَافِرةُ : And you were on the brink of a pit of fire (3:104).

حَافِرةُ : 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.

حَافِرةُ : He returned by the way by which he had come.

حَافِرةُ : He became old and decrepit (as though he returned to his first state).

حَافِرةُ : 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.

حَفْضَ [aor. inf. noun] حَفْضَ : He preserved, kept, guarded or took care of the thing; he prevented it from perishing or becoming lost;

حَفْضَ : He kept tended or defended the camels and like.

حَفْضَ : He was regardful of the honour of his friend.

حَفْضَ : He kept the secret;

حَفْضَ : He kept his oath.

حَفْضَ : he learned the Qur'an by heart.

حَفْضَ : 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).

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 (85:23).

That angel who records the good and evil actions of a man.

[aret. inf. noun ٰذَخَىِ ] : 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. ḥafā' ʿanhu: He asked much respecting him and exceeded the usual bounds in doing so. ḥafā' ʿanhu ʾaḫfā': He honoured him; he denied him or refused to give him. ḥafā': He made him to be barefooted; he made his feet chafed; he repeated it; he importuned him in asking the question. ḥafā': 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). ḥafā' ( ḥafā'): Well-acquainted therewith; importunate in inquiring about it; knowing much about it (7:188). ḥāfī ( ḥāfī): Barefooted.

[āor. ʿaynhū and ʿaynhū inf. noun ʿaynhū] ḥāfī: 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. ḥāfī ʿalāmī: He established it as a fact; he believed it to be true and genuine. ḫaqāʾ ʿalāmī: Perdition became their due (7:31). ḥafq ʿaṭāb: Verily, the word became due from Me (32:14). ʿayn ʿaṭāb: My punishment became due (38:15). ḫaq ʿaṭāb ʿalāmī: The sentence became due on thee. ḥaqīq ʿaṭāb: The want happened or was severe. ʿayn ʿaṭāb ʿalāmī: It is obligatory or incumbent on thee that shouldst do this. ḥafq: It does not become thee. ḥafqū ʿalāmī: He rendered it suitable to the requirements of wisdom, justice etc; he rendered it binding, incumbent; he established it as a fact. ḥafqū ʿalāmī: 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). ḫaqīqū ʿaṭāb: He prevailed upon him because of truth. ʿayn ʿaṭāb ʿalāmī: He demanded it as his right or due; he had a right or title or claim to it; he deserved or merited it. ʿayn ʿaṭāb ʿalāmī: The debt has become due;
the time of its payment has drawn near. لَيْسَ مَن تَزْهَبُ إِلَّا لِيَمْتَلَّىُ: He committed a sin of which the punishment became due or for which he deserved punishment. أنَّهُمَا لِيَمْتَلَّىُ أَلْلَهُ: They have committed a sin (5:108). or أَلْلَهُ: 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. إِنَّ وَعْدَ اللَّهِ أَلْلَهُ: He (God) has revealed the Book to thee containing the truth or in agreement with the requirements of justice, truth (3:4). أَلْلَهُ: Now the truth has come to light (12:52). وَفِي أَمْوَالِهِمْ أَلْلَهُ: In their wealth there is a due share for the one who asks and one who is deprived of asking (51:20). وَمَا قَدَّرَهُ اللَّهُ أَلْلَهُ: And they do not honour Allah with the honour due to Him (6:92). أَلْلَهُ: It is incumbent upon Us to save believers (10:104). حَقَّ: We shall certainly bring them to a severe calamity or affliction which is sure to happen; a great, formidable, terrible event or occurrence (69:4). أَلْلَهُ: 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 أَلْلَهُ: Allah is more worthy that you should fear Him (9:13).

حقب [aor. inf. noun] : The rain was delayed. حقب المطر : The rain was delayed. حقب الأمر : The affair became disordered. حقب : adopted, disposed, apt, meet, suitable, fit, competent, binding. حقب : It is binding, that I should not say anything of God except the truth (7:106). حَقِيقَةُ : 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). أَلْلَهُ: 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 أَلْلَهُ: Allah is more worthy that you should fear Him (9:13).
and **حقب** : Time; indefinite time; long time; an age; a year or years; seventy years; eighty years or more. 

أو أنصى **حقيباً** : Or I will go on journey for years (18:61). 

لا يَبْتَغُونِ فِئَةً أَحْقَابًا : They will live in it for ages (78:24).

[**حَكَمُ** inf. noun] **حَكَمْتُ** : He judged between them or gave judgement or decided judicially. 

**حَكَمَ** : He exercised judicial authority, rule or dominion over him. 

**فَحَكَمَ بَيِّنَهُمْ** [**حُكْوَمَةَ**] : So judge between them by what Allah has revealed (5:49). 

**حَكَمْنَى** : He ordered, ordained or decreed such a thing. 

**حَكَمَ عَلَيْهِ بِالْأَمْرِ** : He decided the affair against him. 

**حَكَمَ** : He decided in his favour. 

**حَكَمُ الْفَوْقَ** أو **أَحْكَمَ** : He pulled the horse by the bridle to stop him; he restrained him. 

**(إِعْرَاضًا)** **حَكَمْتُ** : What is the matter with you? How judge ye? (10:36) 

**حَكَمَ** : He made him judge or he ordered him to judge or allowed him to judge. 

أَحْكَمَ : He litigated with him; he disputed with him. 

**حَكَمَ** : He made it firm, solid, sound or free from defect or imperfection by the exercise of skill; he put it on a sound or solid footing; he learned it thoroughly or well. 

**حَكَمْتُ** : Experiments rendered him sound in judgement. 

أَحْكَمَ عَنَّ الْأَمْرِ : He prevented or withheld him from the affair. 

أَحْكَمْتَ إِلَيْهِ : Whose verses have been made unchangeable (11:2). 

**حَكَمُ** : Originally signifying prevention or restraint, signifies judgement or judicial decision; judgement with equity or justice; wisdom; rule; dominion. 

لا يَسْتَيْرِكُ فِي حَكَمِهِ أَحَدٌ : Does not let any one share in His judgment (18:27). 

لا يَمْعَقَّبْ لَحَكِيمِهِ : None can reverse His Judgement (13:42). 

أَتَبْنَى حَكَمًا وَ عَلَمًا : We gave him Wisdom and Knowledge. 

حَكَمًا : Primarily or properly what prevents or restraints from ignorant or foolish behaviour, hence signifies wisdom, knowledge or science, equity or justice; obedience of God; knowledge or interpretation of the Holy Qur’an; the gift of prophecy or Prophethood; The Holy Qur’an, Gospel, the Law of Moses; the Book of the Psalms, 

وَيَعْلَمُهُمْ الكِتَابَ وَالْحَكَمَةَ : And he teaches them the Book and wisdom (2:130). 

حَكِيمٌ : Wise; possessing knowledge or science and wisdom; a physician. 

وَاللَّهُ
Allah is All-Knowing, Wise (4:27).

Judicial authority; dominion; rule. (حكمة الحرّم: A judge; an arbitrator or umpire; an arbiter. آفيه الله أبنغي حكمًا: Shall I seek for judge other than Allah (6:115).

Then appoint an arbiter from his folk (4:36).

The Supreme judge. (حكمة الحكّام: 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 (ٌحكمة: plural of حكم). فذا: When a decisive Chapter is revealed (47:21).

In it there are verses that are decisive in meaning (3:8).

[or. aor. نفّذ: He untied or opened a knot. وахلّ عقدة منْ لسانٍ: 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. (وَحْلَ: aor. نفّذ and inf. noun نفّذ) خَلَتَ عَدَدَهُ: The punishment of God was or became due to take effect upon him. (وَخَلَتَ عَدَدَهُ: The punishment befell them or alighted upon them. لَفَتْ عَدَدَهُ عَلَيْهِ: Lest My wrath descend upon you and he upon whom My wrath descends (20:82).

خلّ الدين: The debt became due. خَلَتْ عَدَدَهُ الدِّينِ: The payment of the debt became obligatory upon him. خَلَتْ الْعِبْرَةِ: The oath became expiated. (فَذَا فَوْقُ اللَّهُ لِكُمْ نَفْذَةَ: God has sanctioned for you the expiation of your oaths (66:3).

خلّ (inf. noun نفّذ) : He was or became free from an obligation or responsibility; he quitted his state of لِكُمْ فَضَتْ فَضَتُّا: And when you quit the state of أخْرَامُ: The woman quitted the appointed term (ٍخلّ: aor. نفّذ inf. noun نفّذ) خَلَتْ عَدَدَهُ: It (a thing) was or became lawful, allowable or free. لَخَلَتْ لَهُ: It is not lawful for them or permissible to them (2:229).
lawful for the Children of Israel (3:94). Thou art free from obligation; Thou art lawful i.e. thy killing is lawful. (90:3) The animals of sacrifice arrived at the place where they should be sacrificed. (16:117)

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)

And they made their people land or alight into the abode of ruin (14:29).

And pure things have been made lawful to you (5:6).

Permissible, lawful etc. means also a woman free from any obstacle to marriage. As for instance by having fulfilled the oath. (transitive of اَحْلَلَ) Made lawful; made to alight. God has made trade lawful (2:276).

أَنْتَ حَلُّ بِهذَا الْبَلْدُ (90:3)

Except that you should not hold game to be lawful (5:2).}

أَحْلَلَ الْخَيْلَ (الْحَيَّةَ) أَحْلَلَ (الْخَيْلَةَ) (5:6)

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).

أَحْلَلَ الْخَيْلَاتِ (الْحَيَّاتِ) حَتَّى يُبَلَّغَ الْهَدْيَةَ مَحَلَّةٌ (9:42)

And so they swear by Allah (68:11).

أَنْتَ حَلُّ بِهذَا الْبَلْدُ (90:3)

And yield not to any mean swearer (68:11).

أَنْتَ حَلُّ بِهذَا الْبَلْدُ (90:3)

None of the swears. And so they swear by Allah (2:197).

أَنْتَ حَلُّ بِهذَا الْبَلْدُ (90:3)

And so they swear by Allah (9:42).

أَنْتَ حَلُّ بِهذَا الْبَلْدُ (90:3)

And so they swear by Allah (33:51).
and applies to any subject. The moon had a halo round it. They sat in circles. And do not shave your heads (2:197). Having their heads shaven (48:28).

He cut or severed his i.e. windpipe. The windpipe or passage of the breath. The confined or extreme parts of the country. Why then when it reaches the throat (56:84).

(aor. inf. noun حَلَّمَ : He saw a dream or vision in his sleep. and حَلَّمَ فِی نَومِهِ حَلَّمَ : He saw a dream of it; he saw it in sleep. حَلَّمَ بِالْمَرَّأةِ حَلَّمَ : He dreamed in sleep that he was compressing the woman. حَلَّمَ الْقَبْضَاءَا حَلَّمَ : The boy attained to puberty or virility. (inf. noun حَلَّمُ : He was or became forbearing; he forgave and concealed offences; he was or became moderate, gentle, patient and intelligent. حَلَّمٍ : He treated him with forbearance and clemency. حَلَّمُ and حَلَّم (plural حَلَّمَاتِي : A dream or vision in sleep. Syn. with رُوْيَا but specially as is evil. (Tradition) رُوْيَا is from God and حَلَّمُ is from Satan. حَلَّمَ : Confused or evil dreams. وَمَا حَلَّمَ : And we do not know the interpretation of such dreams (12:45). حَلَّمُ : Puberty. And when the children among you attain to puberty (24:60). حَلَّمُ : Forbearance, patience, moderation; intelligence. حَلَّمُ أَمْ تَأْمُرُهُمْ أَمْ تَأْمُرُهُمْ حَلَّمَ : And Allah is Most Forgiving, Most Forbearing (2:226). حَلَّمُ : And We gave him the tidings of a forbearing son (37:102).

(aor. inf. noun حَلَّتِ : I gave ornaments to the woman. حَلَّتَ : She acquired or wore an ornament or ornaments or she made for herself an ornament or adorned herself with an ornament, or the former word may mean: she
had an ornament and the latter, she adorned herself with an ornament. : He adorned or decked the woman with an ornament or ornaments. : They will be adorned therein with bracelets of gold (18:32). (plural حُلَّلٌ) and (plural حُلَّيَةٌ) : An ornament of a woman, of stone, gold, silver, jewels, gems etc; any ornament with which a woman adorns herself. : Seeking to make garments or utensils. : And the people of Moses made in his absence out of their garments a calf (7:149).

û‫‬×‫و‬: He adorned or decked the woman with an ornament or ornaments. : They will be adorned therein with bracelets of gold (18:32). (plural حُلَّلٌ) and (plural حُلَّيَةٌ) : An ornament of a woman, of stone, gold, silver, jewels, gems etc; any ornament with which a woman adorns herself. : Seeking to make garments or utensils. : And the people of Moses made in his absence out of their garments a calf (7:149).

û‫‬×‫و‬: He heated the water. : He melted the fat. : God decreed for him such a thing. : He perused his object. : The man became affected with fever. : He has no object in his mind except thee. : The most vehement heat of summer; hot or boiling water; cold water; the rain that comes in the time of vehement heat; sweat; a relation for whose case one is anxious or whom one loves and by whom one is loved; an object of love; an affectionate relation; a beloved; a man's brother; friend; true, affectionate or warm friend. لَهُمْ شَرَابٌ مِنّهُ : They will have a drink of boiling water (6:71). ؛وَ لَا يَسْتَلَّ : They will be dragged into boiling water (40:73). حَمَمَ : And a friend will not inquire after a friend (70:11). The Arabs say طَابَ حَمَمَكَ : May thy sweat be pleasant i.e. thy health be good or thy body be sound. ﯽَحَمَمَ : Smoke; or black smoke or intensely black smoke; a black mountain; the canopy that is extended over the people of Hell. ﯽَحَمَمَ : And the shadow of black smoke (56:44).

û‫‬×‫و‬: He cleansed the well of its black (fetid) mud. : The well had in it black (fetid) mud in abundance. : He threw black fetid mud into the well. : He became angry with him. حَمَّامُ : Black mud or black fetid mud; حَمَمَى العَمَّى : A man of evil eye who injures with his eye whom he sees and admires. حَمَمُ حَمَمَةٌ : A well, spring or pool
full with black, fetid mud. : Setting in a pool of murky water (18:87). : From black mud wrought into shape (15:27). : Abbreviated letters standing for "The Praiseworthy, the Lord of Honour; The Protector of the Book (مُتَّطَّلِبُ) and its Revealer (مُعَلِّمَ) etc. (43:2).

[inf. noun] : He praised, eulogized or commended him; spoke well of him for such a thing; : He requited him; He gave him his due. : He is cont. of 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).

[inf. noun] : He pared a thing; stripped it of its superficial part. : He skinned the sheep. : An ass.
likeness of an ass carrying a load of books (62:6).  
أحمرٌ: Red.  
حميرٌ: Highbred camels or excellent camels.  
والخيلُ والبعارٌ والحييرٌ: And horses and mules and asses (16:9).  
كأنهم حمارٌ خصبَة: As if they are frightened asses (74:51).  
ومن الجبال جدةٌ بيضٌ وحميرٌ: And among the mountains are streaks white and red (35:28).  
أُرسلت إلى الأحمر والأسود: I have been sent to the red and the black (Tradition).  
الأحمر والأبيض: Gold and silver.

[العربية: حملأ] inf. noun حمل and حمل and حملأ: He bore or carried it or carried it away.  
حمل السبي، على ظهوره: He bore, carried the thing upon his back;  
وتحملاً دربواهم في الفلك المسمَعون: And We carried their offsprings in the laden ship (36:42).  
يحملُ يوم القيامة: The woman became pregnant.  
حملت المرأة: He shall carry a heavy burden on the Day of Resurrection (20:101).  
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تحملاء الحمل: Woman who goes about slandering (111:5).  
تحملأ: He gave him a beast upon which to ride.  
تحملة على الذكاء: He carried him or mounted him upon the beast.  
فاتها به قومها تحملة: Then she brought him to her people carrying him on a beast (إذا ما) (19:28).  
أتوك لتحملتهم قلت لآجذ ما أحملكم عليه: 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).  
تحمل على: He showed or manifested anger.  
تحمل الغضب: He tasked himself or fatigued himself beyond his power in walking.  
تحمل عليه في الحرب: He attacked him in the fight.  
تحمل به: He incited him to do the thing.  
تحمل على الأمر: He became responsible for him.  
تحمل الشجرة: The tree bore or put forth its fruit.  
تحمل القرآن: He committed the Holy Qur'an to memory.  
تحمل العلم: He narrated and wrote down things relating to science or knowledge.  
تحمل علم: He made himself chargeable with or responsible for wrong doing; or took upon himself the burden of wrong doing (20:112).  
تحمل الإمتية: 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 carried or did the thing. He bears the burden of a calumny (4:113).

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 evil will be their burden on the Day of Resurrection.

And if a heavily-laden soul call another to carry its load (35:19). حملٌ and حملٌ 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 حملِ of a woman, the latter a burden that is borne externally, as the thing that is borne on the back or when applied to fruit the former signifies a fruit that is internal or is large and much and the latter a fruit that is external and is not much.

One who carries. And they cannot bear it (29:13).

The carriers or bearers of the Throne.

The memorizers of the Holy Qur'an or those who carry the Holy Qur'an in their memory.

A pregnant woman.

And of cattle (He has created) some for burden and some for slaughter (6:143). The word is حملٌ.
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.

حَمَمٍ: He protected, defended it from the people; he interdicted it from the people.

حَمَّٰمٓ: He prohibited its back to be used for riding or carrying burden.

حَمِّٰم١: I aided or defended the people.

حَمِّٰم٣: The fire became very hot or vehemently hot.

حَمِّٰم٤: He was ashamed and he disdained or scorned to do it. حَمِّٰم٤ also means, he refused to bear, endure or tolerate wrongful treatment.

حَمِّٰم٤: He was angry with him.

حَمِّٰم٤: A pasture prohibited to people. حَمِّٰم٤ (عُثُرَةٌ): Disdain, scorn or indignation; jealousy; indignation which is the result of a feeling of pride. فِيَ قُلُوبٍهُمُ الحَمَّٰم٣ حَمِّٰم٣ الحَامِلٓ: In their hearts prideful disdain, the disdain of the Days of Ignorance (48:27). حَمِّٰم٣: On the day when it shall be made hot (9:35). حَمِّٰم٤: Intensely hot, vehemently hot.

حَمِّٰم٣: Vehemently hot fire (101:12).

حَمِّٰم٤: 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).

حَتَّٰث٤: 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.

حَتَّٰث٤: He put away from himself i.e. sin or crime; he applied himself to acts of devotion; he relinquished the worship of idols.

حَتَّٰث٤: The violation of an oath; a sin, a crime; an offence or an act of disobedience.

حَتَّٰث٤: They used to persist in extreme sinfulness (56:47).

حَتَّٰث٤: He attained to the age of puberty.

حَتَّٰث٤: Break not thy oath (38:45).

الجُرُوعُ (thamâr) and plural حَتَّٰجَر٣: Throat, gullet.
Hearts reached to the throats. The eye sank into its socket.

He roasted the flesh and meat with heated stones in order to cook it thoroughly; he roasted a sheep or kid or goat. The sun burned him. 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. He declines from it. He turned away from the worship of idols; he devoted himself to religious exercises. (plural): One on the right path; one who adheres firmly to Islam; one who is of the religion of Abraham; who believes in one God; one inclining to or having a right state or tendency; one who turns or inclines from error to guidance. The religion of Abraham who was ever inclined to God (2:136). Remaining ever inclined to Allah, not associating anything with Him (22:32).

He chewed some dates or some other thing of a similar kind and rubbed therewith the palate of the child. Age rendered him firm or sound in judgement by means of experience. He understood the thing and knew it thoroughly. 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. ḥanān : Mercy, compassion, pity, tenderness of the heart. ḥanān from Us (19: 14). The Arabs say, ḥanān kā ḏārū : I beg Thy mercy, O my Lord. ḥanān is also syn. ḍarū (means of subsistence) and ḍurūk (good, blessing, prosperity); a quality that inspires reverence or respect. ṣama'ī lī ḥanān : Thou seest that he possesses no quality inspiring reverence or respect. ḥājmūn : A yearning, intense desire. ḥājmūn : 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).

[aror. inf. noun ḥāb ] ḥāb ֔ yāḥūb : 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. ḥāb ֔ yāḥūb : He abstained from or avoided sin. ḥūb : 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. ḥūb : Surely, it is a great sin (4:3).

[aror. inf. noun ḥāt ] ḥāt ֔ yāḥūt : The bird went round or circuated, or went round about the thing. ḥūt : Fish or a fish or a great fish ( ḥīyān = plural); a certain sign of the Zodiac. ḥūt : The bright star in the mouth of Piscis Australis. ṭālā ṭālā kāṣāḥūb (18:64) : I forgot the fish (18:64) ḥūt ֔ kāṣāḥūb : And do not be like the Man of the Fish (68:49) kāṣāḥūb. ḥūt ֔ Prophet Yunus (Jonas). ḥūt ֔ When their fish came to them (7:164).

[aror. inf. noun ḥājā ] ḥājā ֔ yāḥūj : He wanted it, needed or required or sought after it. ḥājā ֔ yāḥūj : He was or became poor. ḥājā : Want; need; necessity; a thing wanted, needed or required; an object of want; desire; ( ḥājā = plural). ḥājā : He accomplished his want; he did his business meaning, he eased nature. ḥājā : In my mind is a want or desire. ḥājā : I have not any want of it. ḥājā : One who is constantly in want. ḥājā : Except that
there was a desire in Jacob's mind (12:69). And they do not find in their breasts any desire (59:10).

**חָאַד** [aor. inf. noun] חָאַדֶּתֶּבֶן [חָאַדֶּתֶּבֶן]: He drove the camels quickly, or violently or roughly or he drove the camels to water; he collected the camels together to drive them; חָאַדֶּתֶּבֶן: I gained mastery over the camels. חָאַד: He guarded, protected or took care of it; he did a thing soundly or thoroughly. אֶחָאַדֶּתֶּבֶן: He journeyed hard. אֶחָאַדֶּתֶּבֶן: He overcame, mastered or gained mastery over him or it. אָלָמְמְ אָחָאַדֶּתֶּבֶן: Did we not prevail over you (4:142). אָחָאַדֶּתֶּבֶן: Satan has gained mastery over them (58: 20).

**חָאַד** [aor. inf. noun] חָאַדֶּתֶּבֶן: He washed the cloth and made it white; חָאַדֶּתֶּבֶן: He returned to a thing. חָאַדֶּתֶּבֶן: It recoiled upon him. אֶחָאַדֶּתֶּבֶן: He thought that he would never return to God (84:15). חָאַד: 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. חָאַדְתֶּבֶן אָלָמְ אָחָאַדֶּתֶּבֶן: The eye was or became characterized by the quality termed חָאַדְתֶּבֶן 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. אֶחָאַדְתֶּבֶן: A man whose eyes are characterized by the quality termed חָאַדְתֶּבֶן. (feminine חָאַדְתֶּבֶן and plural of both חָאַדְתֶּבֶן אָחָאַדְתֶּבֶן is חָאַדְתֶּבֶן) also means pure and clean intellect. חָאַדְתֶּבֶן: He held a dialogue or disputation or debate with him; he vied with him for superiority in glorifying or boasting or the like and also of which the inf. noun is חָאַדְתֶּבֶן חָאַדְתֶּבֶן חָאַדְתֶּבֶן: He said to his companion arguing boastfully with him (18:35). אֶחָאַדְתֶּבֶן: And God has heard your dialogue (58:2). אֶחָאַדְתֶּבֶן: Fair maidens with lovely black eyes well-guarded in pavilions (55:73). אֶחָאַדְתֶּבֶן: A washerman; one who after having been tried found to be free from vice or fault; a person of pure character; a pure thing; one who counsels and acts...
honestly; a true and sincere friend or helper; a select disciple or friend of a Divine Prophet; a relation.

The disciples said: "We are the helpers of Allah" (61:15).

A white or fair woman.

[ar. inf. noun] is derived from which means, he was out of breath; he panted for breath. : He excluded him from them; he excepted him from them. also denotes exception as a particle. : I beat them except Zaid. It also denotes remoteness from imperfection or the like or freedom therefrom. : I ascribe unto God remoteness from every imperfection of the like or freedom therefrom; generally, implying wonder or admiration, so that it may be rendered, "how far is God from every imperfection" also means i.e. I seek protection by God or God forbid. or : Far art thou from being included among those of whom I speak, or from any cause of reproach. : Allah be glorified. This is not a human being (12:32).

[ar. inf. noun] : He guarded, protected or took care of him or it. : It or he surrounded, encompassed him or it. : The people surrounded, encompassed or beset the sides of the town. : The thing beset him on all sides so that he had no place of escape from it. : He took it entirely to himself, debarring others from it. : The enemy surrounded him or had complete mastery over him. : He had a complete knowledge of it. : And its fruit was destroyed (18:43). (act. part. from and 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).

**خَالَّة** [حرفًا] **حَوْلُوُّ** and **حَوْلُوُهُ** and **حَوْلُوُهُمُّ** : The thing became altered or changed from one state or condition to another; it shifted from its way, manner or direction. خَالَّةً مِنَ الْعَهْدِ : He withdrew or receded from the agreements; خَالَّةً : The year passed or it became complete; خَالَّةً : He became a year old; خَالَّةً الْأَلْبَيْنِ : The female did not conceive; did not become pregnant. خَالَّةَ النَّجْلَةِ : The date-palm bore one year and did not bear another year; خَالَّةَ النَّهْرِ بِبَيْنََّا : The streamlet intervened between us preventing conjunction. خَالَّةَ النَّهْرِ بِبَيْنََّا وَأَلْبَيْنِ : And the wave intervened or came in between them (11:44). خَالَّةَ عَيْنَهُ : And when it lighted up all around him (2:18). خَالَّةَ عَيْنَتِهِ : His eye squinted. خَالَْلَ : (plural is خَالََّات) : Condition; خَالَْلَ : The changes and vicissitudes of time. خَالَْلَ : A year (خَالَْلَٰنِ is dual); a year even if it has not passed; strength, power, might or force; around; environs;الْأَلْبَيْنِ : The environs of which We have blessed (17:2). فِلَمَّا : Two full years. لَحَوْلَتْ وَلَا قُوَّةٌ أَلَّا بِاللَّهِ : There is no strength nor
power but by means of God.  حَوْلٌ : Revival; or change;  لَاتَبِعُونَ : 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.  لَا يُسْتَبِيِّعُونَ  تحويلٌ : Are incapable of adopting any plan (4:99). Change; alteration.  لَاتَجَدِ لَسَنَّا  تحويلٌ : Thou wilt not find any change in Our way (17:78).

حَوْيٌ [aor. inf. noun  حوَيْ ] حوَيَ or حوَيَ [حوَيْ ] حوَيْ : He was or became of the colour termed حوَيْ .  حوَيَ الْأَرْضَ أو حوَيْ  حوَيْ : The land was or became green.  حوَيْ : Redness inclining to blackness, or blackness inclining to greenness; greenness, inclining to blackness by reason of intense greenness; حوَيْ خَضْرَةٍ  حوَيْ : intermixed with blackness and yellowness.  حوَيْ أَخْوَى : Of the colour termed حوَيْ .  فَجَعَلَ عَنْهَا أَخْوَى : So has made it (herbage) dried up black by reason of oldness.

حَوَيْ [aor. inf. noun  حوَيْ ] حوَيَ and حوَيَ [حوَيْ ] حوَيْ : He collected, gathered drew or gained possession of the thing; it comprised or comprehended or contained it; he turned the thing round.  حوَيْ (plural حوَوَيْ ) : Intestine; small tank; gut; thick cloth placed under the load of a camel.  حوَيْ أو ألحوَوْيْ : Or the intestines (6:147).

حَيْثُ is an adverbial noun of place signifying 'where' like جَيْنَ with respect to time.  حَيْثُ  اللَّهُ أَعْلَمُ حَيْثُ يُجَعَلُ رِسَالَتُهُ : Allah knows best where to place His Message (6:125). It is also governed by من.  حَيْثُ مَسْتَلَمِجَهُمْ مِن حَيْثُ 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 حَيْثَ مَا تَجَلَّس : i.e. where thou wilt sit, I will sit. حَيْثُ is also used to signify 'as to; ' in respect of; 'as' or 'considered as'; 'since' or 'because'; 'so that'. It is often syn. with حَيْثُ.

حَيَّد [aor. inf. noun  حَيَّدَ ] حَيَّدٌ and حَيَّدَ and حَيَّدُ and حَيَّدًا and حَيَّداً and حَيَّداً حُيَّدًا مُحَيَّدًا :
He declined or turned aside or away from it; removed, went away or went far away from it; he shunned or avoided it.

He turned aside from the road.

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.

He was or became confounded in his affair.

The water became collected and stayed and went round in a place as though it knew not which way to go.

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; he returned and fled from him or it.

A man who turns or turning to join another company of men.

Or turning aside to join another company (8:17).

He fell into confusion in respect of their case.

A place to which one turns away or a side; to which one flees; a place of refuge.

They shall find no refuge or way of escape.
from it (4:122).

**حاضث** [aor. *حَاضَثَ inf. noun *حَاضِث and *حَاضَث and *حَاضِث] 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. **حَاضِث** or **حَاضَث** : The menstrual blood. **حَاضِث** or **حَاضَث** : A woman who has attained to the age of menstruation or has attained woman-hood. 

**حَافث** [aor. *حَافَث inf. noun *حَافِث] He acted wrongfully, unjustly tyrannically against him; he inclined to that which was wrong or declined from that which was right in his judgement.

**خان** [aor. *خَان inf. noun *خَان and *خَان] : It happened. **خَان** : The time of the thing came near. **خَان** : The time of the Prayer came or drew near. **خَان** : The time has come that he should do such a thing. **خَان** (inf. noun *خَان) : The man died or perished; he experienced a trying affliction. **خَان** : Time or a space or period of time; anytime; time from the beginning of the world to its end i.q. **خَان** : 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. **خَان** : There has certainly come upon man a period of time. 

**خَافث** [aor. *خَافَث inf. noun *خَافِث] : He asked thee concerning menstruation (2:223). **خَافْت** or **خَافَت** : Allah and His Messenger will be unjust to them (24:51).

**خانن** : They should imprison him for a fixed time (12:36). **خانن** : Brings forth its fruits at all times (14:26). **خانن** : And you are at
that time looking on (56:85).

and [aor. inf. noun حياء and حياء and حياء] : He lived or he had life. فيها تحيوان : Therein shall you live and therein shall you die (7:26). وَيَحْيَى مِنْ حَيٍّ عَنْ بَيْنَةٍ : And who lived by clear argument might live (8:43). الـسَّلَامُ عَلَيْكُمْ : The way was or became manifest. حياء (inf. noun تحيية) : He said to him may God prolong thy life. القرآن لحمن : He said to him : Therein shall you live and therein shall you die (7:26). يا حيّيَّ : And who lived by clear argument might live (8:43). فَأَحْيَى بِهِ الْأَرْضِ : And He quickens therewith, the earth after its death (2:165). أَوْمَنْ كَانَ مِثْلًا فَأَحْيَيْتُهُ : 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. استُهْبَ : He spared him; let him live; or left him alive; did not slay him; he left him; let him alone. وَسَتْهَبُونَ نَسْءَاء : And they spared your women (2:50). كَمْ : He was ashamed of it, or him, or shy of doing it or was shy or bashful with respect to it. استُهِبَ : He scorned such a thing; he refused to do it by reason of disdain or pride; he shunned or avoided it. إِنَّ اللَّهَ لَا يُستَهِبَ إِنْ يُضَرِّبُ : Allah disdains not to give an illustration. إِنَّ اللَّهَ لَا يُستَهِبَ إِنْ يُضَرِّبُ : But Allah is not shy of saying what is true (33:54). : One of them came walking bashfully (28:26). حياء : Shame; a sense of shame; shyness. حياء (and حياء and حياء) : 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. إلا أنَّ حَيَّى فِي الْحَيَوَاتِ الْدُّنْيَةِ : Except disgrace in the present life (2:86). أَخْرُضُ النَّاسَ عَلَى حياء : Of all people the most
covetous of life (2:97). And there is life (profit or advantage) for you in retaliation (2:180).

أَلْتَبَيْنَّى قَدْمَتْنَى لِحَيَاةٍ: O would that I had sent on some good works for my life here (89:25).

وَإِنَّ الْخَيْرَةَ لِيُهَيَّبُ الْحَيَاةَ: And the Home of the Hereafter, that is real life (29:65).

حَيَاةٌ for your life (2:97). 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 anything possessing life or animal. .............................................. (45:22).

أَرْضٌ حَيَّ: Fruitful land; نَارٍ حَيَّ: Burning fire; طَرْقٌ حَيَّ: A manifest way or road; a tribe; يُؤُمْ أَنْتُ حَيَّ: And the day I shall be raised to life (alive) again (19:24).

ثَمَّ وَتَعْرَجَ الْحَيِّ مِنْ الْمَتّ: Thou bringest forth the living from the dead (3:28).

الْحَيَّ: The Possessor of life which is complete in every respect, is eternal and everlasting. هوُ الْحَيُّ: He is the Living; Self-Subsisting and A ll-Sustaining (3:3).

أَلْمَحِيَّ: Nay they are living (3:170). (act. part.) Meaning One Who gives life. إنْ ذَلِكْ لِلْمَحِيَّ الْمَوْتِي: Verily, the same God will quicken the dead (30:51).

حَيَّةٌ: A serpent; فَأَذَا هَيَّ: And behold it was a serpent running (20:21).

الأَرْض: They are cunning, guileful, malignant and strong, not neglecting to take revenge. رُأِبَ فِي كُتَابِ حَيَاةٍ وَعَذَابٍ: I saw in his book slanders and calumnies. أَسْلَامٌ لِلْلَّهِ: A salutation or greeting; endless or everlasting existence. أَلْبَحَيَّاتُ لِلْلَّهِ: Endless existence belongs to God or dominion or Kingship or freedom or security from all evils or salutations and benedictions are God's.
باب الخاء

خ

Khā

Numerical Value = 8
[aor. inf. noun ُخِباً : He hid or concealed it; he kept it, preserved it, guarded it or took care of it. ٌخِبَاءٌ : A thing that is hidden or concealed, absent or unseen. ُخِبَاءُ السَّمَاءٍ : The rain. ُخِبَاءُ الْأَرْضِ : The plants or herbage. ُخِبَاءُ الْأَرْضِ : Who brings to light what is hidden (27:26).

[inf. noun ُخَيْبُ : The mention of him became hidden i.e. he was or became obscure or of no reputation. ُخَيْبَتُ اللَّهِ أَوِ ِاِلْلَّهِ أَوِ ِاللَّهِ إِلَيَّ رَزَىٰ : And their hearts may become lowly, humble in heart and submissive to God or lowered, humbled or abased himself to his Lord or trusted himself to Him. ُخَيْبَتُ اللَّهِ أَوِ ِاِلْلَّهِ أَوِ ِاللَّهِ إِلَيَّ رَزَىٰ : And they humble themselves before their Lord. (11:24). ُخَيْبُ : Still; motionless; (2) one who humbles himself. ُخَيْبُ أوُلُدُمُ الكَحْمَيْنِ : And give glad tidings to the humble (22:35).

[inf. noun ِخَبَطٌ or َخَبَطٌ ُخَبَطَةٌ : It was or became bad; he was or became corrupt, abominable, wicked, deceitful crafty or cunning. ُخَبَطَةٌ وَخَبَطَتْهُ : Its odour was or became bad, foul or abominable. ُخَبَطَتْ نَفْسَهُ : His mind became wicked. ُخَبَطَتْ بِهَا : He committed adultery with her. ُخَبَطَتْ ِوَالَّذِينَ ُخَبَطُ لا يُخْرِجُ الْكَذَّابُ : That which is bad, its vegetation does not come forth but scantily (7:59). ُخَبَطُ ( ُخَبَطِينَ : Bad; corrupt, hated or abominable; wicked, fornicator or adulterer or slanderer, impure, foul or filthy; unlawful; nauseous deceitful etc, loathsome or disgusting etc. ُخَبَطُ التَّفْسِ : Wicked, having heavy stomach. The plural of ُخَبَطَةٌ is َخَبَطَتْ َخَبَطُ and also َخَبَطَتْ َخَبَطُ and its feminine is ُخَبَطَتْ which means, a bad, wicked or deceitful woman or quality or disposition; a bad or culpable action. ُخَبَطُ : The mother of bad qualities etc, meaning wine. ُخَبَطُ أَلْحَبَابُ : And the case of an evil word is like that of an evil tree (14:27); and he makes unlawful
or forbids the bad things (7:158).

The city which practised abominations (21:75).

Bad things are for bad ones and bad ones are for bad things (24:27).

The ground abounded with soft soil. He ploughed the land. He put grease to the food. He tried, tested or made experiment of the thing. He knew or had knowledge of the things.

He knew it, (syn. with علمه) generally, meaning, with respect to its real or internal state. He knew or had knowledge of the things. 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 tried, tested or made experiment of the thing. He knew or had knowledge of the things. He tried, tested or made experiment of the thing. He knew it, (syn. with علمه) generally, meaning, with respect to its real or internal state. He knew or had knowledge of the things. He tried, tested or made experiment of the thing.

Knowledge: having knowledge or possessing much knowledge with respect to internal things or possessing knowledge of matters of information or well informed; possessing knowledge of God by being acquainted with names and attributes. Ask thou then concerning Him one who knows (25:60); أَلَمْ يَسْتَفْنِي فَتُولِّدُ مِنْ أَخْبَارِهِمُّ : And He is the Wise, the All Aware (6:19); a lawyer; one skilled in the law or practical religion; a head or chief; a tiller of land. And Allah knows what you do (3:154).

He made or kneaded and

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 tried, tested or made experiment of the thing. He knew or had knowledge of the things. He tried, tested or made experiment of the thing. He knew it, (syn. with علمه) generally, meaning, with respect to its real or internal state. He knew or had knowledge of the things. He tried, tested or made experiment of the thing. He knew it, (syn. with علمه) generally, meaning, with respect to its real or internal state. He knew or had knowledge of the things. He tried, tested or made experiment of the thing.

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He made or kneaded and
baked bread. **حَبَّّتْ** : He fed the people with bread. **حَبَّّتْ الْقُومَ**. **حَبَّّتْ** : A bread. **حَبَّّتْ فَوقَ رَأْسِي حَبَّّتْ**. **حَبَّّتْ** : A cake of bread. **حَبَّّتْ فَوقَ رَأْسِي حَبَّّتْ**. **حَبَّّتْ** : I am carrying on my head bread (12:37).

**حَبَّّتْ** inf. noun **حَبَّّتْ** : He beat him or struck him vehemently. It is syn. with **حَبَّّتْ الْمَلَلُ**. **حَبَّّتْ** : He journeyed in the night without direction. **حَبَّّتْ** is said to signify the act of journeying, of going without a direction or upon what is not the main road. **حَبَّّتْ السَّيِّئِانَ أوّلَهُ حَبَّّتْ** : The Satan touched him with a hurt so as to corrupt him or render him insane. **حَبَّّتْ** lit, he struck him or prostrated him and tramped upon him or prostrated him and sported with him. **حَبَّّتْ الْمَلَلُ** : It disordered the intellect. **حَبَّّتْ** : A touch or stroke of insanity or diabolical possession. **فَلَانٌ حَبَّتْ بَلَسْ** : In such a one is a touch of insanity. **حَبَّّتْ السَّيِّئِانَ منْ الْمَسْ** : The Satan has smitten him with insanity (2:276).

**حَبَّّل** inf. noun **حَبَّّل** and **حَبَّل** : He was or became, (1) corrupted, unsound, vitiated or disordered in a absolute sense; (2) particularly in his reason or intellect. **حَبَّلَتْ يَدَهُ** : His hand became unsound so as to be rendered motionless; or dried up or became lost or was cut off. **حَبَّلَ الْحُزَنُ** : Grief rendered him insane. **حَبَّلَ** : (1) Corruptness, unsoundness or a vitiated or disordered state; (2) particularly in reason or intellect; (3) loss or state of diminution; (4) a state of perdition or destruction or a thing's going, passing or wasting away or being consumed or destroyed; (5) fatigue, weariness, distress, embarrassment, affliction, trouble or difficulty. **فَلَانٌ حَبَّلَ عَلَى أَهْلِهِ** : Such a one is a cause of fatigue etc. to his family; (6) a deadly poison. **مَازَادُهمُ إِلَّا حَبَّلًا** : They would have added to you nothing but trouble (9:47).

**حَرَبَ** inf. noun **حَرَبَ** : The fire became allayed, subsided, extinguished; or the blazing, or flaming of the fire ceased. **حَرَبَ الْحَرَبُ** : The war or its intensity became allayed or appeased. **حَرَبَ حَدَّةُ النَّافِقَةُ** : The irascibility of the she-camel became allayed. **حَرَبَ لَهُمْ** : The vehemence of his anger became...
assuaged. : Every time it (the fire of Hell) abates We shall increase for them the flame (17:98).

[arih. and aor. inf. noun خَثَرَ : He acted or behaved towards him with perfidy, treachery or unfaithfulness or with deceit, guile or circumvention. : He was unfaithful etc., to the covenant. خَثَرَةً نفَسُهُ : His stomach became heavy; or became agitated by a tendency to vomit; became in a disordered state. خَثَّرَ : 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).

Khātīm [arih. inf. noun خَتَمَ : He sealed, stamped, impressed or imprinted the thing or he put the seal on it. خَتمَ : He reached the end of the thing. طَعَّمْ خَتَمَ : He sealed, stamped, impressed or imprinted the thing or he put the seal on it. خَتَمَ : He reached the end of the thing. خَتَمَ : He sealed, stamped, impressed or imprinted the thing or he put the seal on it. خَتَمَ : He reached the end of the thing. خَتَمَ : He sealed, stamped, impressed or imprinted the thing or he put the seal on it. خَتَمَ : He reached the end of the thing. خَتَمَ : He sealed, stamped, impressed or imprinted the thing or he put the seal on it. خَتَمَ : He reached the end of the thing. خَتَمَ : He sealed, stamped, impressed or imprinted the thing or he put the seal on it. خَتَمَ : He reached the end of the thing. خَتَمَ : He sealed, stamped, impressed or imprinted the thing or he put the seal on it. خَتَمَ : He reached the end of the thing. خَتَمَ : He sealed, stamped, impressed or imprinted the thing or he put the seal on it. خَتَمَ : He reached the end of the thing. خَتَمَ : He sealed, stamped, impressed or imprinted the thing or he put the seal on it. خَتَمَ : He reached the end of the thing. خَتَمَ : He sealed, stamped, impressed or imprinted the thing or he put the seal on it. خَتَمَ : He reached the end of the thing. خَتَمَ : He sealed, stamped, impressed or imprinted the thing or he put the seal on it. خَتَمَ : He reached the end of the thing. خَتَمَ : He sealed, stamped, impressed or imprinted the thing or he put the seal on it. خَتَمَ : He reached the end of the thing. خَتَمَ : He sealed, stamped, impressed or imprinted the thing or he put the seal on it. خَتَمَ : He reached the end of the thing. خَتَمَ : He sealed, stamped, impressed or imprinted the thing or he put the seal on it. خَتَمَ : He reached the end of the thing. خَتَمَ : He sealed, stamped, impressed or imprinted the thing or he put the seal on it. خَتَمَ : He reached the end of the thing. خَتَمَ : He sealed, stamped, impressed or imprinted the thing or he put the seal on it. خَتَمَ : He reached the end of the thing. خَتَمَ : He sealed, stamped, impressed or imprinted the thing or he put the seal on it. خَتَمَ : He reached the end of the thing. خَتَمَ : He sealed, stamped, impressed or imprinted the thing or he put the seal on it. خَتَمَ : He reached the end of the thing. خَتَمَ : He sealed, stamped, impressed or imprinted the thing or he put the seal on it. خَتَمَ : He reached the end of the thing. خَتَمَ : He sealed, stamped, impressed or imprinted the thing or he put the seal on it. خَتَمَ : He reached the end of the thing. خَتَمَ : He sealed, stamped, impressed or imprinted the thing or he put the seal on it. خَتَمَ : He reached the end of the thing. خَتَمَ : He sealed, stamped, impressed or imprinted the thing or he put the seal on it. خَتَمَ : He reached the end of the thing. خَتَمَ : He sealed, stamped, impressed or imprinted the thing or he put the seal on it. خَتَمَ : He reached the end of the thing. خَتَمَ : He sealed, stamped, impressed or imprinted the thing or he put the seal on it. خَتَمَ : He reached the end of the thing. خَتَمَ : He sealed, stamped, impressed or imprinted the thing or he put the seal on it. خَتَمَ : He reached the end of the thing. خَتَمَ : He sealed, stamped, impressed or imprinted the thing or he put the seal on it. خَتَمَ : He reached the end of the thing. خَتَمَ : He sealed, stamped, impressed or imprinted the thing or he put the seal on it. خَتَمَ : He reached the end of the thing. خَتَمَ : He sealed, stamped, impressed or imprinted the thing or he put the seal on it. خَتَمَ : He reached the end of the thing. خَتَمَ : He sealed, stamped, impressed or imprinted the thing or he put the seal on it. خَتَمَ : He reached the end of the thing. خَتَمَ : He sealed, stamped, impressed or imprinted the thing or he put the seal on it. خَتَمَ : He reached the end of the thing.

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 خَتَمَ 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. خَتَمَ عَلَى بَابِهِ : He sealed his door against thee i.e. he turned away from thee or avoided thee. خَتَمَ لَكَ بَابَهُ : He sealed for thee his door i.e. he preferred thee to others. خَتَمَ عَلَى قَلْبِهِ : He (God) sealed his heart i.e. he made his heart or mind to be such as it understood not. خَتَمَ اللَّهُ عَلَى قَلْبِهِمْ وَعَلَى سُمَعِهِمْ (Khatam) and خَتَمَ (Khatim) and خَتَمَ (Khatmun) are almost synonymous. خَتَمَ (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 خاتم الالببين" : But he is the Messenger of Allah and the seal of the Prophets (33:41). "خاتم" (inf. noun and a subs.): The first watering of a sown-field; the clay with which one seals or stamps upon a thing; the hymen; as being the seal of virginity; "زفت اليك بخاتمها" : She was conducted as a bride to thee with her seal of virginity; the furthest part of a valley; the last of a company of men as also "خاتم" and "خاتم"; the last portion of anything that is drunk; admixture; result; the end or last draught. "خاتم" : The sealing of it will be with musk; its result shall be the taste of musk; the last draught shall be in perfume like musk etc. (83:27). "خاتم" : Sealed or stamped. "خاتم" : Sealed beverage (83:26).

[inf. noun "خَدَد" : He furrowed or he made a furrow or trench in the ground. "خَدَّد" : The tears made marks upon his cheeks. "خَدَّد" : He or it marked or made a mark or an impression upon a thing; he cut a thing. "خَدَد" : The cheek; the plank of the "خَدَد"; 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. "خَدَد" : A generation of men passed away; a road. "خَدَد" syn. "خَدَد" meaning a hole, hollow, cavity, pit or the like dug or excavated; a deep trench in the ground. "خَدَد" : A blow or beating that furrows the skin. "خَدَد" : And turn not thy cheek away for the people (31:19). "خَدَد" : Cursed be the fellows of the Trench (85:5).

[aor. "خَدَّع" : 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. "خَدَّع" في "خَجَر" : It entered its hole in order that it might not be caught. "خَدَّع" :
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. ( ) : A friend, or a secret or private friend; a companion or an associate; an associate affected with sensual appetency.

: The friend etc. of the girl.

: Not taking secret paramours (5:6).

: Nor taking secret paramours (4:26).

[aor. inf. noun ] and and : He abstained from or gave up or neglected aiding or assisting him and held back from him. means, he left, forsook or deserted him.

: But if He forsakes you, then who can help you (3:161).

: One who abstains from, or gives up or neglects the rendering of aid; anyone leaving, forsaking or deserting; one routed, defeated or put to flight. It is syn. with which is also its intensive form,
meaning one who abstains from or neglects the rendering of aid or assistance often much; great desert; a mare that moves not from her place when suffering from the pain of parturition. 
also signified a female that has left, forsaken or deserted her young ones. 
A man whose leg aids him not in consequence of weakness or of some evil affection, or of intoxication. 
Having no aider or helper; deserted; 
Thou will sit down disgraced and forsaken (17:23).

\text{حَرَّبُ} and inf. noun [حَرَّبَ] : 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. 
They fell 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).

\text{حَرَّب} : 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).

\text{حَرَّجُ} and inf. noun [حَرَّجَ] : 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).

The day of Resurrection when the dead will come out of their graves (50:43).

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.

The good things Allah has produced for His servants (7:33).

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 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).

[4] [aor. and inf. noun [حَرَّضَ ] : He computed by conjecture the quantity of the fruit upon the palm-trees.  

[3] (aor. [حَرَّضَ ] ) : He lied; said what was untrue.  


[1] : He spoke of him or it, by conjecture.  

[0] is computing the quantity by opinion, not by knowledge. It also signifies speaking by conjecture.  

[4] : He was hungry and cold.  

[3] and  

[2] (plural  

[1] ) : One who computes by conjecture the quantity of the fruit upon palm-tree; a liar.  


Cursed be the liars (51:11).

from  [aor. inf. noun [حَرَّضَ ] which means, he struck his nose.  

[3] : The nose or the fore-part thereof or a large or elevated nose; a snout; a spout; the pointed toe of a boot; the point of a sword;  

[2] : The chiefs of the people; wine or wine that quickly intoxicates.  

[1] : We will brand him on the snout (68:17).

[4] [aor. and inf. noun [حَرَّضَ ] : He made a hole in it, perforated it, pierced it, bored it.  

[3] : He rent or tore the garment.  


[1] : He cut through (i.e. traversed or crossed by journeying) the earth so as to reach the furthest part thereof; he rent or tore it.  


[2] : He forged or feigned the lie.  

[1] And they have feigned Him to have or they have falsely attributed to Him, sons and daughters (6:101).  

[4] also means he lied; he told a lie.  

[3] : He became confounded or perplexed; he was rough in doing a thing; he was foolish or ignorant.  

[2] : 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.

[4] [aor. inf. noun [خَزْنَ ] : He deposited, stored, kept,
preserved or guarded the property in a store-room. حُزَنَ: He concealed the secret. حُزَنُ اللِّسانِ: He withheld the tongue; he prohibited it (the tongue) from speaking. حُزَنُ اللُّحْمِ: The flesh began to stink, gave bad odour. حُزَنَّ (plural حُزَنَّاتِ): A treasure; wealth or property kept or guarded, preserved in a repository; magazine; a store room. حُزَنٌ: I do not say to you that I possess the treasures of Allah (6:51). حُزَنُونَ: A treasurer; one who reposits, keeps, preserves, lays up, stores the property. وَمَا أَنْتُمْ لَهُ حَازَانُينَ: You are not the ones to store it up (15:23); a keeper or guardian of Hell or Paradise. قَالَ لَهُمُ حَزَنَّهَا: And its keepers will say to them (39:74). حُزَنٍ also means, the tongue.

[ar. خَزَنَ inf. noun خَزَنٌ: 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. مَنْ قَبَلَ أَنْ نُذَلْ وَنَتَخَرَّى: Before we were humbled and disgraced (20:135). إِخْرَآئَ: 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. مَنْ تَدْخِلُ الْبَارُ فَقَدْ أَخَزَنَّهُ: Whomsoever Thou causest to enter the Fire, him Thou hast surely disgraced (3:193). وَلَا تَخَرَّى بِيَوْمِ الْقِيَامَةِ: And Thou disgrace us not on the Day of Resurrection (3:195). حُزَنٍ: Disgrace or ignominy; a state of abasement, ignominy of which one is ashamed. لَهُمْ فِي الْبَارِيِّ حُزَنٍ: For them is disgrace (2:115). أَخْرَآئٍ: He who disgraces, renders vile, ignominious, base etc. وَأَخْرَآئَ اللَّهُ مَعْرِيَ الْكَافِرِينَ: And Allah will humiliate the disbelievers (9:2). أَخْرَآئٌ ( множ. مَعْرِيَاتٍ): A bad, evil action, habit etc.

[ar. خَسَا also خَسَأً: He was or became vile and despised and
hated. 

The man drove away the dog; he chid him. 

Go thou away; or go thou away from me. 

Away with you, despised therein, and speak not to Me (23:109). 

The eye-sight became dazzled or confused. 

Away with you, despised therein, and speak not to Me (23:109). 

Thy sight will return to thee confused. 

The word used with regard to animals is خَسَسُ. 

[aor. inf. noun خَسَسُ and خَسَّارُ and خَسَّارَةٌ and خَسَّارٌ and خَسَّارَةٌ and خَسَّارُ] : 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 خَسَسُ فِي تَجَارِيَتِهِ. 

It is said that خَسَسُ is never used otherwise than intransitively as in the above examples and in the Holy Qur'an also. 

قَدْ خَسَسُ الَّذِينَ قَتَلُوا خَسَسُ عَفَّلَهُ خَسَسُ مَالَهُ خَسَسُ أُولَادَهُمْ : Indeed losers are those who kill their children (6:141) etc. But خَسَسُ and خَسَسُ عَفَّلَهُ and خَسَسُ مَالَهُ 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 خَسَسَ فِي عَفَّلَهُ خَسَسَ فِي مَالَهُ and similarly in the verse الَّذِينَ خَسَسُوا الفَسَهَمْ (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 خَسَسُ الْذِينَ الْذِينَ خَسَسُوا الفَسَهَمْ and similarly the verse خَسَسُ الْذِينَ الْذِينَ خَسَسُوا الفَسَهَمْ which means, he suffered a loss with regard to this life and the Next (22:12). They who insist that خَسَسُ is always used intransitively translate the verse الَّذِينَ خَسَسُوا الفَسَهَمْ i.e. those who suffered and caused their souls to suffer (خَسَسُوا being transitive) and say that for the sake of convenience and brevity the expression has been used as الَّذِينَ خَسَسُوا الفَسَهَمْ which is translated as those who ruin
their souls (6:13). But others think that خَسَرُ in this verse is used as transitively in the sense of خَسَرُ which is definitely and always used as transitively. اَخْسَرُ: He made him to lose or suffer loss. اَخْسَرُ: He fell into loss. اَخْسَرُ المُرَّ: He gave loss in weighing or he weighed less. وَلَا تَكُونُوا مِنَ الْخَسَرِينَ: And fall not short of the measure (55:10). اوْرَءْنَهُمْ خَسَرُونَ: Or they weigh to them, they give less (83:4). (act. part.): Those who give less. وَلَا تَكُونُوا مِنَ الْخَسَرِينَ: And be not of those who give less (26:182). خَسَرُ: Ruin; damage; state of loss; according to some, punishment for sins. انَّ الْإِنْسَانَ لَفِي خَسَرٍ: Indeed man is in a state of loss or will suffer the punishment of his sins (103:3). وكانَ عَادَةُ اَمْرُهُ خَسَرًا: And the end of its affair was ruin (65:10). خَسَرٌ: 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. ذَلِكْ خَسَرُ المُرَّ: That is an evident loss (22:12). خَسَرُ: Error or deviation from the right way; perdition; death; baseness, meaness or ignobleness; perfidy. وَلَا يَزِيدُ الطَّالِبُ اَلْخَسَرَ: It only adds to the loss and ruin of the wrong doers (17:83). (inf. noun from خَسَرُ. خَسَرُ means, he or it destroyed him; caused him to perish; he attributed to him loss. خَسَرُ: 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. انَّهُ اَيْنَأْ أَخْسَرُونَ: Then we shall indeed be losers (12:15). أَخْسَرُ: And in the next world he will be of the losers (3:86). (feminine of خَسَرُ: خَسَرَةً: Losing traffic; بُلْكَ اَيْنَأْ أَخْسَرَةً: Then that indeed would be a losing return (79:13).) أَخْسَرُ وَأَخْسَرُونَ: The greatest sufferer or loser; he who suffers the greatest loss. هُمْ فِي الْآخِرَةِ أَخْسَرُ وَأَخْسَرُونَ: They shall be the greatest losers in the Hereafter (27:6). فَجَعَلْنَاهُمْ 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  the partial loss of the light of the sun and  is the total loss of the light thereof; or conversely  is the partial loss of the light of the sun and  is the total loss thereof. In the Traditions the word  generally occurs as in the well-known saying of the Holy Prophet,  Verily, the sun and the moon do not suffer eclipse for the death of any one or for his life.

And the moon is eclipsed  (75:9).

Then We caused the earth to swallow him up and his dwelling (28:82).

He picked out or selected a thing.

He polished the sword; he forged a sword without perfecting it.

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.

And they certainly have seen it humbled (59:22). Those who are humble in their Prayers (23:3).

Those who are humble in their Prayers (23:3).

And they humbled themselves before Us (21:91). Thou seest the earth withered (41:40).

The eyes being cast down (54:8), (feminine of خَافَى). Thou seest the earth withered (41:40).

The plural of خَافَى is خَابِئَاتٌ (inf. noun): Humility; fear; lowering or abasing oneself. And it increases humility in them (17:110).

And I certainly knew that he who follows the right direction shall dwell in the gardens of Paradise with the Holy Prophet Muhammad, or the meaning may be "I hope" according to some. And we feared that he would cause them trouble (18:81). And fear the Gracious God in secret (36:12). Possibly he might heed or fear (20:45). And they act cautiously for fear of Him (21:29).
He distinguished him over others by the thing; he assigned the thing to him alone or exclusively of others; He distinguished him by love.

He gave him such a thing in large quantity.

He appropriated or took or chose him or it particularly for himself. It particularly belonged to him.

(Inf. noun خصَصَة) : He was or became poor; in a state of poverty.

And Allah chooses for His mercy whomsoever He pleases.

Will not smite exclusively those who have done wrong

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.

Choice, select.

He patched a sole; he mended it by sewing on another piece; he made anything double, putting one piece upon another; he faced it.

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.

He contended in an altercation, disputed or litigated in a valid manner.

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.

They disputed or litigated with one another.

These two are two opponents who contend concerning their Lord.
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).

Those are two disputants who have disputed concerning their Lord (22:20) and the plural is also disputants, litigants; adversaries; opponents. Nay but they are contentious people (43:59). Yet lo! he is an open quarreler (36:78).

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 langour of the body, and pain with laziness. Amidst thornless lote-trees (56:29).

[aor. inf. noun] and [a colour or seed produce] was or became green; he (a camel or horse) was or became of a dark or dust-colour; he (a man) or it (a thing) was or became of a tawny or brownish colour; or of a blackish hue inclining to green; or black; or intensely black. The night became dark and black. said of seed-produce, it was or became soft or tender. And the earth
becomes green (22:64). 
A green and fresh juicy tree. 
A young man whose hair has begun to grow upon the sides of his face.

They will wear green garments (18:32).

Fire out of the green tree (36:81).

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.

He did wrong; or committed a mistake or an error intentionally or unintentionally.
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. مَخَطَّةُ is also syn. with مَخْطَأ. According to some whereas مَخَطَأً means, he committed a fault in religion, مَخَطَّةً means he did wrong intentionally or otherwise. مَخَطَّةً also means, he did wrong, meaning to do right. They say لَغِيْرَانِإِذَا مَخَطَّةً: Thou didst wrong in that which thou didst unintentionally and لَغِيْرِإِذَا مَخَطَّةً: Thou didst wrong in that which thou didst intentionally. مَخَطَأً: He deviated from the way. مَخَطَأً الزَّامُ السِّر. The archer missed the mark. Any mistake you unintentionally make (33:6). If we forget or fall into error (2:287). مَخَطَأً: Intentional mistake; a sin; a crime; an act of disobedience for which one deserves punishment. مَخَطَأً: Surely, the killing of them is a great sin (17:32). مَخَطَأُ: A mistake; an error. It signifies an unintentional fault or offence or disobedience. مَخَطَأُ: To kill a believer unless it be by mistake (4:93). مَخَطَأُ: 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. مَخَطَأُ and مَخَطَأٍ are plurals; مَخَطَأْتُ is also used as plural. مَخَطَأْتُ: And whoso commits a sin (4:113). مَخَطَأْتُ: That He (God) Will forgive me my faults (26:83). مَخَطَأْتنِ: We will forgive you your sins (7:162). مَخَطَأْتُ لَبَغِيْرِ إِذَا مَخَطَّأُ (act. part.) is singular and plural is لَبَغِيْرِ لَبَغِيْرُ مَخَطَّأْتُ وَلَبَغِيْرُ لَبَغِيْرُ مَخَطَّأْتُ لَبَغِيْرُ لَبَغِيْرُ مَخَطَّأْتُ: That He may forgive us our sins (20:74). مَخَطَأْتُ: And we are indeed sinners (12:92). مَخَطَأْتُ: Which only the sinners eat (69:38). مَخَطَأْتُ (feminine of مَخَطَأْتُ): The lying, sinful forelock (96:17). مَخَطَأْتُ (feminine of مَخَطَأْتُ): The overthrown cities committed sins (69:10). مَخَطُّبِ inf. noun مَخَطَّبُ: He delivered a sermon, exhortation or admonition. مَخَطُّبُ: He delivered a sermon to the people. مَخَطُّبٌ (inf. noun مَخَطَّبُ): He became a public speaker. مَخَطُّبُ المَرَأَة: He asked or demanded the woman in marriage. مَخَطُّبُ المَرَأَةٍ عَلَى الْقَوْمِ: He demanded of the people the
woman in marriage. 

He talked, spoke, conversed or discoursed with him; he spoke, etc. to him, face to face; he consulted with him.

When the foolish ones address them (25:64). 

noun from خاطب and means address; speech; entering into talk with a person. 

They will not have the power to address Him (78:38). 

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. 

And We gave him wisdom and decisive judgment (38:21). 

A thing; an affair of a business, small or great that one seeks or desires to do or may be a subject of discourse; a great thing or affair; or a thing or affair that is disliked; an event; an affliction; a calamity; a state or condition; the cause of a thing. 

An unimportant or an important affair. 

He struggles against the afflictions or calamities of time. 

What is the thing or business that thou seek to do; what is the cause of thy coming.

What is the cause of your coming; what is your business, O ye Messengers (15:58). 

What happened when you sought to seduce Joseph; or what was the matter with you; or what was your object (12:52). 

A man who asks in marriage; also a woman asked in marriage and so which also means, asking the hand of a woman in marriage; betrothal; a proposal of marriage. 

She is the woman asked in marriage by him. 

He is her asker in marriage. 

That you speak indirectly in the asking of such woman in marriage; or concerning your troth with such woman; or regarding a proposal of marriage (2:236). 

Public speaker. 

Public speech or sermon.
office of a speaker of a mosque.

[excerpt from Arabic dictionary]

حَطَّف [aor. inf. noun حَطَّف] : He seized it; or took it or carried it off by force; or he did it quickly; he snatched it away. 

يَكَأَذُ الْبَرَقَ : The lightning might well-nigh snatch away their sight (2:21). 

إِنَّا مِنْ حَطَّفِ الْحَطَّفَةَ : This is a sword that will strike off the head. حَطَّف also means, he went along quickly.

حَطَا [aor. inf. noun حَطَّف] : He stepped, paced or walked. 

حَطُورَتْ حَطَّفَ وَاحِدَةٌ : I walked one step.

حَطُوَّةٌ : A step or pace, as meaning a single act of pacing or walking 

حَطُوَّاتٌ : A step or pace as meaning the space between the two feet in walking (حَطُوَّاتٌ and حَطُوَّاتٌ are plurals). 

حَطُوَّاتٌ : Follow not ye the way of Satan; or the footsteps of Satan (2:169).

حَقِّ هُوَ [aor. inf. noun حَقِّ] : 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. 

حَقِّ الْمِيْزَانِ : The balance had one of its two scales light, so that it rose.

حَقِّ عَنْهُ (inf. noun حَقِّ) : He made or rendered it light. 

مِثَّلَ حَقِّ عَنْهُ : This is an alleviation from your Lord (2:179).

حَقِّ عَنْهُ : He made light or alleviated his burden, suffering, distress by removing from him somewhat thereof; he alleviated him; he relieved him. 

إِلَّا أَنْ حَقِّ اللهَ عَنْهُمْ : For the present, Allah has lightened your burden. 

العَذَابُ : 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.

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.**

أرض خافضة: 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.

وخفَّض جناحه: 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).

خفَّض [aor. inf. noun خفَّض: The thing was or became hidden, concealed; it was or became secret, private or clandestine. خفَّض الصوت: The voice became low, faint or stifled. خفَّض الأمر عليه: The affair became obscure to him. خفَّض الأمر: (aor. inf. noun خفَّض: He made the thing apparent, manifest or evident and also خفَّض: which means he removed its covering. خفَّض المطر: The rain made the rats to come from their holes. اكآذِ خفَّضها: I am going to manifest it or I am about to remove that which covers it (20:16). خفَّضت الصوت: I made the voice low or faint or suppressed it. استخفَّضت: I hid myself from thee. وَأَنَا أَعْلَمُ بِمَا أَخْفَيْتْ وَمَا أَخْفَيْتُ: I know what you conceal and what you manifest (60:2). Nothing concerning them will be hidden from Allah. يُسْتَخْفَى مِنِ الدُّنْسِ: They seek to conceal from people (4:109). وَمَنْ هُوَ مِسْتَخْفِي بِاللَّهِ: And he who hides by night and he who goes forth by day (13:11). مُسْتَخْفَيٌ: means, hiding or concealing himself; appearing. خفاء: A thing that is hidden or concealed from one; خفاء: Hidden; imperceptible; obscure; faint or dim; clandestine, secret; suppressed or soft. نَحْم خفَّض: A dim star. بَلْ نُظُروُّهُمْ مِنْ طَرُفِ خفَّضٍ: Looking with a secret and stealthy glance (42:46). نَبَآء خفَّض: A secret glance. بَلْ باَّنَتْ خفَّض: A low, faint or gentle voice or sound. إذْ نَادَى رَبَّهُ بَنَآء خفَّض: When he called unto his Lord a secret calling or in a low voice (19:4). صُوْرُ خفَّض: Call upon your Lord humbly and in secret (7:56). أَعْرَعْتُ خفَّض: He was secretly killed. انْفُل خفَّض: More secret; more hidden; more obscure etc.
He (God) knows the secret and what is more hidden (20:8). A secret thing; a secret. No secret of yours will remain hidden (69:19).

He became lean and spare. He pierced the thing and made a hole in it. He particularized some persons or things in his prayer. He also means, he was or became poor or in want or need. True, or sincere or chaste friendship, love or affection; friend [and also friend and friend: She is my friend] ; ease, repose, freedom from trouble or inconvenience; tranquility; amleness of circumstances; acid or sour. Therein 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 friend); 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 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 ( remained, stayed, dwelt; or he remained, stayed or dwelt
long (أَطَالَ الْأَقْمَةَ) ; and ْخَلَدَ فِي الْمَذَارِ : He remained or continued incessantly, always and for ever in a house, not going forth from it. ْخَلَدَ (aor. ْخَلَّصَ inf. noun ْخَلَّصَة) and ْخَلَّصَهُ : He was slow in becoming hoary when advanced in years. ْخَلَّصَ فيُهَمَّانَا: And he will abide therein abased (25:70). ْخَلَّصُوْلُكمْ ْخَلَّصُونَ : As though you will live for ever (26:130). ْخَلَّصَ إِلَى الْمَكَانَ أوَّلَ الْمَكَانِ : He dwelt in the house or dwelt for long. ْخَلَّصَ بِهِ ْخَلَّصَ أَلْحَمَرَ : He kept or clave to him. وَلَكِنْ أَخْلَدَ إِلَى الْأَرْضِ: But he inclined to the earth (7:177). ْخَلَّدَ : He or it caused him to stay or dwell for long or stay or dwell for ever. ْخَلَّدَ وَخَلْوَةَ : Perpetuity; immortality; the state of perpetual existence. ْوَمَا جَعَلُنا بَيْسَرْ مِنْ قَبْلَكُ : فَذَرَ الْخَلَّدَ : Paradise; ْمُخَلَّدَ : We have given immortality to no mortal before thee (21:35). ذَلِكَ يَوْمُ الْخَلَّدَةِ ْمُخَلَّدَنَّ (مُخَلَّدَ) وَخَالِدُونَ (خَالِدُونَ) هُمُ فِيهَا خَالِدُونَ : This is the Day of Immortality (50:35). خَالِدُونَ وَخَلَّدَنِينَ : One who lives in a place or lives for long or for ever. ْخَلَّدَ بِهِمْ فِي الْبَارِ خَالِدُونَ : They will abide therein (2:26). ْخَلَّدَ مُخَلَّدَ : They will indeed both be in the Fire (59:18). ْخَلَّدَ (مُخَلَّدَ) (مُخَلَّدَ) مُخَلَّدَنَّ (مُخَلَّدَ) مُخَلَّدَنَّ : There will wait upon them immortal youths or youths who will not age or adorned with bracelets etc. (56:18).

ْخَلَصَ [aor. ْخَلَّصَ inf. noun ْخَلََصَة] : It (a thing) was or became pure; clear or genuine. ْخَلَصَ الْمَاءَ مِنَ الْكَحْلِ : The water became clear from turbidness. ْخَلَصَ مِنَ الْقَوْمِ : He withdrew or retired from the people. ْخَلَصَوْا تَجْرِيًا : They retired conferring privately together (12:81). ْخَلَصَ إِلَيهِ : He came to him. ْخَلَصْوا إِلَيهِ : They came to him and referred to him their suit for judgement. ْخَلَصَ الْأَشْيَاءَ : He took the ْخَلَصْوَاتُ الْأَشْيَاءِ i.e. purified remainder, of the thing. ْخَلَصَ الْأَلْبَرَ : The fire purified it, namely gold or silver. ْخَلَصَ الْمُصْبِحَةُ : He was sincere or pure in giving advice. ْخَلَصَ لِللهِ الْمُوَلَّةَ : He was sincere or pure in love or affection to him. ْخَلَصَ لَهُ الْلَّهُ الْذَّينِ : أَخْلَصَ لِلِّهِ الْذَّينِ : And they are
sincere in their obedience to God (4:147). Also means, he chose or selected him. We chose them for a special purpose reminding people of the abode of the Hereafter; We purified them with a pure thought, remembrance of the Hereafter or We rendered them pure by a pure quality (38:47). I may select him or take him specially for myself (12:55). A pure property or quality. This thing is particularly or exclusively for thee. It is particularly for thee and not for other believers. (33:51). Exclusively for our males (6:140). He is my special, true, private friend. Pure and pleasant for those who drink it (16:67). Surely, pure religion is for Allah alone; or lo! it is to Allah alone that sincere obedience is due (39:4). Pure, sincere, true; unmixed; genuine; clear. Exclusively for our males (38:47). Chosen by God and pure from pollution. He was a chosen one (19:52). He mixed or mingled one thing with the other. They mixed good deeds with bad ones (9:102). It mixed, mingled or intermixed with it. He mixed with the people or became intimate with them or had social intercourse with them. And if you intermix with them, they are your brethren in religion (2:221). He had carnal intercourse with her. Whiteness became intermixed in his hair. Great anxiety infected or pervaded his mind. It was or became mixed, mingled or blended or put together; it was or became confused, confounded, disordered or promiscuous. Or that which becomes mixed with a bone (6:147). Their affair became confused to them. His intellect...
became disordered.

(plural خُلُطاء) : 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.

And surely many of the partners (38:25).

[pl. خُلُطاء] inf. noun خُلُط : He took it off, put it off or cast it off from him.

فِ خُلُط : Put off or take off thy shoes (20:13) or as some say: Make thy heart free from thoughts of family and property.

خُلُط عليه : He bestowed upon him a robe of honour. The Holy Prophet is reported to have said to Caliph Uthman: Verily God will invest thee with the apparel of Khilafat and thou wilt be solicited and urged to put it off.

خُلُطهُ بِذَا مِنْ خُلُطٍ : He threw off his allegiance.

خُلُط الوَلَّى : The governor was deposed.

خُلُطُ أَهْلٍ : He divorced his wife for a compensation or gift from her.

خُلُطُ أَهْلِهِ : His family repudiated him.

خُلُطُ وَنَحْرَكْ مِنْ يَفْحَرَكَ : We repudiate and forsake him who disobeys Thee.

خُلُطُ : A state of divorcement of a woman from her husband for a compensation or gift from her to him. وَقَعَتْ بِنَبْنِئِهِ الْخُلُطُ : Separation for a ransom or gift occurred between the two); the best of choice part of property; weakness in a man.

خُلُطُ : 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.

خُلُطَ inf. noun خُلُطَ : He was or became his خُلُطَ i.e. successor, vicegerent or his substitute. خُلُطَ رَبْحًا فِي قُوَّمِهِ : God made him a Khalifa over his people or among his people. خُلُطَ : I was after him a substitute for him. خُلُطَ : Evil is that which you did after me (7:151).

إِلَى جَاعِلٍ فِي الأَرْضِ خُلُطَ : I am going to appoint a vicegerent in the earth (2:31).

خُلُطَ : He came after or behind him or following him nearly or he remained after him. خُلُطَ (aor. خُلُطٍ) : 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).

And there succeeded or came after them a posterity or even evil posterity (43:61). Take my place among my people (7:143). The night followed the day (inf. nouns خلف الليل النهار). He took or seized such a one from behind. He spoke ill of him behind his back.

He remained behind or after his companion; he did not go forth with them. خلف also means, he retired; he fled; he ascended a mountain. خلف (inf. noun خلف) : He was or became bad, corrupt (7:170). خلف العالِم (inf. nouns خلف and خلاف) : The boy was or became stupid, foolish or deficient in intellect. خلف also signifies, he mixed a thing with another thing. خلف الذي : He left the thing behind him; he deferred it. خلف : He left him behind. استخلافة : He made him or appointed him his i.e. vicegerent or successor.

That He will surely make them successors in the earth as He caused those who were before them to succeed others (24:56). And spend of that whereof He has made you heirs (57:8). And to the three also who were left behind or whose case was deferred (9:118). Those who were left behind rejoiced in their sitting at home (9:81). He kept back from them. They should have remained behind the Messenger of God (9:120). He turned him or made him to stand behind him. بوعدته : He did not fulfil his promise or broke it. When he makes a promise, he does not fulfil it. ما أخفى موعده ك : 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. وأريد أن أخالفكم إلى ما أنتماكم عنه : And I do not desire to do against
you the very thing which I ask you not to do (11:89).

Who go against His command (24:64).

He put one of his legs forward and the other backward.

He put the two things on contrary sides or in contrary directions.

I shall cut your hands and your feet on contrary or alternate sides (7:125).

Contrary or alternate sides; the contrary or opposite of a thing (It is inf. noun from خلف) ; 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).

Disagreement; difference; alternation; فخيلف فيه: In the alternation (or difference) of night and day (2:165).

Would have found therein much disagreement (4:83).

A drink of different colours (16:70).

In which they disagree or differ (7:84).

The location or quarter that is behind; and the time past; behind; after.

He came behind him, after him.

He remained after him.

Those who have not yet joined them from behind them (3:171).

What is before them and what is behind them (2:256).

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 is syn. with متعهد مثَّل مثلاً meaning a son or generation. But according to some the former means a good son or generation. خلف means a bad son or bad generation. خلف means a good son or generation and خلف سوء means a bad son or generation. فخلف من بعدهم خلف: We remained among an evil generation. خلف 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. خلف: (1). A mode or manner of coming after; (2). difference of any kind; (3). coming and going of the night or the day. وَهُوَ الَّذِي خَلَفَ اللَّيْلَةَ وَالَّيْلَةَ خلف: And He it is Who has made the night and the day each following the other (25:63). خلفاً They go to and fro; (4). remains of water in a tank; (5) what remains of food between the teeth; (6) a time after a time; (7) differing one from another or others. خلفاء (خلفاء and خلفاء are plurals): A successor; a vicegerent; lieutenant; substitute; proxy; deputy; the supreme or greatest ruler; or sovereign who supplies the place of one who has been before him, particularly the successor of a Prophet; one who precedes someone and is followed by him. خلفاء: I am about to place a vicegerent in the earth (2: 31). خلفاء فخلفاء في الأرض خلفاء: Then We made you successors in the earth (10: 15). خلفاء When He made you successors after the people of Noah (7: 70). خلفاء: 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. خلفاء خلفاء: So now sit with those who remain behind (9: 83). خلفاء خلفاء is the plural both of خلفاء and خلفاء خلفاء and means persons who remain behind in case of a war; women who remain behind or children remaining behind; bad or
corrupt people, foolish or stupid persons or persons who have little or no intellect or persons in whom there is no good. Persons in whom there is no good. They are content to be with women who remain behind (9: 87).

[ar. inf. noun ﺧﻠْقَةٌ [ﺦﻠْقَةٌ ] : (1). He measured it or he determined its measure or proportion. ﺧﻠْقَةٌ أَلْدِيْمٌ : He measured or proportioned the hide with a view to cutting it. ﺧﻠْقَةٌ ﺖْؤْلُ : He determined the measure of the sandal; (2). he designed or fashioned or planned it, ﺧﻠْقَةٌ ﻷُنْأَىٰ لُكُمُ ﻣِنَ الْطَّيْنِ : 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. ﺧﻠْقَةٌ ﺍٍلْهُ ﺍٍلْسَيْرِّ : Allah brought the thing into existence after it had not been. ﺧﻠْقَةٌ ﺝَلْوَاتَ ﻭَالْأَرْضِ : He (God) created the heavens and the earth (6: 74). ﺧﻠْقَةٌ ﻷُحْدَىٰ ﻓَلَانَ ﺑِأَخْدِيْثِ ﺧﻠْقَةٍ : Worship your Lord Who brought you into existence when you were nothing (2:22); (5) he forged or fabricated a lie. ﺧﻠْقَةٌ ﻷُنْأَىٰ : Such a one related to us fictitious tales or stories. ﺧﻠْقَةٌ ﺖْؤْلُ : And you forge a lie (29: 18). ﺧﻠْقَةٌ ﺝَوْرَبٌ : The garment became old and worn out. ﺧﻠْقَةٌ : He made it smooth, equable or even. ﺧﻠْقَةٌ : Make or proportion, etc. ﺧﻠْقَةٌ ﺗَأْمَ ﺧﻠْقٍ : (1). A man complete or perfect as regards make or proportion; ﺧﻠْقَةٌ ﺖْؤْلُ : And He gave you growth of stature or constitution (7:70); what is created or creation or creatures or all created things i. e. ﺧﻠْقَةٌ ﺍٍلْمَكلَوْقَيْنِ : They are the creatures of God. ﺧﻠْقَةٌ ﺍٍلْمَكلَوْقَيْنِ : This is the creation of God (31: 12); the act of creating; ﺧﻠْقَةٌ ﺍٍلْمَكلَوْقَيْنِ : And He was not wearied by creating them (46: 34). ﺧﻠْقَةٌ : There is no altering the creation or religion of Allah (30:31). It also signifies anything made smooth. ﺧﻠْقَةٌ ﺧﻠْقَةٌ : (1). Nature, natural disposition; (2). inborn quality; (3). morals; (4). custom; (5). habit, manner; (6). religion; ﺧﻠْقَةٌ : His religion was the
Holy Qur'an or the morals depicted in the Holy Qur'an were his. He 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). (11). lie; (12). humanity or (13). refinement; (14). manliness.

This is nothing but a habit or custom or lie of the ancients (26:138). 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.

And when they are alone they bite their finger tips at you for rage (3:120). So that your father's favour may be all for you (12:10). He was alone with him. He mocked at him, ridiculed him; deceived, deluded him. He relied upon him. The thing went or passed away. The man passed away or died. The law of God that has been in operation in respect of His servants (40:86). These are a people that have passed away (2:135). There indeed passed away (died). before him the Messengers (3:145). This is nothing but a habit or custom or lie of the ancients (26:138).
religious services in solitude.

Generations that have passed away.

Empty, vacant, void, unoccupied; vacant or free; alone; past or

faded away.

Silent and dead.

Wine; grape-wine; any intoxicating thing

that clouds or obscures the intellect; grapes;

Wine and the games of chance are only

Leaven or ferment. 

(plural): A woman's veil; a woman's veil with which she

covers her head; a man's turban.

They should draw their

head-coverings (veils) over their bosoms.

He was or

became the fifth of the people; he took the fifth part of

the possessions of the people.

also signifies, (1). he made fourteen to be fifteen or (2). he

made fortynine, to be fifty with himself. 

also means, he
(the horse). came fifth in the race.

**Sixth**

- **Masculine and Feminine:** Five.
- **Sixth**

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).

And he dwelt among them a thousand years but fifty years (29:15).

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**Fifth**

- **Masculine and Feminine:** Twenty-five.

- **Fifth.**

- **Fifth part.**

- **Fifth thereof.**

- **Fifty and fiftieth.**

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**Hollow**

- **Hollow in the middle of the sole so that it did not touch the ground.**

- **Hollow; empty i. e. hungry and lank.**

- **Hunger rendered him lank in the belly.**

- **Regarded hunger as barren and fruitless.**

- **Neither fatigue nor hunger.**

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**Proud and angry.**

**He roasted the meat.**

**Bitter fruit.**

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**He acted like the swine.**

**And blood and the flesh of swine.**

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**He drew back; held back; lagged behind; remained behind; receded; retreated or retrograded; he hid himself or became hidden and shrank.**

**The devil shrinks when he hears the mention of God.**

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The nose became depressed in the bone and so became flat.
The feet became flat in the hollow part of the sole.
(Plural 
He who holds back, remains behind, lags behind, retires, retreats, recedes.
The stars, because they retire or because they hide themselves at setting or because they become concealed in the day time; or the planets because of their retrogression and recession and returning in their course.
Nay! I call to witness the planets that recede (81: 16).
(Act. part. noun): The devil; the sneaking whisperer (114:16).
Slandering; calumniating.

He throttled, strangled or choked him or it; he squeezed his throat so that he died.
He filled the vessel.

The bull uttered its cry i.e. lowed or bellowed.
He entered or plunged into or indulged in false, vain discourse or speech.
And you indulged in idle talk as they did (9:69).
The people indulged in discourse.
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. 

خَافَ : He mixed the wine and stirred it. 

خَافَةٌ : And we indulged in vain discourse with those who indulged in it (74:46). 

خَافٌ : Throes of child-birth; she-camels big with young. 

خَافٌ : So the pains of child birth drove her (19:24).

خَافِ : And we indulged in vain discourse with those who indulged in it (74:46). 

خَافُ : Throes of child-birth; she-camels big with young. 

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خَافِ : And we indulged in vain discourse with those who indulged in it (74:46). 

خَافُ : Throes of child-birth; she-camels big with young. 

خَافَ : So the pains of child birth drove her (19:24).
His stupidity deprived him of his due.

Fear: 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). Fear 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 when we confer upon him or bestowed upon him as a favour the thing or the property.

He pastured the animals and managed them; he tended them and sustained them well. He managed their affairs; he rules and governs them. He became possessed of slaves, servants and other dependants after having been alone. God made him to possess or conferred or bestowed upon him as a favour the thing or the property.

And when We confer upon him or bestow upon him a favour from Us (39:50). He had maternal uncles or many maternal uncles. A man's slaves or servants and other dependants; a gift or gifts.

He is a person of many gifts. These are the servants or slaves of such a one. A maternal uncle (plural خال) (خال 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, (خلاء means, manager and tender or خال).
owner); خان also means an indication or a symptom; sign or mark or token of good in a person; a mole; خوانة: A female gazelle.

خان [aor. inf. noun يخون and خانة and خانة and خانة]: He acted or behaved unfaithfully to the trust or confidence that he reposed in him; or he acted unjustly or wrongfully to him; or he was unfaithful, perfidious or treacherous to him. وَإِذَا يُؤْظَنُوا خُواَنًا فَلْخَوَّانِيًا اللَّهُ مِنْ قَبْلِ: And if they intend to deal treacherously with thee, they have already behaved treacherously to God (8:72). خيانة: Treachery; faithlessness; perfidiousness. كُنُّوا خُواَنَانُ وَالْفَسَقُ: You had been acting unjustly to yourselves (2:188). خانة and خانة and خانة and خانة: (the last three are intensive epithets): Unfaithful, treacherous and perfidious person. إن الله لا يحب من كان خوانيًا أنيمًا: God does not love one who is very perfidious (4:108). خانيين: (plural of خانة): Perfidious, treacherous and unfaithful persons. وَلَا تَكُن لِلْخَانِيِّينَ خان العهد أو: Be not a disputer for the treacherous (4:106). فِي العهْد: He broke the compact. He was unfaithful to the pact. خانا: The time was unfaithful to him. خانة: Inf. noun of خانة and feminine gender of خانة and intensive form of خانة like خانة الاخْيَانَى. نِسَابة: 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 تَزَال تطلُّ عَلَى خَانَةِ الْعَيْنِ: And thou wilt not cease to discover treachery on their part (5:14). يَعْلَم خانة الْأَخْيَانِ: He (God) knows the treachery of the eyes (40:20).

خوى [aor. inf. noun يخوى and خوي and خوي and خوي]: The house became empty, vacant or unoccupied; or its occupants perished; or it fell down; or it became demolished, (as also خوي). خوَيْنَ الْمَتَحَوَّمُ: The stars inclined to setting. خوى: He or it pursued a right course. خوى: Empty; fallen down. أرض خوانية: 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: 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: His labour and hope resulted in disappointment.

خاب: He meets with failure or he perishes who bears the burden of wrong-doing (20:112).

Who fears will be disappointed.

His labour and hope resulted in disappointment.

失败: He who fears will be disappointed.

失败: His labour and hope resulted in disappointment.

失败: He who fears will be disappointed.

失败: One who is disappointed or fails to or debarred from attaining his desire or object; one who is ruined or who perishes.

失败: They might go back frustrated, disappointed (3:128).

خير: He was or became possessed of good etc; he was or became good; he did good.

May God do good to thee, bless thee, prosper thee etc.

خيار: He preferred him to him.

He gave him the choice between two affairs.

خيار: He chose, selected, elected or preferred him or it.

خيار: I chose him from among the men.

خيار: And Moses chose from among his people seventy men (7:156).

خير: And We chose them knowingly above the people (44:33).

خير: And fruits that they chose (56:21).

خير: (1). Wealth or property; (2). much wealth; (3). wealth or property that has been collected in a praiseworthy manner.

خير: Wealth is not called خير (Khaир), unless it is in large quantity and is collected in a praiseworthy manner.

خير: If he leave much wealth (2:181).

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.  

Poverty, or niggardliness.  

A man possessing little or no good; possessing few or no good things; or poor or niggardly or who does little good; or in whom there is little good or goodness.

There is no good in many of their conferences (4:115).

Then if good befall him he is satisfied (22:12).

All the good it has done (3:31).

also means, good, better, best (denoting superiority).

That Our granting them respite is good for them (3:179).

You dislike a thing while it is good for you (2:217).

A believing bond woman is better than an idolatress (2:222).

Is that better or the Garden of Eternity (25:16).

Such a one is best of all people.

And God is the Best of planners (3:55).

The Best of judges (7:88).

Good man (plural).

All were good (or best). (38:49).

A good woman or woman excellent in beauty and disposition, generous in race, exalted in rank, possessing much wealth (55:71).

Therein will be maidens good and beautiful also means, a good thing of any kind; a good quality; a good act or action (plural).

Vie with one another in good works (3:115).

A man or thing (or men or things) chosen, selected or elected.  

Muhammad is the chosen of God from all His creatures.  

also means, choice, option (also plural).

They have no choice or option or it is not for them to choose (28:69).

You have the choice.
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).

Horses collectively; cavalry; used as singular and plural, males and females; horsemen or riders of horses.

And urge against them thy horsemen and thy footmen (cavalry and infantry) (17:65).

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).

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 مَخَّات. Plural of حَيَّام is حَيْمَةٌ and حَيْمَةٌ حَيَّامَ and حَيَّامٌ حَيَّامَ. 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).

Striving, labouring and exerting himself and wearying himself in his work or holding on and continuing.

A hard fatiguing or continuous a night-journey.

The night and the day, which are so called because they hold on in their course of following one another.

The sun and the moon, both performing their work constantly (14:34).

He or it crept, crawled, went or walked leisurely or gently or simply he walked.

His scorpions i.e. calumnies or slanders, crept along.

Anything including animals, beasts, reptiles or insects that creep or crawl or walk slowly; all moving animals whether big or small, whether walking on two legs or four or creeping on the belly; its predominant signification being a beast that is ridden especially, a beast of the equine kind; i.e. a horse, a mule and an ass; any creature that walks or creeps or crawls, rational or irrational; according to some, the word includes birds also.

And He scatters therein all kinds of beasts (2:165).

And God has created every animal from water. Of them are some that go upon their bellies, and of them are some that go upon two feet, and among them are some that go upon four (24:46).
The worst of beasts in the sight of God (8:23).

[219x700]ö $[213x700]\$ [206x700]æø\]hôùÂôß»ø\]Ö× # [169x702]# [164x700]: The worst of beasts in the sight of God (8: 23).

and inf. noun ىذَبْرٍ [ذَبْرًا] ىذَبْرُ : He followed his back; he followed him with respect to time, place, rank or station. ىذَبْرُ : He came following them. ىذَبْرُ الفَوْمُ : The people went away, turning the back and did not return; they perished. ىذَبْرُ الأَمَرُ أو فِي الأَمَرِ : 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.

ىذَبْرُ : He (God) directs or plans the Ordinance from the heaven unto the earth. (32:6). ىذَبْرُ الأَمَرُ : He (God) regulates the affair (13:3). ىذَبْرُ أو تَذَبْرُ طَيِّبٌ : 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. ىذَبْرُ : Signifies thinking or meditating upon a thing and endeavouring to understand it; syn. with طَفَقُوهُمْ and ىذَبْرُ الفَوْمُ : 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). ىذَبْرُ = أَفْلَمْ يَذَبَّرُوا الفَوْلَ. ىذَبْرُ : Have they not, then, endeavoured to understand (meditated upon) what has been said to them (23:69). مَدَّبَرٌ : One who manages, orders or regulates the affairs of any kind, but generally affairs of importance. مَدَّبَرَةٌ (feminine) and مَدَّبَرَاتٌ (plural).

ىذَبْرُ أو تَذَبْرُ طَيِّبٌ : And those who are charged with the managing, ordering and regulating of affairs(79:6). ىذَبْرُ عَنْهُ : He turned back or away from him. ىذَبْرُ وأَسْتَكْبِرُ : Then he turned away and behaved proudly (74:24). ىذَبْرُ أو ذَبَرَ : And by the night when it retreats to depart or withdraws (74:34). or when it follows the day. ىذَبْرُ : He made him to be behind him. ىذَبْرُ : Retiring or declining or going back. ىذَبْرُ النَّجْوِمُ : And at the setting of the stars, when the stars go back i.e. decline or set. ىذَبْرُ مَدَّبَرٍ (مَدَّبَرٍ مَدَّبِرٍ) : Turning back. ىذَبْرُ مَدَّبِرٍ : He turned back retreating (28:32). ىذَبْرُ مَدَّبِرٍ : Then you turned your backs retreating (9:25). ىذَبْرُ مَدَّبِرٍ : A land upon which rain has fallen partially, not generally or universally. (أَذَبْرُ ذَبَرٍ) ذَبَرٍ : The back; (syn. ىذَبْرُ وَلَيْنِهِ مَدَّبِرٍ) ذَبَرٍ مَدَّبِريّ : He turned his back; he put to flight. وَقَادَتٌ : He tore his shirt from behind (12:26).

ذَبَرٌ}
They shall turn the backs, (54:46).  The back or hinder part (cont. of the backside; (3). posterior; (4). buttocks; (5). rump; (6). the anus; (7). the latter or last part or parts of anything.  Following behind the back; the last that remains of a people; he (or those) who comes at the end of a people; one who comes after or follows another; the last of anything; the root, stock, race or the like (syn. فَقْطُ اللَّهُ دَابَّرَهُمُ).  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).

[Inf. noun دَّثَرْ ] : It (a trace or mark). became covered with sand blown over it by the wind; it became effaced or obliterated; he became overcome by old age and emaciation.  The garment became dirty.  The sword became rusty.  He destroyed or obliterated him or it; he covered him with i.e. worn garment.  The bird adjusted its nest.  He wrapped or covered himself entirely with the garment.  He leaped upon and rode the horse.  Any garment which a person wears for warmth; upper garment; overcoat. The Holy Prophet is reported to have said : You are persons of distinction and other people are vulgar.  (مُدَّثَرُ also means to vanquish the enemy.  Driven away; repulsed or repelled; removed to a distance with ignominy and violence.  Repulsed and for them is perpetual punishment (37:10).  Thou be cast in Hell condemned and rejected (17:40).
The sun declined towards the place of setting.

His argument, plea, allegation or evidence was or became null and void.

That they might rebut (or make null and void or slippery and instable) the truth thereby (40:6). Slipping or slippery. (plural and feminine).

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).

I entered the house.

He who enters it is safe (3:98).

Enter ye into submission wholly (2:209).

He entered him, called upon him; invaded or attacked him.

If entry were effected against them (33:15).

And they entered in unto him; visited or called upon him or presented themselves before him and he knew them (12:59).

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.

Enter ye the Fire among the
nations that passed away before you (7:39).

He entered into or embraced Islam. He commenced or began the affair. I entered the house after Zaid, he being in it.

Enter ye in upon them by the gate (5:24). He had an unsoundness in his intellect or body. His affair was or became intrinsically bad or corrupt or unsound.

The corn or food became eaten by the worms. He had an unsoundness in his intellect or body. His affair was or became intrinsically bad or corrupt or unsound.

Enter ye in upon them by the gate (5:24). He had an unsoundness in his intellect or body. His affair was or became intrinsically bad or corrupt or unsound.

The corn or food became eaten by the worms. He had an unsoundness in his intellect or body. His affair was or became intrinsically bad or corrupt or unsound.
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 herbage became tangled or luxuriant by reason of its abundance.

The udder abounded with milk.

The sky poured forth rain copiously.

He (God) will send over you clouds pouring down abundant rain (11:53).

They repelled or strove to repel one another in contention or altercation; they disagreed.

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 exalted or elevated him from one grade to another.
by degrees. 

: 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.

(7:183).

: They have the highest rank in the sight of Allah (9:20).

: For them are the highest ranks (20:76).

[aor. inf. noun 

: 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).

[aor. inf. noun 

: 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.

: I perceived it by my sight.

: The eyes perceive Him not; or as some others say the mental perception or vision comprehendeth Him not or attaineth not the
knowledge of the real nature of His hallowed essence or the eyes cannot reach Him (6:104).

: When the calamity of drowning overtook him (10:91). The rain dropped with close consecutiveness.

: The people attained, reached, overtook or came up with one another or the last of them attained, reached; overtook or came up with the first of them. The news followed one another closely. Hence ْذَدَارَكُمُ الْقُوَّمُ signifies: It continues and was carried on uninterruptedly. Hence when said of knowledge, ْذَدَارَكُ أَذَاَرَكًَ or ْذَدَارَكُ أَذَاَرَكًَ 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).

: Variousy 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 Pharaoh, overtaking you (20:78) or being overtaken by him; the attainment or acquisition of an object of want and seeking the attainment thereof and 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 ظُنُفُّينَ); a stage of Hell or stage or stages downwards opposed to and which are upwards.

: Verily the hypocrites shall be in the lowest stage or depth of the Fire of Hell (4:146). (pass. part.) : Perceived by means of any of the sense; one overtaken.

: We are surely overtaken (26:62). ظُرَّكًَ also means a place and a time of attaining reaching or overtaking.
[aor. inf. noun: His sight became dim or obscure. A certain silver coin; a dirhem; (plural): Coins; money cash or coin in an absolute sense. And they sold him for a paltry price, a few dirhems (12:21).

[drā'] [aor. inf. noun: He knew the thing. I knew it; it is also said to signify, I knew it after doubting or I knew it by a sort of artifice or skill. I know not who of mankind he is. And no soul knows (31:35). And not knew what my account or reckoning was (69:27). And what should make thee know what the Night of Destiny is (97:3). And what makes thee know (and thou dost not know) that he may be seeking to purify himself (80:4).

[ds] [aor. inf. noun: He hid it; he buried it; he thrust it in. Or whether he bury it in the dust (16:60) and also may have an intensive signification; also means, he corrupted it. 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).

[dsr] [aor. inf. noun: He or it pushed, thrust, drove, propelled him or it; He thrust; he pierced or stabbed him vehemently with a spear. 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. Cord of the fibres of the palm-tree with which the planks of a ship are bound together; a nail of a ship. And We carried him upon that which was made of planks and nails (54:14).

[du] [aor. inf. noun: He pushed him, thrust him, or drove him
away; he repelled him or he did so harshly, roughly or violently.

دعاء [aor. inf. noun دعاء الله دعوى] He prayed to God or supplicated Him desiring to obtain some good. دعوة الله: I prayed for him.

دعاء عليه: I prayed against him.

دعاء: There and then did Zachariah pray to God (3:39).

دعاء به: I called him, called out to him, summoned.

دعاء الناس إلى الصلاة: The 모ئقّن called the people to Prayer.

دعاء إلى دعوت قومي لبلا ونهارا: I have called my people night and day (71: 6).

دعاء: I invited people to eat with me.

دعاء عليه: He called to his aid, And call to your aid your helpers

دعاء لها: God destroyed him.

دعاء من أذن وتو لى: It will call him and also it shall destroy him who turned his back and retreated (70:18).

دعاء الله: He wailed and wept for the dead.

دعاء: A single time or act of prayer; a call to Islam.

دعاء لله: The declaration that there is no deity but God (13:15); an invitation to food, feast, banquet.

دعاء إلى الدعوة: He called him to a feast; a call or cry; particularly a call for aid and succour.

دعاء: Then when He called you by a call (30:26).

دعاء: But my calling them has only made them flee from me all the more (71:7).

دعاء: And the prayer of the disbelievers is but a thing wasted (13:15).

دعاء: Which hears nothing but a call and a cry (2:172).

دعاء: Your prayer is accepted (10:90).

دعاء: Indeed Thou art the Hearer of prayers (3:39).

دعاء also means adoration, or religious worship; belief in God.

دعاء also means prayer.

دعاء: And the conclusion of their prayer is that all praise be to Allah (10:11).

دعاء: And the conclusion of their prayer is that all praise be to Allah (10:11).
supplicates, invites or calls (دعاء and دعا are plurals).

I answer the prayer of the suppliant when he prays to Me (2:187). The Summoner of Allah. And who does not respond to God's Summoner (46:33). دعاء also means a 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).

دعاء [aor. inf. noun دعى] دعى : He was or became warm or hot or he experienced warmth or heat or he wore what rendered him warm or hot. دعى من الورد : He wore warm clothing to protect himself from the cold. دعى اليوس : The house was or became warm or hot. دعى : (1). Warmth or heat; (2). a thing that renders one warm or hot or wool or the camel's fur. ما عليه دعى : There is nothing upon him that should keep him warm. لَكُمُ فيها دعى : 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.

دفعة [aor. inf. noun دفع] دفع : He repelled, impelled, pushed, repulsed drove him with force or strength as also دافع (inf. noun دافع) دافع or دافع عنه : He helped him; he defended him. دفعت عنه التبنت : I repelled or averted or removed from him what was harmful or protected him. دفعت الفتن : He refuted him by an argument. دفعته سبيل الله أو دفعوه : I refuted or rebutted the saying. دفعه بالتي هي أحسن : Repell evil (or refute) with what is best (23:97). فتُّلُوا في سبيل الله أو دفعوه : Fight ye in the cause of Allah or repel the attack of the enemy (3:168). دفعه هذا : Leave or spare him. دفعت إليه الشيء : I gave to him the thing. فإذا دفعتم : And when you give them their property (4:7). دفع يدل على أمواهم : It also signifies, he returned. إن الله يدفع عن الذين امروا : Verily Allah defends energetically those who believed, or helps those who are believers (22:39). دفع : The act of pushing, repelling, repulsing etc. (inf. noun from دفع) وَلَمْ نَدْعَ اللهُ الناسَ (دعاء).
(act. part.): One who repels, averts, defends.

There is none that can avert it (52:9).

[inf. noun: ] (aor.)

: 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).

[inf. noun: ] (aor.)

: 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).

: One crash; falling down in a single crash; the word also signifies an elevated place; a flat topped structure upon which one sits.

: 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.

[inf. noun: ] (aor.)

: 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).

: 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).

[inf. noun : He rubbed and pressed the cloth or did it well. (inf. noun : He rubbed his eyes.) (inf. noun : The sun declined from the meridian; it became yellow; it set; also signifies, the sun became high. (inf. noun): Declining and paling and setting. In the language of the Arabs is said to be syn. with and therefore the sun is said to be when it is declining at noon and when it is setting. (inf. noun): 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 and seems to include the five daily Prayers; for by the word are expressed the (after noon Prayer). and (latent after noon Prayers) and by the word are expressed the two Prayers of sunset and night fall 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 and .

[inf. noun : He sent down the bucket in the well; he pulled up or out the bucket from the well. (inf. noun : He sought the object of his want. (inf. noun : He made or brought or drew the thing near to another thing. (inf. noun : He let down his legs from the couch. (inf. noun : So he let them fall by deceit or he caused them to fall into disobedience by deceiving them or he emboldened them to act of disobedience with deceit or guile; originally means he excited their cupidity with deceit; he caused them to fall into that which he desired without their knowledge and exposed them to loss (7:23). (inf. noun : He offered his property to him. And do not give it as a bribe to the judges or do not endeavour to
conciliate with it the judges and do not seek to gain access to the judges thereby (2:189).

(1) A bucket; a certain vessel with which one draws water from the well. So he sent down his bucket (12:20); (2) a certain mark made with a hot iron upon camels; (3) calamity, misfortune or mischief; Such a one brought calamity. It was let down or lowered. He 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.

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weep, abounding with tears. : An eye quick to shed tears or
: An eye that sheds many tears.

دمغ : 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.
: 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).

دمي : The wound bled; blood issued from it.
: A man seeking to obtain the revenge of blood.
: is an Arab proverb meaning, such a one is the slayer of such a one.
: Forbidden to you is carrion and blood (5:4).
: And he will shed blood (2:31).

دنر : He was many dinars. : A certain gold coin. : If thou trust him with a dinar (3:76).

دنا : He or it was or became near or approached.
: I was and became near to him or it.
: He was related to him.
: The sun was or became near to setting.
: He was or became weak, contemptible low, ignoble; bad or foul; not profitable to anyone.
: Then he drew nearer to God, then he came down (53:9).
: He made him or it to be or become near or he brought him near.
: She let down her garment upon her and covered or veiled herself with it.
: Should let down or draw close to them a portion of their outer wrapping-garments (33:60).
: (said of camel) She was or became near to bringing forth.
: He lived a strait life after easiness and plenty.
: Being or becoming near; drawing near or approaching; he or it that becomes near or approaches or draws near.
And the fruit of both gardens near to hand (55:55).

[feminine of دانيّة].

And its shades shall be close over them (76:15).

قابٍ: Nearer and nearest, opposed to:

فوقَيْنِ أو أَذَنِ: So that he became one chord to two bows or closer still (53:10):

غَلْبَتْ الرُّوْمُ فِي أَذَنِ الآَرَضٍ: The Romans have been defeated in the land nearby in the nearer or nearest part of the land;

اِذْنِ: I met him the first thing;

more and most apt, fit or proper. 

ذلكْ أَذَنِ أَن يُعْفَفَنَ: That is nearer or more apt that they may be distinguished (33:60);

Nor of less in number than that, nor of more (58:8):

And most surely We will make them taste of the near or smaller punishment before the greater punishment (32:22);

will you take in exchange that which is worse or inferior for that which is better (2:62):

The paltry goods of this low world (7:170);

He has none of the blessings of the present world, nor of the Next.

He has purchased the enjoyments of the present life at the expense of blessings of the world to come.

The nearer bank (8:43).

The nearest or lowest heaven (37:7).

The harvest of this world.

The adornment of the life of this world (18:29).

دَهْرَ [aor. inf. noun ذَهْرَ or ذَهْرَ بالقَوْمِ]: An evil event befell the people. The Holy Prophet is reported to have said.

لَوَلَا أَنْ قُرَّأَ فِي ذَهْرَهُ: Were it not that the Quraish would say "impatience has befallen him, I would do it.

ذَهْرَ: He overcame, overpowered or mastered him; he prevailed or predominated over him;
or surpassed him. 

(1). Time, from the beginning of the world to its end; as also 

(2). time; a time, or a space or period of time, whether long or short. 

(3). along, unlimited time; or an extended indivisible time or time without end; it differs from 

(4). an age (time) in having no end. 

(5). He fasted ever or always; (6). also signifies an evil event or accident; a misfortune; a calamity. 

(7). a purpose; an intention; a desire; the end that one has in view; 

(8). a custom or habit that lasts throughout life. 

Do not revile time or fortune, for God himself is 

(6).also signifies an evil event or accident; a misfortune; a calamity. 

And nothing but Time (or fate or calamity etc.) destroys us 

(7). a purpose; an intention; a desire; the end that one has in view; 

My intention is not this or desire or intention; (8). a custom or habit that lasts throughout life. 

My habit is not so.
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.

Do you hold this discourse in contempt or do you reject or disbelieve this discourse? Do you wish that thou should be soft, pliant or gentle so that they may also be pliant or you should disbelieve and they would also disbelieve or you act against what is in your mind and they also act like that. Also signifies holding a thing in contempt or light estimation.

So becomes red like redhide; it also means of rose colour; or red colour inclining to yellow-like the red hide or like the dregs of oil or olive oil; also means, a slippery place; a smooth or long or smooth road. Also signifies that with which one anoints.

Oil; grease of any kind; weak rain; or rain such as only moistens the surface of the earth; a vertigo that affects the camel.

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. A calamity befell him. What has befallen thee. A calamity, a misfortune; a formidable, grievous or distressing event or accident. More and most grievous, calamitous or distressing. The Hour will be most calamitous, grievous, distressing etc.

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.

He or it returned to the place from which he or it began to move.

A house; a mansion, especially a large or big house; a place of abode which comprises a building or space in which there is no building; an abode; a dwelling.

So they lay prostrate in their homes.

The abode of the Hereafter.

The abode for permanent stay or permanent abode.

Immortal or everlasting home.

The abode of ruin.

The city of the Holy Prophet i.e. Madina. Also means the Hereafter.

: One who lives in a place.
There is not in the house anyone. (71:27)

You leave not any one of the disbelievers in the land.

The circuit or circumference of a thing; a ring; a circle; a feather (in a horse); depression beneath the nose; a turn of fortune, specially an evil turn; a calamity, defeat; rout; slaughter; death.

We fear lest a misfortune befalls us.

The misfortunes or evil turns of fortune befell him.

Calamity which befalls and destroys.

They wait for calamities to befall you. On them shall fall an evil calamity.

The days came round in their turns.

I dispensed the thing among them by turns and they received it by turns.

We make those days come to men by turns.

A turn of good fortune; a happy state or condition; a turn to share in wealth and to prevail in war; a turn of taking a thing, or is in wealth and is in war; according to some signifies a thing that is taken by turns and is the act of taking by turns and a transition from one state to another.

The "fai" became a thing taken by turns among them.

That it may not become a thing taken by turns among the rich of you or that it may not be taken by turns by the rich among you or it may not circulate only among the rich of you.

It relates to the present world and to the next world and it is said that the former of those two worlds signifies...
prevalence, predominance or victory and the latter the transition of wealth from one people to another.

[ar. inf. noun دام and دامم: (1). It (a thing). continued, lasted, remained long; (2). or for ever.

مادام: May his dominion continue long.

دام عليه or دام عليه: He kept constantly to the affair.

Means continuance; because ما is a conjunct noun to دام and it is not used otherwise than adverbially, like as infinitive nouns are used adverbially.

إلى: Stay as long as Zaid is staying.

إلى: So long as the heavens and the earth last (11:109).

إلى: Unless thou keep standing over him (3:76).

Means, he was or became tired or fatigued or it (a thing) circled or revolved.

The bucket became full.

(act. part.) and plural دائم: Perpetual, permanent, everlasting.

دائم is one of the attributes of God i.e. He who lasts for ever.

دائم is also said of a thing which is in motion and going round, thus the word has two contrary meanings.

Its fruit is everlasting (13:36).

Who are constant in their Prayers (70:24).

[ar. inf. noun دون: He or it was or became low, base, vile etc. or weak.

دومن: 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.

زبد دونك: Zaid is below thee in rank or above thee.

ذنيل دون: A base man.

ذنيل دون: This is the inferior of that.

ذنيل دون: 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.

جليس دون: 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 دون 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.

Dون: Nearer than another
thing. This is nearer than that or inferior to that; it also means in defence of. He who is killed in defence of his property and honour is a martyr. Other than, beside or besides; against. And who should do work other than or beside that (21:83); less than or other than. And call upon your helpers beside Allah. But He will forgive whatever is less than or short of that (4:49). It also means, at, near, nearby, with or present with; syn. with. 

دان [aor. ٍدِينُ inf. noun ٍدِينِ] : The man borrowed, took or received a loan or sought a loan and became indebted. He gave or granted a loan to him for a certain period so that he owed a debt; or he sold a thing on credit or gave or granted him credit; he requited, compensated or recompensed him. Like as thou repayest, thou shalt be repaid; or like as thou doest, it shalt be done to thee. O God, requite them with the like of which they do to us (a tradition). They sold and bought with one another on credit. When you deal one with another upon credit; when you borrow one from another (2:283). A debit; a debt such as has an appointed time of falling due; He owes a debt. To him is due a debt. He bought on credit. He borrowed; he incurred a debt. He may have bequeathed or of debts (4:12). also means death. May God smite him with his death.

dان [aor. ٍدِينُ inf. noun ٍدِينِ] : 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.  

Also means, he became accustomed or habituated to good or evil.  

He who reckons with himself gains.  

Religion;  

To Him is due obedience for ever (16:53); (2). Retaliation; (3). a system of usages or rites and ceremonies inherited from ancestors. It is said of the Holy Prophet in a tradition, He used to conform with usages inherited from fore-fathers; (6). custom or habit and business; (7). a way of acting or conduct; (8). state, condition or case; (9). a property (خاصیت); (10). disobedience; (11). recompense or compensation or requital.  

This is the right creed or true reckoning (9:36); (5). a system of usages or rites and ceremonies inherited from ancestors. It is said of the Holy Prophet in a tradition, He used to conform with usages inherited from fore-fathers; (6). custom or habit and business; (7). a way of acting or conduct; (8). state, condition or case; (9). a property (خاصیت); (10). disobedience; (11). recompense or compensation or requital.
9

باب الدَّالِ

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. 

This man: This is thy brother. This woman: This is thy sister. Those are thy brothers. Those are thy two brothers. These are thy brothers. They are following in my footsteps (20:85). The letter which is used to give notice to a person addressed of some thing about to be said to him is prefixed to دا. Thus you say What is the matter with this Messenger (25:8). And approach not this tree (7:20). Verily these two are sorcerers (20:64). Belonging neither to these nor to those (4:144). One also says, affixing to دا, the of allocation (meaning that) relating to an object that is distant or according to general opinion to that which occupies a middle place between the near and the distant. Those two men came to me So these shall be two arguments from thy Lord (28:33). These are on guidance (2:6). You also add as a corroborative, so that you say (meaning that), relating to an object that is distant by common consent. In that verily is a reminder (39:22). That is your Lord (10:4). This Book, there is no doubt in it. is primarily used in the sense of 'that' but here it is used in the sense of 'this' to denote that the Book is remote from others in respect of highness and greatness of rank. is syn. with when it falls after and which are used as interrogative.

What it is that thou didst. Who it is that is in the house. What is it that they should expend (2:216). Like this or thus. Is thy throne like this (27:43). Is this he whom Allah has sent as a Messenger (25:42).
<table>
<thead>
<tr>
<th>دَابَّ</th>
<th>[aor. inf. noun دَابَّة] دَابَّة</th>
<th>He collected the thing.</th>
</tr>
</thead>
<tbody>
<tr>
<td>دَابَّ</td>
<td>[aor. inf. noun دَابَّة] دَابَّة</td>
<td>He drove the beast.</td>
</tr>
<tr>
<td>دَابَّ</td>
<td>[aor. inf. noun دَابَّة] دَابَّة</td>
<td>He frightened him drove him away; blamed him.</td>
</tr>
<tr>
<td>دَابَّ</td>
<td>[aor. inf. noun دَابَّة] دَابَّة</td>
<td>The wind blew upon him from every direction like a wolf who attacks from every direction.</td>
</tr>
<tr>
<td>دَابَّ</td>
<td>[aor. inf. noun دَابَّة] دَابَّة</td>
<td>He acted like a wolf; he was quick in pace.</td>
</tr>
<tr>
<td>دَابَّ</td>
<td>[aor. inf. noun دَابَّة] دَابَّة</td>
<td>He was frightened.</td>
</tr>
<tr>
<td>دَابَّ</td>
<td>[aor. inf. noun دَابَّة] دَابَّة</td>
<td>He became wicked and crafty like a wolf.</td>
</tr>
<tr>
<td>دَابَّ</td>
<td>[aor. inf. noun دَابَّة] دَابَّة</td>
<td>He is a wolf among a flock of sheep.</td>
</tr>
<tr>
<td>دَابَّ</td>
<td>[aor. inf. noun دَابَّة] دَابَّة</td>
<td>Dearth or drought devoured them.</td>
</tr>
<tr>
<td>دَابَّ</td>
<td>[aor. inf. noun دَابَّة] دَابَّة</td>
<td>A proverb applied to him who is charged with the murder of another.</td>
</tr>
<tr>
<td>دَابَّ</td>
<td>[aor. inf. noun دَابَّة] دَابَّة</td>
<td>Hunger.</td>
</tr>
</tbody>
</table>

| فَأَكَلَةُ الْذَّبَحَ | [aor. inf. noun فَأَكَلَةُ الْذَّبَحَة] فَأَكَلَةُ الْذَّبَحَة | And the wolf devoured him. |

<table>
<thead>
<tr>
<th>ذَبَّ</th>
<th>[aor. inf. noun ذَبَة] ذَبَة</th>
<th>He blamed him or it, or found fault with him and it; he despised him and drove him away; he abased or disgraced him; he requited him.</th>
</tr>
</thead>
<tbody>
<tr>
<td>ذَبَّ</td>
<td>[aor. inf. noun ذَبَة] ذَبَة</td>
<td>He compelled him to do such a thing against his will.</td>
</tr>
<tr>
<td>ذَبَّ</td>
<td>[aor. inf. noun ذَبَة] ذَبَة</td>
<td>Blamed; despised; disgraced; driven away or vanished (pass. part.).</td>
</tr>
<tr>
<td>ذَبَّ</td>
<td>[aor. inf. noun ذَبَة] ذَبَة</td>
<td>Get out hence despised and banished.</td>
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</tbody>
</table>

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<tr>
<th>ذَبَّ</th>
<th>[aor. inf. noun ذَبَة] ذَبَة</th>
<th>He repelled from him; he defended him.</th>
</tr>
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<tr>
<td>ذَبَّ</td>
<td>[aor. inf. noun ذَبَة] ذَبَة</td>
<td>He drove away the fly or flies.</td>
</tr>
<tr>
<td>ذَبَّ</td>
<td>[aor. inf. noun ذَبَة] ذَبَة</td>
<td>They cannot create even a fly.</td>
</tr>
<tr>
<td>ذَبَّ</td>
<td>[aor. inf. noun ذَبَة] ذَبَة</td>
<td>He is more frail than a fly.</td>
</tr>
<tr>
<td>ذَبَّ</td>
<td>[aor. inf. noun ذَبَة] ذَبَة</td>
<td>An evil has befallen me; ill-luck; plague or pestilence; madness; pupil or apple of the eye.</td>
</tr>
</tbody>
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<thead>
<tr>
<th>ذَبَّب</th>
<th>[aor. inf. noun ذَبَّبة] ذَبَّبة</th>
<th>He harmed or hurt or molested the people.</th>
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<tbody>
<tr>
<td>ذَبَّب</td>
<td>[aor. inf. noun ذَبَّبة] ذَبَّبة</td>
<td>He left or made him to be confounded and perplexed; he made him wavering or vacillating.</td>
</tr>
<tr>
<td>ذَبَّب</td>
<td>[aor. inf. noun ذَبَّبة] ذَبَّبة</td>
<td>He wavered or vacillated between two affairs.</td>
</tr>
<tr>
<td>ذَبَّب</td>
<td>[aor. inf. noun ذَبَّبة] ذَبَّبة</td>
<td>Their state of affairs became unsteady.</td>
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</tbody>
</table>
| ذَبَّب | [aor. inf. noun ذَبَّبة] ذَبَّبة | Wavering, vacillating; one who does so; (plural ذَبَّب) ذَبَّب | Wavering between this and that.
He cut lengthwise, split; slit it; he rent or ripped or rent or ripped open; he slaughtered or sacrificed it (namely a sheep or goat or cow etc.) in the manner prescribed by the law by cutting the two external jugular veins or by cutting the throat, i.e. 

But correctly is in the throat and is in the pit above the breast, between the collar-bones, where camels are stabbed, being used in relation to camels and in relation to other animals. He slaughtered or sacrificed for him by way of expiation. Also means, he slaughtered or slew in any manner. Then they slaughtered her (2:72). signifies the same as except that it applies only to many objects, whereas applies to few and to many. Moreover signifies, he did the act of slaughtering thoroughly, fully and also mercilessly i.e.

He slaughtered their sons and slaughtered them mercilessly (28:5). An animal intended to be slaughtered; an animal that is slaughtered or sacrificed.

And We ransomed him with a great sacrifice. That which is slaughtered; or that which is fit for sacrifice. (feminine): Animal to be slaughtered soon.

He hoarded it or laid it up for the future; he stored it up; or prepared or provided it for a time of need; he selected it.

Such a one does not treasure in his heart good advice.

A thing stored up for the time of need. (plural). The works of the believers are his treasures. And what you will store up (3:50).

He sprinkled or scattered the salt.

God spread His servants upon the earth. The ground put forth the plant. (used as singular and plural, and is used as plural): Children or offspring of a man, male or female; little ones or young ones; descendants; progenitors or ancestors, We carried their offspring (or their progenitors) in the laden ship (36:42); women. Descendants one of another (3:35). And he has weak
And some of their fathers and their children (6:88).

He put me among the little ones. He multiplied or made numerous. He (God) multiplies you therein (42:12). also means, he sowed land; His hair became white.

He measured it with the i.e. cubit. He measured it with his forearm. He strangled such a one from behind with his forearm. Vomit overcame him and came forth to his mouth. In its primary acceptation signifies the stretching forth or extending the arm or foreleg; power or ability as also of a man's reach or extent of power or ability. (and sometimes) : He was unable to do or accomplish the thing; as though meaning, he stretched forth his arm to it and did not reach it, thus the phrase is proverbially applied to him whose power falls short of the attainment or accomplishments of an affair, And felt powerless on their behalf (11:78). or he lacked strength or power or ability to do the thing; found not any way of escape from what was disagreeable therein; or he was unable to bear or endure or undertake the thing. : I have not the power or ability to do it; : A man liberal in disposition. also signifies the measure of anything. : (of a man) The part from the elbow to the extenuates of the fingers; fore-arm; forelegs; the instrument with which one measures the length of the (or cubit) made of a piece of wood or whether it be iron or a rod of wood or iron (now-a-days its length is from 50 to 70 centimeter); the part of the forelegs of bulls and cows and of sheep and goats which is above the (i. e. hoof). also signifies the forepart of a spear. : Stretching out his forelegs on the threshold (18:19).
[aor. inf. noun] [ذُرُّوَ: The wind raised it, carried it away, scattered it. [ذُرُّوَ: Dry grass broken into pieces which the winds scatter (18:46). [ذُرُّوَ: The thing flew away or became scattered in the wind. [ذُرُّوَ: I winnowed the wheat. [ذُرُّوَ: He sowed the land, scattering the seed. [ذُرُّوَ: The winds that scatter or disperse; or the prolific women, for they scatter children; the causes of the scattering of the created beings, angels and others. [ذُرُّوَ: By the winds that scatter with a true scattering. (inf. noun): Is used for the intensification of the meaning (51:2).

[أَذْعَنُ] [أَذْعَنُ: He was or became obedient to him; he acknowledged or confessed to him; he was or became lowly, humble or submissive to him. [أَذْعَنُ: He confessed to my right willingly. [أَذْعَنُ: If they consider the right to be on their side they come to him running in submission (24:50).

[ذَقَنَ] [ذَقَنَ: He struck his chin; he struck or beat him with a stick. [ذَقَنَ: He put his chin upon his staff. [ذَقَنَ or [ذَقَنَ: The chin (plural [ذَقَنَ). [ذَقَنَ: They fell down prostrate with their chins to the ground. [ذَقَنَ: The wind blew violently so that the trees fell down upon the ground. [ذَقَنَ: The torrent overturned it. [ذَقَنَ: The time gave a violent cry for the people of Barmak and on account of that cry they fell prostrate upon the ground. [ذَقَنَ: They fall down prostrate upon their faces (17:108).

[ذَكُرَ] [ذَكُرَ: He remembered him or it; he recollected it; he preserved it in his memory; he spoke or talked of him or it. [ذَكُرَ: Remember My favour upon you (2:41). [ذَكُرَ: I remembered or recollected the thing after I had forgotten it. [ذَكُرَ: And remember when He made you inheritors of His favours (7:70). This is called [ذَكُرَ: To remember with or in the mind. [ذَكُرَ: He mentioned it, told it; related it. [ذَكُرَ: I mentioned or told or related to such a one...
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 gloriéd 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.

Is this the one who makes an evil mention of your gods (21:37).

He was mindful of his right and did not neglect it.

Be ye mindful of and neglect not to be thankful to God for His favour (2:232).

Bear in mind; study, reflect; be mindful.

also means, and study what is in it and forget it not; or think ye what is in it or forget it not (2:264).

He struck him upon his penis.

Also means, and study what is in it and forget it not (inf. noun and iø»Òôùº): (1). He reminded him or caused him to remember him or it; (2). He exhorted; admonished him or gave him good advice and reminded him of the result of affairs.


An admonisher. 

Admonish, for thou art an admonisher (88:22). and 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 ذُکْرُونَ and ذُكُرُونَ: May reflect; or take heed or remember (2:222 and 7:4): He remembered (or became reminded) after a time (12:46).ذُکْرُ: (1). Remembrance or presence of a thing in the mind ذَكْرُ اللَّهِ أَكْبَرُ (ذُکُرُ بَالْقُلُبِ): And remembrance of God is indeed the greatest virtue (29:46); (2). memory; (3). mentioning, telling, relating or saying of a thing: Till I speak to thee (or tell thee or relate or mention to thee) concerning it (18:71); (4). Praise and glorification of God; praying and supplicating to Him.أن يتَحْذَمُ قَلْبُهُمْ لِذِّكْرِ اللَّهِ: 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.له ذُکُرُ في النَّاسِ: He has a good (or bad). reputation among the people.وَرَفَعْنَ لِكَ ذِكْرَكَ: And We exalted thy name; and We raised thy good name or reputation (94:5), وأَنْهَ لَذِكْرُ لَكَ وَقُوْمُكَ: 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).إِنْ هُوَ إِلَّا ذِكْرُ: It is nothing but an exhortation or reminder for all peoples (38:88). Besides all the meanings given under ذِكْرُ, ذَكْرُ signifies a book containing an exposition of religion, and an institution of religious laws; any book of the Prophets, for instance the Torah, especially the Holy Qur’an.فَأُنْسِلْنَا أَهْلُ الْذِّكْرِ: And ask of those who possess the Reminder (16:44). Here meaning, the Torah or the Holy Qur’an.ذِكْرُ: Exhortation; admonition; reminding; remembrance; mention, فَيَمْنَ أَنتُ مِن ذِكْرَاهَا: What hast thou to do with the mentioning thereof (79:44). When their admonition has actually come upon them (47:19); Repentance.أَنْهَ لَذِكْرُ: Of what avail shall be his repentance (89:24); being reminded or caused to remember, ذَكْرُ الدُّار: Their being reminded of or caused to remember of the Abode (38:47). ذِكْرُ لأُولِي الْأَلَابِسِ: A reminder or an exhortation.293
for men of understanding (38:44). Reminder; exhortation; 
但不限于: 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). 
(of which ذكَر is feminine) is act. part.: One who remembers. 
Those men and women who remember God (33:36). 
We have made it a reminder (56: 74). It is infinitive noun 
of and so is. If my sojourn here and my reminding you of your duties offend you (10:72). 
ذكْر: Male; of the male sex. 
ذَكَرُ: The male is not like the female (3:37). 
فلَذَكْرُ (two males). 
خَلَاصةَ لَذَكْرُ (two females (6:144). ( ذَكْر and ذَكْرَان are plurals). 
Exclusively reserved for our males (6:140). 
أَتَأْتُ الذَكْرُ: Do you, of all peoples, approach males (26:166). 
ذَكْرَا: Strong or pungent odour. 
ذَكِيَّة: Sharpness of intellect. 
ذَكِيَّةُ الْجِلَّة: He slaughtered the animal and 
ذَكِيَّةُ الدِّيَبَحَة: Except that which you have slaughtered as 
ذَكِيَّةُ الذِّكْرَة: prescribed by the law termed 
ذَكِيَّةُ الذِّكْرَة: Which you have slaughtered as 
ذَكِيَّةُ الْبِيَّة: prescribed by the Law (5:4). (ذَكْرُ (inf.noun). is particularly applied in 
ذَكْرُ (inf.noun). is particularly applied in the law to signify the destroying of a life in a particular manner, exclusive 
of any other manner. 
ذَكِيَّةَ الْمَرْجَعُ: He became advanced in age and big 
bodied or corpulent; he attained to full growth or age. 
ذَكِيَّةُ الْمَرْجَعُ: He became sharp in mind; quick of understanding, perception or 
ذَكِيَّةُ الْمَرْجَعُ (اذْكِيَّاتُ plural): Having sharpness or acuteness of mind. 
ذَكْرَة: Sharpness of intellect. 
ذَكْرَةُ الْجِلَّة: He slaughtered the animal and 
ذَكْرَةُ الْجِلَّة: He slaughtered the animal in the manner prescribed by the 
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ذَكْرَةُ الْمَرْجَعُ (اذْكِيَّاتُ plural): Having sharpness or acuteness of mind.
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). And they were smitten with abasement (2:62). And you were humble and weak and merciful. (3:124). They are gentle and merciful to the believers or kind and humble (5:55).

A smooth or even road. Easy, tractable, submissive or manageable applied to a beast. It is a cow not broken in to plough or unyoked (2:72). Applied to land or ground means easy to be travelled or to ride upon made easy, even or smooth.

He (God) made the earth inclined (on its axis) for you (67:16). And follow the ways of thy Lord which have been made easy for thee (16:70). The most honourable will
drive out therefrom the one most mean (63:9). (plural): The lowest. They are among the lowest or most disgraced (58:21).

[plural]: The lowest.

[plural]: They are among the lowest or most disgraced (58:21).

[plural]: They would not preserve any tie of relationship or covenant in respect of you (9:8). 

[plural]: Thou art in the protection of God. 

[plural]: I am responsible for such a thing. 

[plural]: Blamed or found fault with; censured or reprehended. 

[plural]: A person blamed. 

The expression is used for those non-Muslims with whom a Muslim state has made a compact and who pay poll-tax to the State, in return for which the State is responsible for their security and freedom. 

[plural]: Lest thou sit down disgraced and forsaken. (17:23)

[plural]: He followed his tail, not quitting his track. 

[plural]: He committed a sin, crime, fault, frailty, shortcoming misdemeanour; natural failing. 

[plural] meaning a tail or in man the part of body corresponding to the tail. 

[plural]: 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 [plural] means, such errors and mistakes as bring about a harmful result and render one liable to be called to account. It differs from [plural] in being either intentional or committed through inadvertence; whereas [plural] is peculiarly intentional. Plural is [plural] and [plural] is also sometimes used as plural. 

[plural]: They have a charge or crime against me (26:15). 

[plural]: Then will
they confess their sins (plural). And Thou forgive us our sins (3:17).

A horse having a long tail; a great bucket; a bucket full of water or nearly full of water; a lot, share or portion. مَلَّ: Like the share of their fellows (51:60); metaphorically it is applied to "rain".

ذَهَبَ [aor. ذَهَبَ inf. noun ذَهَابَ and مَذَهَبَ]: He went or passed along; marched; journeyed; proceeded; passed away; departed. Syn. with or or or or or or سَارَ or مَسَى: But when the fear has passed away (33:20); It (said of a mark or trace) wasted away, became consumed, destroyed, exhausted, or expended. ذَهَبَ رَبَّكُمْ: 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 أَهْلِهِ: Then he went to his kinsfolk, strutting along (75:34). ذَهَبَ عَنْهُ: He or it went from, quitted, relinquished or left him or it. ذَهَبَ عَنْ عُنْهُ: And when fear left Abraham (11:75). ذَهَبَ لَحَمَةٌ: His reason or intellect left or forsook him or his heart. ذَهَبَ لَحَمِهِ: 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 الشَّأْنِ: 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 بِنَوْرُهُمْ: God took away their light (2:18). ذَهَبَ بِطَرَبُكُمْ: And these two take away or destroy your best traditions (20:64). ذَهَبَ: 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. ذَهَبَ: Who has removed grief from us (35:35). ذَهَبَ عَنَّا الْحَزَنُ: You exhausted your good things in life (46:21). إنَّ الْخَيْبَةَ ذَهَبَ عَنْهُ: Surely, good works drive away (or put away or make an end of) bad works (11:115). ذَهَبَ إِلَى: He tried every way or procedure or did his utmost in seeking the thing. ذَهَبَ إِلَى أَبِيَ: He resembled his father. ذَهَابَ (inf. noun).
We are able to take it away or We determine its taking away (23:19). (act. part.): Going, departing etc.; or one who goes etc.

I am going to my Lord (37:100). Gold. (act. part.): Going, departing etc.; or one who goes etc.

He found gold in large quantity in the mine and he became puzzled and his reason departed in consequence thereof.

He forgot it or neglected it or neglected it intentionally and became diverted from it. is neglecting a thing, or quitting a thing in confusion and perplexity such as arises from fear etc.; or being diverted from one's constant companion so as to forget him and being content to leave him or diversion that occasions grief and forget-fulness.

The day when you see it, every woman giving suck shall forget her suckling (22:3).

Meaning i.e. a possessor, an owner, a lord or master but often better rendered as "having" "possessing", "possessed of" or endowed with. The Nom case is (85:16). Accu. case is (17:43). Gen. case is (38:17).

Sought out a way to the Owner of the Throne (17:43). (nom. case), (accu. case), (gen. case).

Sought out a way to the Owner of the Throne (17:43).

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 ). It is singular.

On an elevated land of green valleys and springs or running water (23:51). (feminine in the nom. case and (feminine is in the accus. and gen. case).

The two having many varieties of trees (55:49).
gardens bearing bitter fruit (34:17). And if they be with (possess) child (65:7), and 

And if they be with (possess) child (65:7), and 

dād: The woman brought forth what was in her belly.

[dād] aor. inf. noun: He drove away or repelled him.

dād: He drove away or repelled, or kept back or debarred the camels from the water, or prevented them from coming to it.

dād: He dispelled from me anxiety and grief. 

Two women who were keeping back their camels or flocks (28:24).

[dāq] aor. inf. noun: He tasted it or he tried or knew its taste.

dāq: 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 ākāl is used. By amplification is used to signify perceiving, besides taste, all other objects of the senses and states or conditions; it is not restricted to the sense of the mouth. 

dōzūrā: taste, experience, feel etc., the punishment of burning

The faculty or power of taste.
ذاع

[inf. noun] ذاع [ذاع] يذاع

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 الراة

Rā

Numerical Value = 200
Rās [aor. ِيرأس and ِرأس inf. noun ِيرأس] : He headed the people, became their chief or head or Lord. ِرأس : He was or became high in rank or condition; he strove for headship or command. ِرأس (aor. ِيرأس inf. noun ِرأس) : He hit or hurt his head. ِحَمَّلَ رأْسَ أَفْوَاَكَمْ : You will have your principal or original sums (2:280). ِرأس : The head of a man or animal; the highest part of a mountain; its peak or summit or uppermost part of a valley. ِرأس : He kissed his head. ِرُكِبَ رأْسَهُ : He went at random. ِرأس : He had three children born to him one after, or near after another. ِرأس : I have one head of sheep or goats. ِرأس also means the extremity of a thing or the end thereof; a head, cape or promontory; the hilt of a sword. ِرأسُ المالُ (plural). ِرأسُ السَّيِّئينَ : Though it were the heads of serpents (37:66). ِفَانْسَحَوا بِرُؤوسِكمْ : And pass your wet hands over your heads (5:7). ِرأسُ الدِّينِ مَخاَفَةُ اللَّهِ : The principal part of religion is the fear of God. ِرأسُ الشِّهَابِ : The beginning of the month; ِحَدَةَ مِنْ رَأْسِ : Take thou it from the beginning. ِرأس also signifies a numerous and strong company of men. ِهِمْ رأْسُ عَظِيمٍ : They are numerous and strong company of men. ِهِمْ رآسَ عَظِيمٍ : They are an army by themselves, not needing any aid. ِر ئَس : A chief of a people. ِرُؤوسَ (plural).

Rāf [aor. ِيرآف and ِراف inf. noun ِيرآف] : He pitied him or pitied him most tenderly or in the utmost degree. ِرف is syn. with ِرَحْمَة or it denotes a more special and more tender affection than ِرَحْمَة or the most tender thereof or the utmost degree thereof. ِرَحَمُنَا فِي قُلُوبِ الَّذِينَ ابْتُغُوا رَأْفَةً وَرَحْمَةً : And We placed compassion and mercy in the hearts of those who accepted him (57:28). ِرُؤُوف : Compassionate; very merciful. It has an intensive signification. ِرُؤُوفُ الْمُؤمِنِينَ رُؤُوفُ رَحْمَةٍ : To the believers he is compassionate and merciful. ِرُؤُوفُ اللَّهُ رُؤُوفٌ بِالْعِبَادِ : And Allah is Compassionate to His servants (2:208). ِرآف : Pity, compassion; utmost degree of mercy. ِرآفَة : لَا نَخَذَ لُكُمْ بِهِمَا رآفَةً : Let not pity take hold
of you (24:3).

رَأَيَ (24:3).

راي [aor. inf. noun رأى ترى رأى رأى : I saw him or it. رأى قَبْيَصَةٌ : He saw that his shirt was torn (12:29). رأى : He saw him or it with the eye and also with the mind. رؤية is of several kinds; first, it signifies seeing with the eye as in رأى قَبْيَصَةٌ : 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، رأى فيه كذا : He saw in him such a thing or رأى منه كذا : He experienced from him such a thing. Secondly, "Seeing by supposition or fancy" as in رأى أن زيدا مطلقا : I suppose or fancy that Zaid is going away. إذا أثرأك في مقاله : We suppose or fancy or think that you have foolishness in thee (7:67). Thirdly, seeing by reflection or consideration as in أنتى أرى مالا ترون : I see by reflection or consideration what you see not (8:49). Fourthly, seeing with the mind or seeing mentally or opining or judging a thing, a sense in which the inf. noun رأى is more commonly used as in the words ما كذبت القواد مراه : The heart did not belie what he saw mentally. رأى في مثابة رؤيا (53:12) : He saw i.e. he fancied that he saw in his sleep or dream. Then رأى means, he knew or he thought, it has two objective complements or when it has two objective complements, it necessarily means knowing (or the like). رأى may be rendered as he saw or knew him or it to be; he thought or judged or held or regarded him or it to be. زيدا زيدا : I knew, thought or regarded Zaid to be learned. سكارى : Thou shalt think or regard people to be drunken (22:3) بروهن مثليهم رأى الـئين : 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. زيدا زيدا : I struck or fixed a banner into the ground. زيدا زيدا : I kindled the . زمن : Hast thou not considered such a thing so as to be admonished thereby. as a phrase used on an occasion of wonder at a thing and for rousing the attention of the person to whom it is addressed.
Hast thou not considered the case of those ...... (2:244). When it denotes consideration that leads to becoming admonished. In like manner also which may be literally rendered "hast thou and have you, etc., considered" are expressions used to arouse attention, meaning "tell thou me" or "what thinkest thou or what ye think", as in the words, : Say, tell me if His punishment comes upon you (10:51). (inf. noun : 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 dual). : To be seen of the two groups or armies saw each other or approached and faced each other so that each was able to see the other. : I made him see the thing i.e. I showed him the thing. : 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 : 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. How misguided is his opinion. Intelligent people. Aspect, look or outward appearance; beauty of aspect or outward appearance; what the eye sees of goodly condition and clean apparel. They are better off in wealth and in appearance or outward show (19:75).

A dream, or vision in sleep. Syn. with خَلَمَ or رَؤْيَةً is such as is good and the latter is the contrary. Thou hast indeed fulfilled the dream (37:106). Surely, Allah has fulfilled for His Messenger the vision (48:28).

رب [aor. inf. noun]: He was or became its رب or lord, possessor, owner; he possessed or owned it; he had command or authority over it.  رب القَمْ: He ruled or governed the people i. e. he was or became their lord, master or chief. ربه: He reared, nourished fostered, brought up, him, (i.e. زَبَأ) taking good care of him and acting as his guardian until he attained to puberty and also  رب أُمّةٗ: i.e. the bringing a thing to a state of completion by degrees.  رب الغَمَّة: He increased or rightly disposed the benefaction.  رب الأَمْر: He put the affair in a proper state; he managed, conducted or regulated the affair and established it firmly.  رب المَكَانِ: He collected the thing and possessed it.  رب بالمَكَانَ: He stayed in the house.  رب: He made the oil fragrant or good and sweet or perfumed it.  رب لِلْمَكَانِ (inf. noun): He brought up the child and took care of him till he reached his puberty.  كَمَا  رَبِّبَ لَهُ وَرَبَّ بَيْنَ الْوَلَدَ وَرَبَّهُ: As they nourished me in my childhood (17:25).  رب: A lord, possessor, an owner of an anything; ( صاحب and  رب and مَالِك 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  هوُ رَبُّ الدَّارِ.  غالبُ  رَبُّ الَّذِينَ: He is proprietor
Remember me or mention me to thy lord (12:43).

Are diverse lords better or Allah? (12:40).

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).

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 respectively. Keeping in view the different meanings of the word would mean: One who devotes himself to religious service, or applies himself to acts of devotion; one who possesses knowledge of God; one who is learned in religious matters; a good or righteous man; a worshipper of the Lord; a teacher of others who begins to nourish people with the small matters of knowledge or science before the great; a learned man who not only practices what he knows but also instructs others; one of a high rank in knowledge; a lord or master; a leader; a reformer.

But be solely devoted to the Lord (3:80). is a word of which there are many dialectic variants, some that are formed with the affix ت some with the affix و and some with و.
both these affixes together. Of these the most common are رَبُّ and رَبِّي، and رَبُّ is the most common of the forms that have the affix مَا may be rendered "few" and "some" and with مَا affixed "sometimes" or "seldom" or it may mean "many" and مَا affixed "many times", "many a time", "often" or "frequently". As the context may indicate. : رَبُّ رَحْمَةً قَدْيُمُ ٞ

Now surely scarce an instance is there of any one born having no father and of one having offspring whom two parents have not procreated (meaning Jesus and Adam). (a tradition), O many a female having dress in the present life will be naked on the day of Resurrection. مَا is affixed to رَبُّ 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 وَدَّى وَلَدٌ لَّمْ بَلْدَةً أُبَانَ : Few or many men stood.

روِحَ[aor. inf. noun رَفَحٌ and رَفَحٌ and رَفَحٌ ] : He gained or made profit in his traffic. : فَمَا رَفَحَ بَعْرُ بَعْرٌ مُّؤَمَّنٌ : But their traffic has brought them no gain (2:17). : رَفَحَ بَعْرُ بَعْرٌ : His traffic brought him gain or profit. : أَلْفَ مَثْلَ سُبْحَانَ بَاعْرُ بَعْرٌ : Righteousness is the best traffic in respect of gain or profit.

رَبَصَ[aor. inf. noun رَبَصَ and رَبَصَ ] : He waited for good or evil to befall him. : رَبَصَ بِهِ الْأَمْرِ : A thing or an affair or an event put me in expectation. : تَرَبَصَ الْأَمْرِ : He looked for, expected or waited for the event to come about. : تَرَبَصَ بِهِ الْأَمْرِ : He expected or waited for the event to befall him.

تَرَبَصُ بِهِ رَبُّ الْمَصَّوْنِ لَعْلَهَا تَطِلَقُ يَوْمًا أَوْ يَمْوَتْ خَلِيلَهَا

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).

Period of waiting.

The period of waiting is four months (2:227).

He looked for or waited for the thing.

He tied, bound or made it fast.

He held back from him or it.

His heart became strong, firm and resolute so that he did not flee from the occasion of fear.

God strengthened his heart.

God strengthened his heart with patience.

We strengthened their hearts (18:15).

He applied himself perseveringly to the affair.

The army kept past or remained on the frontier of the enemy.

The two parties tied their horses at their respective frontiers, each in preparation for the other. In its primary acceptation signifies "two hostile parties" tying of their horses, each at their frontier and each in preparation for the other.

The gazaelle rent his snare.

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.
Fourth.

The fourth was their dog (18:23).

Riba

The property increased and became augmented; it increased by usury.

The horses panted or were or became out of breath.

I ascended the hill or the elevated ground.

I took more than I gave.

He (God) will increase charity or alms.

The earth became large and swelled.

It stirs and swells.

I brought him, I nourished him or it.

Did we not bring thee up among us?

A company of men.

A large company of men or ten thousand.

One million.

An excess and an addition; an addition over and above the principal sum, but in the law it signifies an addition obtained in a particular manner (i.e. usury, interest or
profit and the practice of taking interest or profit). It is in lending or in buying and selling and in giving. The Hadith has defined as: "Every loan advanced to draw profit is interest." Allah will abolish interest (2:277). A hill or elevated ground or place: Like the case of a garden on elevated ground (2:266). Increasing or augmenting: And He punished them with a punishment exceeding other punishments; a vehement punishment (69:11). More numerous; more powerful; more abundant in wealth. Lest one people become more powerful, more numerous or more abundant in wealth (16:93).

[ar. inf. noun رَنَعَ and رَنَعَ and] : 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. رَنَعَ فَلَانٍ فِي مَالٍ فَلَانٍ : Such a one acted as he pleased in eating and drinking the property of such a one. We went out sporting and enjoying ourselves. رَنَعَ وَبَلَعَ : Send him with us tomorrow that he may enjoy himself and play (12:13). It is said in a hadith: رَنَعَ فِي الْمَكاَنِ : He who goes round about the prohibited place of pasturage may enter into it. رَنَعَ : He stayed in the house and ate and drank or enjoyed himself fully and at will. رَنَعَ : He backbited such a one.

[ar. inf. noun رَنَقَ] : He closed up and repaired a rent. رَنَقَ الثَّوبَ : He repaired the piece of cloth and sewed it up. رَنَقَ : He closed up the breach that was between them; he reconciled them; he reformed their affairs. رَنَقَ : Being closed up. رَنَقَ : They were a closed up mass and We opened them out (21:31). رَنَقَةُ : A woman unfit for coition.
رَتِّلٌ [aor. inf. noun رَتِّلُ ِ الشَّيْرُ ] رَتِّلَ الْبَيْتُ : The thing was or became well arranged. رَتِّلَ الْمِنْطَقَةِ : The front teeth were or became even in their growth or separate one from another, well set together and very white and lustrous. رَتِّلَ الْكَلَامَ (inf. noun رَتِّلٌ) : He put together and arranged well the component parts of the speech and made it distinct. رَتِّلْ: 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. رَتِّلَ الْقُرْآنَ : I read or recited the Holy Qur'an in a leisurely manner, deliberately distinctly and well. رَتِّلَ الْقُرْآنَ تَبْيِينًا : We have arranged it in the best form (25:33). رَتِّلَ الْقُرْآنَ تَبْيِينًا : And recite the Holy Qur'an slowly, distinctly and well. (73:5). رَجَّلْ here signifies proceeding in a leisurely manner and uttering distinctly, without exceeding the proper limits or bounds.

رَجَّلٌ [aor. inf. noun رَجَّلْ وَ رَجَّلَ إِرْجَعُ ِ رَجَّعَ ] رَجَّعَ : It moved and shook. رَجَّعَ : 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. إذا رَجَّعَ الْأَرْضُ رَجَّعَ : When the earth shall be convulsed with violent convulsion (56:5). He shook the door violently.

رَجَا [aor. inf. noun رَجَا الْأَمْرُ ] رَجَّا : He postponed, put off, deferred or delayed the affair. رَجَّا الْخَالِدُ : She was or became near to giving birth.

رَجَّرَ [aor. inf. noun رَجَّرَ ] رَجَّرَ: He recited poetry or he versified in the metre terms رَجَّرَ : Properly signifies commotion, agitation or convulsion and consecutive motions; hence punishment that agitates by its vehemence, and occasions vehement consecutive commotions; conduct that leads to punishment; sin or iniquity, filth or uncleanness or uncleanliness; idol-worship; plague or pestilence. فَأَنْطَلَّ بِعَلَيْهِ رَجَّرًا مِنَ السَّمَاءِ : We sent down upon the transgressors punishment from heaven (2:60). وَيَتَذَّبَّرُ عَنْكُمْ رَجَّرًا الْشَّيَاطِينَ : He (God) might remove from you the filth of Satan (8:12).
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); رجع: He became poor. رجع من سفوه: He returned from his journey. رجع عن الذنب: He relinquished sin i.e. he repented. رجع في قوله: He returned against him or to attack him. رجع (inf. nouns رجع and رجع) as also رجعة: He made or caused him or it to return or revert; he sent back, turned back him or it. رجع إلى أمنك: And if Allah return thee to a party (9:83). رجع إلى الحواد: So We restored thee to thy mother (20:41). رجعان (inf. nouns رجع and رجع): What answer they return (27:29). Решение вопросов: I returned the speech or I repeated it; I rebutted or rejected or repudiated it in reply. رجع بعضهم إلى بعض: Holding a disputation with one another or it means rebutting one another's saying or blaming one another (34:32). رجاع: They two (a man and his divorced wife) returned to each other by marriage or returned together to the marriage state. رجع علیهم أن تتراعوا: Then it shall be no sin for them to return to each other (2:231). رجع (inf. noun): (1) Return; ذلك رجع بعيدة: That is a return far from possible (50:4); (2) rain; والسماء ذات الرجع: By the heaven that has rain (86:12), because God returns it time after time or because the clouds raise the water from the seas and then return it to the earth, or the verse means, by the clouds that give rain after rain or it means, by the heaven that returns in every revolution to the place whence it moved; (3) hail, because it gives back the water that it takes; (4) thunder; (5) profit, advantage or good return; (6) a pool of water left by a torrent because of the rain that is in it or because of its fluctuating to and from in its place; (7) the herbage of the season because it returns every year. رجع (inf. noun): Return. إن إلى ربيك الرباعي: Surely unto thy Lord is the return (96:9). ثم إلى مرفعكم: Then to Me is your return (3:56). راجع (act. part.): One who returns. It also means, a woman who returns to her family in consequence of the death of her husband. راجعون (plural), All will
return to Us (21:94). A return; a single act of returning. 

He said, Verily, we are for God and to Him shall we return (2:157). 

A divorce in which one reserves to himself the right of returning to his wife.

Inf. noun 

It (a thing) was or became in a state of motion, commotion, convulsion or disturbance or in a state of violent motion, commotion etc. 

The earth quaked or was or became in a state of violent agitation or commotion. 

His hand or arm trembled (by reason of old age or disease). 

The heart became agitated. 

The thunder made a rumbling or confused noise in the clouds. 

The people prepared themselves for war. 

The fever caused him to shiver. 

The teeth fell. 

On the day when the earth and the mountains shall quake (73:15). 

He told evil tales and uttered many discordant false sayings in order that the people might become in a state of agitation; he spread false tales of conflicts and factions or discords and dissensions. 

They spread false tales about such a matter in the town in order to cause commotion or agitation. 

Those who cause agitation in the city by spreading false tales (33:61). 

Convulsion, violent commotion, particularly an earthquake or a violent earthquake or a vehement cry from heaven; any punishment that befalls a people. 

So the earth-quake seized them (7:92). 

The quaking one. 

On the day when the quaking one shall quake or the first blast on the Resurrection Day shall resound (79:7).

Inf. noun 

Having no beast to ride on he went on foot; he remained going on foot; he was or became strong to go on foot; he (a man) was or became large in the leg or foot. 

He had a disease or complaint of leg or foot. 

The leg of a human being or
of a bird and the hind leg of a quadruped; cont. to
plural and رجلان and رجل (dual).

أَرْكُضْ بِرِجَلَكَ: Strike with thy feet
مِنْ تَمْشَى عَلَى رَجُلِينَ (38:43).

أَرْكُضْ بِرِجَلْيْكَ: Of them are some that go upon
two feet (24:46).

أَرْكُضُ بِرِجَلْيْكَ: Have they feet where with
they walk (7:196). رجل: Large part of a thing; an
army. رجلان: Dual. رجل: A man (the
opposite of امرأة a woman), applied only to one who has
attained to puberty and manhood; or as soon as he is born
and afterwards also. رجل also signifies a woman's husband.

رجل: Sometimes means a man and his wife, predominance being thus
attributed to the former. رجل means also a man perfect or
complete in respect of bodily vigour. رجل: He is a
man among men, i.e. very strong, perfect or vigorous man.

ثَمْ: Then He fashioned thee into a man (or perfect man
رجل: Of his people seventy men (7:156).

رجلان: Two men said (5:24): Whom neither merchandise nor traffic
diverts (24:38).

رجلان: Muhammad is not
the father of any of your men (33:41).

رجل: Footman; a
pedestrian, the opposite of فارس: or one having no beast to ride
upon in a journey. This word is used both as singular and plural
and is also the plural of رجل which means, a footman.

وَأَخْلِبْ: And urge against them thy horse men and
thy footmen (17:65). رجلان: They will
come to thee on foot (22:28).

أَفَانِقُ فِي رَجَالَاءٍ أَوْ رَجِلَاءٌ: If you are in
a state of fear, then on foot or riding (2:240).

رجل رجل: A great
walker: A man who walks much.

رَجَمَة [aor. inf. noun رَجَمَ] رَجَمَة: He cast stones at or pelted him
with stones or he struck and killed him; he stoned him to death;
he drove him away.

وَأَخَلَّلْهُ رَجَمَة: We have made them
for casting at the devils or for driving them away (67:6).

أَنْ يَظْهَرُوا علَيْكُمْ رَجَمَةَ: If they should prevail against you, they
would stone you (or stone you to death) (18:21). رَجَمَة also
means, he cursed him, abused him, boycotted him or forsook
him and drove him away. لَن يُصَلِّوْنَ لَّهُ ۖ لَوْ جَمَعْنَكُمْ (19:47). The man conjectured or spoke conjecturally. لُمَجِّرُوا بِالْبَعْيْبٍ: He spoke of that which he did not know, without evidence and without proof. لَمْ يَتَأَخَّرْنَا لَوْ جَمَعْنَكُمْ: Guessing or conjecturing at random (18:23). 

ثِوْبَةُ: 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. مَنْ أَغْفَرْنَا لَكَ مِنْ الْمُحْرُومِينَ: From Satan the rejected. الرَّجَمُ is syn. with مَرْجُومٌ (مَرْجُومُ plural): Thou shalt be of those who are stoned (26:117).

رَجَمٌ 

[aor. inf. noun] رَجَمُ الَّذِينَ: He hoped for the thing; he was afraid of it. مَا رَجَمْتُ: I did not fear thee. مَنْ كَانَ يُرِجُوْنَ لَقَابَ اللَّهِ: Who hopes to meet Allah (29:6). مَا مَلَكَلِكُمْ خَالِصًا: For those who hope not for or fear not the Days of Allah (45:15). مَا يَزَوَّجُونَ بَعْضَ اللَّهِ وَقَارًا: 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). الرَّجَمُ: Hope, (it is the cont. of يَبْعَثُ) 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 مَرْجُومٌ is a person in whom great hopes are placed. فَخَافْتُ فِي مَرْجُومًا: Thou wast amongst us one in whom we placed great hopes (11:63). الرَّجَمُ: Side; the side of a well from its top to its bottom and of the sky and of anything (آَرْجَامُ plural). وَأَرْجَامُ: And the angels will be standing on the sides thereof (69:18). وَالْمِلْكُ عَلَى أَرْجَامٍ هَٰذَ: And there are others whose case has been postponed or deferred for the decree of God (9:106). أَرْجَحُ: Thou mayest defer the marriage of any of them (33:52). أَرْجَحُ وَاخْتَرُ: 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 amleness. 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 amleness and therefore be cheerful and be not sad.

Wine; the choicest, the sweetest, the most excellent; the oldest and the most excellent; or unadulterated or pure wine or wine that is easy to swallow; a sort of perfume: Unadulterated musk. Pure or genuine pedigree. They will be given to drink of a pure sealed beverage (83:26).

He saddled the camel; he mounted the camel. He smote him with his sword. Such a one mounted upon the back of such a one. He departed from the place. The people departed. A saddle for a camel; 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). (plural): 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
Rahmah

tradition). رحلة: The act of mode of saddling the camels; a departure or journey; death. دُفْن رحلَتِنا: Our departure has drawn near. Syn. with رحلة السُّفَاء والصِّفْه. رحلَّ: Their journey in winter and summer (106:3). رحلة: The place, object, point to which one journeys. مكة رحلتي: Mecca is the object of my journey.

[ar. inf. noun رحمة and رحم. رحم: He had pity, mercy or compassion on him; he was kind or tender towards him; he was inclined to favour or benefit him; he forgave or pardoned him = إِلَهَمَ رَحْمَةً. رحمة عليه: Save that whereon my Lord has mercy (12:54). رحمة ورحمته: Mercy or compassion; or tenderness or kindness; or beneficence or forgiveness or an inclination to show one of these. رحمة الله وبركاته: The mercy of Allah and His blessings (11:74). فَلَوْ فَضَلَ اللَّهُ عَلَيْكَ وَرَحْمَتَهُ: Had it not been for Allah's grace towards you and His mercy (2:65).

رحمة as contrasted to فضل is generally spoken of such acts of God's kindness or mercy as relate to religion or spiritual matters. According to some رحمة is of two kinds, namely gratuitous and obligatory; (1). the first kind embraces everything: رحمتي وسعت كل شيء; My mercy encompasses all things (7:157); (2). The obligatory is that which is promised to the pious and the doers of good. إن رحمة الله قريب من المحسنين: The mercy of God is nigh unto those who do good (7:57). رحمة also means, (3) sustenance or the means of subsistence, as perhaps in (41:51); (4). rain: هو الذي يرسل الرياح يُهدِرها بين بدى رحمته: He it is Who sends the winds as glad tidings before His mercy or rain (7:58); (5). Plenty; or abundance of herbage and of the goods, (6). conveniences or comforts of life. و إذا أذفنا الناس رحمة: And when We make people taste of mercy (comforts of life) (10:22 and 30:37). رحم is syn with رحمة; mercy etc. وأقوب رحم: And nearer to mercy (18:82). وتوارزوا بالمرحمة: رحمة: And exhort one another to mercy (90:18). رحمة and رحم (plural أرحام): Womb; relationship, particularly by the female side; tie or ties of relationship. أولوا أرحامهم: Blood relations. أولوا أرحامهم بعضهم أولاً ببعض في كتاب الله: And as to blood relations
they are nearer to one another in the Book of God (8:76).

These are names applied to God and are both formed to denote intensiveness of signification, from رحم (rāḥūm) like علَمٍ وَبَعْثٍ (rāḥūm) and فَغَلَانَ (rāḥūm) is in the measure of فَعَلَ (rāḥūm) and in the measure of فَعِيلٍ (rāḥūm). 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 ٌفَعَلَ thus conveys the idea of fulness and extensiveness, while the measure of ٌفَعِيلٍ denotes the idea of repetition and giving liberal reward to those who deserve it. Thus the word الرحمَن would denote "mercy comprehending the entire universe", whereas the word الرحمَيْن denotes, "mercy limited in scope but repeatedly shown." In view of the above الرحمَن is He Who shows mercy gratuitously and extensively to all creation without regard to effort or work and الرحمَيْن 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 الرحمَن 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 رحم is The Holy Prophet is reported to have said, 

God has mercy on only those of His servants who have mercy on others. 

Tender among themselves (48:30). رحم (act. part.) : One who takes mercy and رحمٍ is its plural and means, more or most merciful. 

Thou art the Most Merciful of those who show mercy (7:152).

رخَي [aor. inf. noun رخَى and رخَىة] : It (a thing), was or became soft, flaccid, flabby or fragile. رخَا (aor. رَخَى), and رخَى (aor. رَخَى) : The life became easy or plentiful. رخَا (aor. رَخَى) : A soft or gentle wind; or gentle wind that does not move anything; a soft and quick wind; a wind that does not
oppose or contravene the will of God.

Blowing gently by his command (38:37).

[Ra’d] aor. inf. noun رَدِّدَ and رَدَّ: He made him to go back or revert; he returned, rejected, repelled or averted him or it. رَدَّ عَنْ: He made him to turn back with gentleness from the affair or thing.

Would turn you back from your religion (2:218).

They will cause you to turn back on your heels (3:150).

Would turn you back from your religion (2:218).

They turned their hands to their mouths (14:10).

Then We gave you back the power against them (17:7).

Then We restored (or returned) him to his mother (28:14).

He or it went back or reverted etc.

He reverted from Islam to disbelief.

He reverted or went back.

And whoso turns back from his faith (2:218).

They waver in their doubts (9:45).

There is none who can repel His grace (10:108).

We shall restore him to thee (28:8).

And our return is certainly to Allah (40:44).

There is no repelling it (13:12).

A thing or person returned, reverted.

A rejected or rebutted saying.

Punishment that cannot be averted (11:77).

(plural), meaning reverted or returned, restored.

Shall we be reverted or restored to our former state (79:11).

Anything returned after it had been taken; a reply or answer; a corrupt, bad or disapproved thing.

In his tongue there is a difficulty of utterance.

Apostasy.
أapotate; particularly who returns to disbelief from Islam.

دعى [aor. inf. noun دعى] : He supported or propped the wall by means of a buttress or by a structure to prevent it from falling. دعى : He strengthened and supported him or it by means of it دعى : He helped, aided or assisted him. دعى : 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. دعى : So Thou send him with me as a helper (28:35).

رثف [aor. inf. noun رثف] يرثف and رثف and رثف لَهُمْ and رثف : He rode behind him on the same beast; he or it followed him or it. رثف : I overtook him and outwent him. رثف : A portion of that which you desire to hasten may have drawn near to you or may have become close behind you (27:73). رثف : 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. رثف : One who rides behind another on the back of same beast. الرثافة : The second blast that shall follow the first. الرثافة : A second quaking shall follow it (79:8). مَرْدَفِينَ : (Following one another) Is the plural of مَرْدَف which is act. part. from مَرْدَف : Angels following one another (8:10). مَرْدَفِينَ : Synonymous words

ردَم [ aor. inf. noun رَدْمُ or يرَدِّمُ ورَدِّمُ ورَدِّمُ ] : He stopped up or closed a door, a gap or breach and the like; he stopped up by putting one thing upon another. رَدْمُ التَّرْبَةِ : He patched or pieced a garment. رَدْمُ : An obstruction; a barrier; a rampart or fortified barrier; a man in whom there is no good. رَدْمُ : An old and worn out garment, patched and pieced. رَدْمًا : I will set up a barrier or rampart between you and them (18:96).

ردَى [aor. يزدَى] : He perished; he fell into a well; he
tumbled down, into a deep pit.  He followed his evil inclination and perished (20:17).  This 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.

[ar. and inf. noun  and  aor. : 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.  He did a bad thing.  He rendered him base low, mean or contemptible or he pronounced him so or pronounced the thing to be bad.  Mean, low, contemptible, corrupt.  Comparative noun meaning worse and worst. (plural and and  : Who are driven or brought back to the worse or worst part of life or most contemptible part there of i.e. a state of decrepitude and dotage (16:71).  And the meanest follow thee (26:112).  And those who are the meanest amongst us have followed thee (11:28).

[inf. noun  and  : God gave him or granted him or bestowed upon him the means of subsistence; or supplied, provided or blessed him therewith.  The bird fed its young one.  The commander gave the army their subsistence money or allowances or pay.  It (a place) was rained upon.  Eat of what God has given you or provided for you (5:89).  He was thankful to such a one or, acknowledged his beneficence.  And do you make your thankfulness (or gratitude) to be that you disacknowledge the benefit received or do you
make the gratitude or thankfulness for your being provided with sustenance that you disacknowledge it (56:83), or do you make the denial thereof your means of subsistence.

And Allah bestows His gifts on whomsoever He pleases without reckoning (2:213) or without fearing that anyone will call Him to account for it or without thinking (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.

How much is thy monthly subsistence money or pay. رزق also means, rain.

The man to whom the child belongs is responsible for their food and clothing (2:234). (38:55).

And He has given me from Himself handsome provision (11:89). (Its intensive is the plural of which is 324).

Verily God is the Great Giver or Sustainer (51:59). (الرزاقات: The Supplier of the means of subsistence. وإن الله هو الززاقات: Verily God is the Great Giver or Sustainer (plural of رزاق). وأنت خير الززاقات: Thou art the Best of sustainers (5:115).

رسخ [aor. inf. noun: It (a thing). was or became firm steadfast, fixed, steady or settled or established in its place. رخف في العلم: He became firmly rooted or grounded in knowledge. رسف حب في قلبه: His love became fixed in his heart. رسف: It (said of rain) sank into the earth so that the moistures of the rain and the soil met together. راسخ: Anything firm, steady, steadfast, settled or established in its place. جبل راسخ: A firm or firmly rooted mountain. له قدم راسيه في العلم: He has a firm footing in knowledge. الراسخون is the plural of راسب 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).

[ar. inf. noun رسل plural رسلان] : He (a camel) was or became easy in pace; or it (hair) became lank, not crisp. رسل في القراءة: He read (leisurely) and easily. (inf. noun رسلان) : He sent a Message or letter to him. رسل عليه لسانا: God sent His messengers. We sent Our Messengers to them (5:71). رسل عليه فلأ عليه: He let loose his tongue against him. رسل عليه رجؤا: We sent punishment upon (or against them). رسل علية عطرا: He set such a one on him or gave him mastery or authority or power over him. رسل علية عيرا: He (God) set or sent against them birds (105:4). رسل على الكافرين: We set the satans on disbelievers; or We give the satans power, complete authority or dominion over the disbelievers (19:84). رسل على يده: He forsook or deserted him.

رسول plural : A messenger; محمد رسول الله: Muhammad is the Messenger of Allah (48:30). رسل is applied without variation to male and a female and to one and to two and to a plural number sometimes. Thus رسل (as meaning a messenger, is like عبد صديق in its being used alike a masculine and feminine and singular and dual and plural.

فُتُوَا أَنَّا رُسُولُ رَبِّ الْعَالَمِينَ: And say we are the Messengers of the Lord of the worlds (26:17). In (20:48) we have فُتُوَا أَنَّا رُسُولُوُا رَبِّكَ: Say we are the (two) Messengers of God. (20:48) In (26:78). عبد is used as plural. فَأَلِمُهمُ عَدُوًا لَّيْنَ رَبِّ الْعَالَمِينَ: They are all enemies to me, except the Lord of the worlds. رسل plural: Then We sent Our Messengers one after the other (23:45). رسل is (syn. with رسول) : One who is sent; a Messenger. إنَّ صَالِحًا: That Salih is one sent by his Lord (7:76). مُرْسَلُونَ (plural): And the Messengers spoke the truth (36:53). وَسَلَامٌ عَلَى الْمُرْسَلِينَ: And peace be upon The Messengers (37:182). مُرسَلُونَ is pass. part. and its feminine is مُرْسَلٌ مَّغْرَفًا. مُرسَلَاتُ مُرْسَلَة مُرسَلَة: By those sent forth to spread good (77:2). مرسِلُ is act. part. from رسل.
(Its plural is رَسُولَاتٍ and مُرَسِلُونَ).  

We will send the she-camel (54:28).

We have been sending the Messengers (44:6).

Meaning a woman who sends a messenger.  

And I am sending a messenger to them with a present (27:36).

A message, written or oral; a letter. Also signifies a tract (plural رسائل).  

I deliver to you the messages of my Lord.

Also the apostolic office or function (7:69).

Gentleness or a deliberate or leisurely manner of acting or behaving.

Also the ascription is not traced up as to reach to a companion of the Holy Prophet (Peace be upon him).

[ar. inf. noun and رساله ] رساله : The mountain was firmly established or fixed upon the ground.  

Also means, it (a thing) was or became stationary, at rest, fixed, fast, firm or steadfast.

The ship cast anchor or became stationary upon the anchor.  

They stood firm in war.  

I effected a reconciliation between the people.

He intended fasting.  

He made it (a thing) to become stationary, fixed, fast, firm, steady or stable.  

And He made firm the mountains (79:33).

(Act. part.) meaning, stationary, fixed, firm, steady or stable.  

(feminine).  

Rasas and رَمْسَاتٍ are plurals.  

Fixed, firm, steady mountains.  

He made it (a thing) to become stationary, at rest, firm, fixed, fast or stable.

A cooking pot that will not move from its place on account of its great size or being fixed in the ground.  

Cooking vessels fixed in their places (34:14).

Firm, fixed mountains.  

And We placed in the earth firm mountains (21:32).

may be used as an infinitive noun or noun of time or noun of place as also  

In the name of Allah be its course and its mooring or
casting anchor (11:42). When will it come to pass or what is the time of its taking place or when will it occur (7:188). as stated above means the act of anchoring or the time or place of anchorage (a port and its plural is مَرْسَى). مَرْسَى is the anchor of a ship.

[ar. inf. noun رَشْد and رَشْد and رَشْد and رَشْد [aor. - inf. noun رَشْد] and رَشْد: He took or followed a right course or way or direction; he held a right belief; was orthodox. اَسْتَرْشَد signifies the same. رَشْد اَمْرَة: He took or followed a right course in his affair. لَعْلَهُم يَرْشَدُون: 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. بلَغَ رَشْد: He attained to years of discretion when he was able to take or follow a right course. وَلَقَدْ أَلْبَانَا آتَاهُم مَرْسَى رَشْد: Indeed We gave Abraham his guidance or right course (21:52). قَدْ تَبَيَّنَ الرُّشْدُ مِن الْقَرْبِ: 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). رَشْد: It is these who seek the right course (72:15). And Thou provide for us right guidance in our affair (18:11). I have no power to do you either harm or good. رَشْد وَرَشْد: I will guide you to the path of rectitude or right conduct (40:39). Some say that رَشْد relates to the things of the present life and to those of the life to come and رَشْد only to those of the life to come but this distinction does not accord with Arabic idiom. رَشْد (act. part.) and رَشْد: 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. أَلْيَسْ مَنْ كَنْمُ رَشْد: Is there not among you one right - minded man (11:79). And the command of Pharoah was not at all right (11:98). and رَشْد are plural of رَشْد.
Who follow the right course (49:8). Guide. 

Thou wilt find for him no helper, guide or friend (18:18).

He made him to follow a right course or be directed him aright or to the right way.

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.

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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.
quantity.  فَمَا زَادَهُ : He sucked with him or had him as his i.e. foster-brother.  ﻋَزَّةٌ ﺍَﻟْوَلَدُ : His mother suckled him.  ﻃَرَثُ ﺍَﻟْوَلَدُ : He caused the child to be suckled.  ﻣَأْمَةٌ : Shall give suck to their children (2:234).  ﻢَأْمَةٌ : If they give suck to the child for you (65:7).  أَلْيَمْ زَادَ : A mean and ignoble person who sucks the teats of the she-camel so that nobody should know and ask milk of him.  زَادَ : A mean or niggardly person.

مَأْمَةٌ - زَادَ : He sought or engaged a wet-nurse.

مَأْمَةٌ - زَادَ : And if you desire to engage a wet-nurse for your children (2:234).  ﻃَرَثُ ﺍَﻟْوَلَدُ : I wished that the woman should suckle my child.  زَادَ : Foster-brother.  ﻢَأْمَةٌ - زَادَ : This is my foster-brother.

مَأْمَةٌ - زَادَ : A mean or niggardly person.  زَادَ : Mean and ignoble person who has sucked meanness from the breast of his mother; a beggar; one who eats the particles of food remaining between his teeth lest anything thereof should escape him.  مَأْمَةٌ : Meaness.  زَادَ - مَأْمَةٌ : Also means, mean, ignoble.  زَادَ : Mean persons.  مَأْمَةٌ - زَادَ : A mother (or other woman) suckling or one having with her a child which she suckles.  ﻢَأْمَةٌ - زَادَ : Every woman giving suck shall forget her suckling (22:3).  ﻢَأْمَةٌ : And We had already ordained that he shall refuse the wet-nurses, or We had before forbidden foster-mothers for him. The difference between مَأْمَةٌ and مَأْمَةٌ according to some is that, whereas مَأْمَةٌ is used when the abstract quality is meant and مَأْمَةٌ when the actual action is meant, i.e. مَأْمَةٌ describes a woman in the actual act of giving suck; or مَأْمَةٌ signifies a woman who is about to suckle but has not yet suckled or who has a child with her whom she suckles and مَأْمَةٌ 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 مَأْمَةٌ has been used in (22:3).
(plural of مرضع is رضيع and that of مرضعات is both رضيعات and as given above).

رضيع
originally [aor. inf. noun رضيع and رضي] رضى: He was pleased with him, regarded him with favour, liked him. (5:120) : Allah is well-pleased with them and they are well-pleased with Him: He was pleased or content with the thing, liked it or approved it or preferred or chose it.

رضي: They are content with or like the life of this world (10:8). : I was pleased with it, loved or liked it, chose or preferred it. : I was pleased with him, liked or approved him or chose or preferred him as a companion.

رضي: 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). (inf. noun ارضية): He or it made him to be pleased, contented or satisfied; he or it pleased him or satisfied him; he gave him that, with which he would be pleased.

رضية: They would please you with their mouths. : He chose or preferred it; he loved or liked him for his service, or was inclined to it. : Except for him whom He approves (21:29). : Their religion which He has chosen for them (24:56): Except to him whom He chooses, namely a Messenger (72:28): They two agreed respecting it or both liked it or approved of it. : When they agree among themselves (2:233). Mutual agreement. : Weaning the child by mutual agreement (2:234): Buying and selling is by mutual agreement. : Pleasure, to be pleased. : Allah's pleasure; Syn. with مرضاة. : Thou seest the pleasure of thy wives (66:2) also means a cause or an occasion of being
pleased.

Piety is a cause of the pleasure of the Lord and displeasure of Satan. Pleased, well-pleased, satisfied; regarding with good will or favour.

He died and his Lord was well-pleased with him.

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)

is syn. with:

Well-pleasing.

And make him, my Lord, well-pleasing, (to Thee) (19:7)

also means, one who is responsible, loving; a lover or friend; obeying or obedient.

It was or became moist, sappy, juicy, soft, fresh or green.

The girl became soft or tender.

A boy or young man femininely soft or supple.

An unchaste woman.

Moist, sappy, juicy, soft, fresh or green.

Nor anything green or dry but recorded in a clear Book (6:60).

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.

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 had regard for him.

He watched his affair; he was mindful of his affair.

He watched the stars.

He listened to him; I lent my ear to him.

He has no regard or he pays no heed to the talk of any one.

Guarding a person or thing; being mindful or regardful of him or it; managing or governing him or it.

But they observed it not in due manner (57:28); they were not mindful or regardful of it.

Do not say "Raina" i.e. look to us, have regard for us (2:105).

A keeper or guard and pastor or shepherd, ruler, governor.

Until the shepherds take away their flocks (28:24). Those who are watchful of their trusts and their covenants (23:9). The Holy Prophet is reported to have said,

Every one of you is a governor or ruler and every one of you shall be questioned respecting those he governed (Hadith).

Pasture; pasturage or place of pasture.

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

And you desire to marry them (4:128).
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).

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).

They call upon Us in hope and in fear (21:91).

And when poverty befalls thee, then hope for competence and humble thyself to Him Who gives large gifts.

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abundant place of refuge (4:101).

رَفَاقُ (rifaq) [aor. rifaq and rafaq inf. noun rafaq]. Rafaq: 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. رَفَاقُ (rifaq) [aor. rifaq inf. noun rafaq]. Rafaq: He crushed or broke his neck. رَفَاقُ الماء العطش (rifaq al-maa‘ al-‘uthsh). Rifaq al-maa‘ al-‘uthsh: The water broke the vehemence of thirst. رَفَاقُ (rifaq): 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: رَفَاقُ الْمَكَارِمَ وَأَحْيَا الرَّفَاقَ وَأَهْدَى الرَّفَاقَ (rifaq al-makaram wa-‘a‘iba rafaq wa-‘ahdi rafaq). Rifaq al-makaram wa-‘a‘iba rafaq wa-‘ahdi rafaq: 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. إِذَا كَسَّا عَظِمًا وَرَفَاقًا (‘adha kasa ‘azima wa-rifaq). ‘Adha kasa ‘azima wa-rifaq: When we shall have become bones and broken particles (17:50).

رَفُّ (rafu) [aor. raf'a inf. noun rafaq and rafaq and rafaq aor. raf'a inf. noun rafaq]. Rafaq: He uttered foul, unseemly, lewd or obscene speech in relation to a woman; he talked to a woman in or respecting coition. رَفُّ (rafu) [aor. raf'a inf. noun rafaq and rafaq and rafaq aor. raf'a inf. noun rafaq]. Rafaq: 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. رَفُّ (rafu): He went into his wife. رَفُّ (rafu): 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 رَافَالْمَكَارِمَ (raf’ al-makaram). Rafaq al-makaram: Going in to one’s wife. وَلَا رَفَاقُ وَلَا فُسُوقُ فِي الْحَجِّ (wa-la rafaq wa-la fusqoq fi al-haj). Wala rafaq wa-la fusqoq fi al-haj: There will be no foul talk nor transgression during the Pilgrimage (2:198). There will be no foul talk nor transgression during the Pilgrimage (2:198).
[aor. inf. noun رفع : He gave him a gift; he aided, helped or assisted him; 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. هو كبير إلا رفع : He is a person of many gifts. مرفوْة : Passive participle from رفع meaning he who is given a gift. رفع : A giver of gifts; one who is next in station to a king and who occupies his place in his absence. الرافد : The Tigris and the Euphrates.]

رفع الطائر رَفَعُ الطَّائِرُ : The bird expanded or flapped his wings without alighting. رفع على القوم : He became affectionate to the people. رفع : Coverlets for beds; beds; carpets; green pieces of cloth or pieces of a cloth of dark or an ashy dust colour that are spread; the redundant parts of beds; pillows or cushions, meadows or gardens; a window or an aperture for the admission of light.

رفع [aor. inf. noun رفع : He raised it; he elevated it; upraised it; uplifted it; he took it up; he raised him in rank or exalted him; he honoured him. رفع is sometimes applied to corporeal things, meaning the raising or elevating a thing from the resting place; sometimes to a building, meaning its rearing up or making it high or lofty. الله الذي رفع السمَّوات بغير عَمَدِ : Allah is He Who raised the heavens without pillars (13:3). إذ رفع إبراهيم : When Abraham and Ismail raised the foundations of the House (2:128). رفع إلى الشَّيْءُ : The thing rose into view to me. رفع سَمْكَها : He (God) has raised the height thereof (79:29). وَلَى السَّمَاء كَيف رفعت : And at the heaven, how it is raised high (88:19). رفع لنا صغرى غَطِيْمَة : A big stone was raised for us; i.e. rose into view or we stood near it or by it. ورفعنا فَوْكَمُ الطَّوْرُ : 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).

The Holy Prophet is reported to have said: And the righteous work of man exalts him. In houses about which God has ordained that they be exalted (24:37).

But Allah exalted him to Himself (4:159).

Active participle from: And will exalt thee to Myself (3:56).

(feminine of): Some it will bring low, others it will exalt (56:4).

: High, elevated, exalted, lofty or eminent in rank, condition or state; noble, honourable, applied to a man.

: He is high in respect of honour.

: High in respect of rank or station.

: High or loud in voice.

: (God is) of most exalted attributes (40:16).

Passive participle. (feminine passive participle).

: And by the elevated roof (52:6).

: And noble spouses (56:35).

: I presented him to the King.

: I traced up the man's lineage to his greatest ancestor.

: He helped him.

: They relinquished war.
good and excellent companions (4:70).

This affair is easy or convenient to thee. (elbow or elbow-joint (مَرَاقِفplural) : a thing by which one profits or gains benefits or advantage; ease or comfort. (عَيْبَةَ لَكُمْ مِنْ أَمْرِكُمْ مَرَاقِفَا)

He (God) will provide for you comfort in this affair of yours; He will prepare for you a condition of your case by which you will profit (18:17).

Such conveniences of the house as the privy and the kitchen and the like. He demanded or sought help. He profited or gained benefit by him or it; he made use of it; he leaned upon the elbow of his arm or upon the pillow. Such conveniences of the house as the privy and the kitchen and the like. He demanded or sought help.

He profited or gained benefit by him or it; he made use of it; he leaned upon the elbow of his arm or upon the pillow.

A place or thing upon which one leans with an elbow.

Excellent is the resting-place (18:32). And wash your faces and hands up to the elbows (5:7).

[ar. رَقَبُ inf. noun رَقَبَةٌ رَقَبَةٌ: He looked, watched or waited for him or it; he guarded, kept or took care of it; was mindful or regardful of it. (فَعَدَ رَقَبَ صَاحِبِهِ)

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. (آنَ آرَقَبُ لَكُمْ الْيَتِينَةَ)

So he went forth therefrom fearing, watchful (28:22). (فَأَرَقَبَ أَنْتَ مَرَاقِفُ)

So wait thou, they too are waiting (44:60). (فَأَرَقَبُوا مَرَاقِفُونَ)

Of the measure of in the sense of: A looker, watcher or waiter in expectation; a guardian, keeper or preserver; one stationed on an elevated place to keep watch; a spy or scout of an army; a watcher or an observer; a man's successor of his offspring or kinsfolk; the son of a paternal uncle; a species of serpent. (كَمَّ اَلْرَقَبُ عَلَيْهِمْ)

Surely, I wait with you (11:94). (أَنّى مَعِكُمْ رَقَبِ)

The neck; a slave, male or female. (ذَيَّةِ الْرَقَبِ)

His sin or crime on his neck, i.e. on (رَقَبَاتِ plural).
himself. The emancipation of a slave (90:14; 4:93).

May God emancipate him. Smite (their) necks (47:5).

He became thick in the neck.

May God emancipate him.

Smite (their) necks (47:5).

He became thick in the neck.

He held back from the affair. The cloth or garment became old and worn out and of no use. The market became stagnant or dull. The heat subsided.

And they are asleep (18:19). A sleeping place. Who has raised us from our place of sleep? (36:53)

It was or became thin, fine, delicate. Parchment; thin skin upon which one writes; a white paper.

On parchment unfolded (52:4).

His heart became full of pity for him.

He wrote a book or letter; he sealed, stamped, imprinted or impressed.

He marked 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.

I marked the thing so as to distinguish it from other things, as for instance, by writing and the like.

He cauterized the camel.

Any garment or piece of cloth figured, variegated or decorated with a certain decoration, such as is a mark; a book or writing.

Writing; inscription. According to some commentators, a tablet wherein were inscribed or engraved the names of the dwellers of the cave and their ancestry and their story which was put up on the door of the cave in which they took refuge; or the name of the town or village from which they came, or the name of the mountain or the valley in which the cave was situated, or the name of the mountain or the valley in which the
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 cauterized beast.

A land in which there is little herbage.

A great calamity.

He charmed him or fascinated him by uttering a spell. 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.

When it comes up to the throat (75:27). He rose step by step in knowledge. A ladder. Or thou ascend up into heaven (17:94).

And we will not believe in thy ascension (17:94). So let them ascend with the means (38:11).

He rode or rode up; he mounted or mounted upon the beast. He voyaged upon the sea. He went on board the ship. He went up, trod or travelled the road. I followed close after him. I became much in debt. He committed a sin. He went at random. He went at random.

You shall surely go on from one stage to another (84:20). Riding; a rider ( and and are plurals). Then on foot or riding (2:240). And the cavalcade or caravan was below you
and some of them they eat (36:73). Camels used for riding. Neither horses nor camels has no proper singular; the word used for singular is: A beast that is ridden. The winds. 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. And He composed thee after what form He would (82:9). The clouds were or became heaped or piled up one above or upon another. The winds.

\( \text{RC\kappa} \) [aor. inf. noun] : 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. (plural of \( \text{RC\kappa} \)). So they become motionless upon its surface (42:34).

\( \text{RC\kappa} \) [aor. inf. noun] : He stuck or fixed the spear into the ground upright. A sound or a low sound; a sound that is not vehement; a whisper; a sound that one hears from afar; an intelligent, far-hearing, liberal man; a learned, intelligent or generous man. Or thou hear even a whisper of them (19:99).

\( \text{RC\kappa} \) [aor. inf. noun] [as also \( \text{RC\kappa} \)]: He turned it over or upside down. God has over-thrown them because of what they earned (4:89) or it means God has dispersed them for what they have done. May God overturn thine enemy upon his head; or change or reverse the condition of thine enemy. He turned him back or caused him to return, to evil. \( \text{RC\kappa} \): (1) Dirt, filth; (2) an unclean, dirty or filthy thing.

\( \text{RC\kappa} \) [aor. inf. noun] [[\( \text{RC\kappa} \)]: He struck with his leg or foot. The bird moved its wings in flying. \( \text{RC\kappa} \) 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. I urged the horse to run with my foot or leg. The horse was urged to run and he ran. The man fled and ran. Lo, they fled from it (21:13).

Strike and urge (the beast) with thy foot (38:43).

[aor. inf. noun ركعُ: He bowed down; he lowered his head. Imam Raghib adds that it is sometimes to denote humility and self abasement, either in worship or in other cases; he prayed. ركعُ إلى الله: He humbled himself to God; he completely turned towards God and worshipped Him alone. وركعُ مع: And bow down with those who bow (2:44). وركعُ مع: And prostrate thyself and worship (God alone) with those who worship (3:44). ركعُ وركعُ وركعُ: And those who bow down and fall prostrate in Prayer (2:126), in Prayer (9:112). The famous pre-Islamic poet Nabigha says: بركعُ إلى ربُّ الربُّ السبعة: He who worships God alone, The Creator of the world, will have a good plea and will obtain salvation from Him. ركعُ: The palm-tree inclined. ركعُ also signifies, he became poor after richness or sufficiency and his condition became lowered or abased.

[asr. inf. noun ركَّمُ: He heaped up, piled up, accumulated i.e. he collected together the thing and put one part of it upon another. ركَّمُ and مركَّمُ and مركَّمُ: means the same thing. Passive Participle. سحاب مركَّم: Clouds piled up (52:45). Then He piles them up (24:44). فيركن عموما: And He heaps them up all together (8:38).

[aor. and inf. noun ركَّنُ: 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.  أرُكانُ الصلاة 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.

He thrust or pierced him with a spear or lance.  The beast kicked him with his hind leg.  The lightning gleamed with gleams of light.  A spear or a lance.  Which your hands and your lances can reach (5:95).
broke a spear between them i.e. mischief or enmity happened among them. They are in league against the sons of such a one as one man. The stings of scorpions. A fat she-camel.

Ramad [aor. inf. noun زَمَّة] They perished or became like i.e. ashes. Their life perished. The sheep or goats perished by reason of cold. (aor. and زَمَّة) He destroyed the people and rendered them like ashes. ashes. Like the ashes on which the wind blows violently (14:19). He has many ashes of the cooking-pot i.e. he is very hospitable.

Ram [aor. and inf. noun زَمَّة and زُمَّة] He made a sign or indication, he made a sign by movement of the lips, brows, tongue, head, or hand; allude to. زَمَّة : He made a sign to him with the lips or eyebrow etc. زَمَّة : The woman made a sign to him. زَمَّة : He talked to him by making signs etc.; he talked to him in whisper. زَمَّة : Making sign with the hand or head or by movement of the eyes or lips; whisper. : For three days except by signs (3:42).

Ramض [aor. inf. noun زَمَض] The earth became intensely hot. Our day became very hot. زَمَض : The month of Ramadhan (month of fasting). It is the ninth month of the Islamic calendar. Its ancient name was نَاَبِق : 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 (زَمَض or نَاَبِق) agreed with the days of vehement heat. Or it is so named because fasting in this month causes heat and burning due to thirst or perhaps because worship and devotion in this month produce in the heart of the believer that warmth of love for his Creator which burns away all traces of sins and moral impurities. This meaning is corroborated by a saying of the Holy Prophet (Asakir and
Merdwaih as quoted by Fath-ul-Qadir. The month of Ramadhan is that in which the Holy Qur'an was sent down (2:186).

The pomegranate. And dates and pomegranates (55:69).

[plur. of رَمَانَ] : The pomegranate. And those who calumniate their wives, and fear Allah, and hope of the Hereafter: Those who believe in their Lord (7:155).

الْكُتْبَ (inf. noun): Fear, cautious fear. لَا أَتَمُّ أَمَّا زُحَيْتَ فِي صَدْوَرِهِمْ (inf. noun): Fear, cautious fear. Certently, they have greater fear of you in their hearts (59:14). زَهَبْ (plural of زَهْبٌ) : Fearing; those who fear or fear with...
caution; Christian monks; ascetics or religious recluses.

Of them are savants and monks (5: 83)

He became ٜٙ١٧٢١٠١ 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 ٜٙ١٧٢١٠١ signifying "excessively fearful" (as also ٜٙ١٧٢١٠١). 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. رَهْقَ inf. noun ٜٙ١٧٢١٠١٠١: 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. رَهْقَ inf. noun ٜٙ١٧٢١٠١: 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.

is one who deposits or gives something with a person as a pledge or security for a debt he takes from him or in lieu of that which he receives from him.

is one who receives that security or pledge.

A thing pledged; deposited as a pledge or security in lieu of or by reason of a debt incurred.

Every man stands pledged for what he has earned (52:22).

Every soul is pledged for what it has earned (74:39). Also is added to to give intensiveness to its signification.

is inf. noun from and means the act of pledging; also the thing pledged being syn.

Then let there be a pledge with possession (2:284).

It (a day) was violently windy.

The wind entered the house.

It was or became cool and pleasant by means of the wind.

He was or became brisk, lively, active, prompt or quick.
or he went to them at any time.

ząahā ẓaḥa and ẓaḥā ẓaḥā (inf. noun) means both going in the last or latter part of the day and going at any time of the night or day.

The wind smote it.

(аор. inf. noun ẓaḥa and аор. inf. noun ẓaḥ) : He smelt the thing; he perceived its smell. The Holy Prophet is reported to have said: یَا یَا یَا لَنْ تُخْرِجْنَ فِي الْحَيَاةِ الْآخِرَةِ یَا یَا یَا لَا تَخْرِجُنَّ مَنْ قَاتَلْ نَفْسَهُ مُتَعَاضِدًا لِّمَ نَخْرِجُ رَأْيَةَ الْحَيَاةِ الْآخِرَةِ : 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.

(аор. inf. noun ẓaḥa and аор. inf. noun ẓaḥ) : He obtained from thee a favour.

(аор. inf. noun ẓaḥa and аор. inf. noun ẓaḥ) : He drove back the camels in the evening (or afternoon from their place of pasture to their nightly resting place).

When you bring them home in the evening and when you drive them forth to pasture in the morning (16:7). َرَوْحُ : A gentle wind; a breeze; breath; joy, happiness; rest or ease from grief or sorrow; mercy of God.

(الله) : None despairs of God's mercy (12:88). َرَبِّي : A certain plant of sweet odour; scented herbs; bounty or gift or favour of God; sustenance.

(الله) : Then (for him is) comfort and fragrance of happiness (56:90). َرَبِّي : 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). َرَبِّي : 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).

There is no scent of Joseph (12:95); power, or force; prestige, predominance; turn of good fortune.

A man who is calm, sedate or staid.

A well wide in the mouth; a thing dispersed or scattered; still, quiet.

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

O Lord, make it to be winds and make it not to be a wind.

Such a one turns with every wind.

Such a one is very generous.

A man who is calm, sedate or staid.

A well wide in the mouth; a thing dispersed or scattered; still, quiet.

Calm thyself.

A still rain.

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

Invaders following one another; a certain species of birds.

The Holy Prophet is reported to have said:

When thy good fortune comes or turn of good fortune comes, avail thyself of them.
He went to and fro; he was restless;  
and He sought after or desired the thing.  
(aor. "آَرَآَزُدَتْ" inf. noun "آَرَآَزَ"  
: He desired the thing; loved or liked or sought it; chose it; cared for it; or was rendered careful or anxious by it.

أَرَآَزَ لَأَنْسِي ذَكْرَهَا فَكَانَتْهَا  
تَمْتَلِئُ لِنِئْلَى بِكُلِّ سَبْل

I desire to forget the remembrance of her, but it seems as though Laila was imaged to me in every road.  
Úُآَرَآَزُ ذَهَّلَتْ مَثَّلًا (18:80)  
: Or He incited him to do the thing.  
وَأَرَآَزَتْ بِكَأْنَا (48:12)  
: He deceived him or desired him to do an abominable thing against his will.

يُبْرِئُنَّ الْهَمَّةَ بِكَأْنَا  
وَيَعْطَبُ عَنْ دِمَآَرِيْنَ بَيْنَ غَيْبَيْنِ

The spear is ready to pierce the breast of Abu Bara, but it turns away from the bloods of the sons of Okeyl.  
آَرَآَزَوْتُ آَرَآَزَ وَأَرَآَزَتْ (18:78)  
: He incited him to do the thing.  
وَآَرَآَزَتْ عَلَى الْشَّيْءِ (12:24)  
: She desired or sought of him a sinful act against his will.

سُجُوْسُعْ عَنْهُ  
وَسُجُوْسُعْ عَنْ آَلِ أَلْمَرِ  
: Or 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 (12:62).  
أَرَآَزَ (inf. noun "آَرَآَزَتْ" and "آَرَآَزَتْ")  
: He acted or proceeded gently or softly or
in a leisurely manner. : He acted gently towards him; he granted him a delay or respite; he left him alone for a while.

So give a respite to the disbelievers and deal thou gently with them for a while (86:18).

[ar. inf. noun رَكَبٌ] رَكَبَ : He was afraid of him or it. رَكَبَةً (also رَكَبْتُ) : The affair frightened him; it pleased him or rejoiced him. رَكَبَة : 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. 

Fright or fear. خَرَجَ رَكَبَةً : His fright or fear departed; war or battle. شَهِيدُ الرَّكَبَةَ : He was present in the battle. فَلَمْ يَذَّهَّبَ عَنِ اِبْرَاهِيمِ الرَّكَبَةِ : And when fear left Abraham (11: 75).

The heart or core of the heart or the part of the heart which is the place of fear. 

زُوَّغَ : that came into my mind.

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 زُوَّغُ is the turning aside to deceive him who is behind one. زَوَّجَ عَنْ فَلَانٍ : He eluded or dodged such a one. زَوَّجَ الْطَرْيْقَ : The road deviated. رَكَبَةٌ عَنْ كَذَا : He turned away from such a thing and returned, concealing his return. رَكَبَةٌ إلىْ فَلَانٍ : He turned aside to such a one secretly. 

And he turned aside or went away to his family secretly or quietly, or he returned to his family, concealing his return (51:27) زَوَّجَ عَلَيْهِ (37:94). فَرَأَعَ عَلَيْهِ : He attacked him secretly or suddenly smiting him. فَرَأَعَ عَلَيْهِ بالضَّرْبِ : Then he turned against them secretly, smiting them with the right hand, or because of the oath that he had sworn (37:94).

[ar. inf. noun رَكَبٌ] رَكَبَ : It (a thing) or he occasioned in me disquiet or agitation of mind; he made me to doubt; caused me to have doubt or suspicion or evil opinion or
doubt combined with suspicion or evil opinion; he did with me what I disliked or hated. Leave thou that which causes doubt or disquietude in thee to that which does not cause doubt (a famous saying of the Holy Prophet).

ربّ: Doubt; disquietude or uneasiness of mind, calamity. Evil opinion; false charge of calumny; doubt combined with evil opinion.

لا ريب فيه: There is no doubt in it (2:3).

النواب: The calamities of time.

نورتقص به ريب المندون: We are waiting for the calamities of time to overtake him (52:31).

رّاب: Also signifies a need or want; an affair or business.

We accomplished from Tihama or from Khaibar every want, then we gave rest to our swords. ريبة is syn. with ريب. It often means particularly scepticism in matters of religion.

ربّية في قلوبهم: A source of disquiet or doubt in their hearts (9:110).

أراضي: He did a thing that occasioned doubt or suspicion.

أراضي: He put doubt or disquiet in him.

مريبة (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.

فهي نكبة من مريبة: They are in a disquieting doubt concerning it (11:111) or in a doubt which causes suspicion.

إرترب: He doubted.

وتارب في قلوبهم: And their hearts are full of doubt (9:45).

مارب: The liars would have doubted (29:49).

من هو مؤشر مراب: One who doubts; doubting.

مريب: He who is transgressor or doubter (40:35).

[ar. راب inf. noun: He fed him and clad him and aided him; he stuck the feathers upon it; he repaired it (namely an arrow) by putting the feathers upon it. راب: God restored him from a state of poverty to wealth.

راب: The bird shed many feathers.

رّيش: 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.

الله لحسن الرّيش: Verily, he is goodly in apparel.

لباسا يوارى سوفاتكم وريس: Raiment to conceal your shame and
splendid vesture or dress (7:27).

رَّاعٌ [aor. inf. noun رَّاعٌ رَّاعٌ رَّاعٌ رَّاعٌ رَّاعٌ رَّاعٌ رَّاعٌ رَّاعٌ رَّاعٌ رَّاعٌ Rā'ā] : The thing increased
رَّاعٌ رَّاعٌ Rā'ā : The tree became abundant in its fruit.
رَّاعٌ Rā'ā : It became rent.
رَّاعٌ Rā'ā : High or elevated place, land or ground or simply elevation;
رَّاعٌ أَرْضٌ كَ : 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
رَّاعٌ بِكْلٍ رَّاعٌ Rā'ā : Do you build monuments on every elevated place? (26:129)

رَّانَ رَّانَ Rān : His evil desire covered or overcame his heart.
رَّانَ رَّانَ Rān : His stomach (soul) became heavy or became agitated by a tendency to vomit.
رَّانَ رَّانَ Rān : The death took him away.
رَّانَ رَّانَ Rān also means, it (a garment) was or became rusty or covered with rust, dust or filth.
رَّانَ رَّانَ Rān : 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
[aor. inf. noun زبدة] زبدة : He fed him with or gave him fresh butter to eat. زبدة السَّوْيَقَ : He agitated the milk-skin or milk-bag in order (or until) that its butter might come forth. زبدة المَطَّةٍ : I put fresh butter to the meal of parched barley. (aor. زبدة or زبدة لة) : He gave him a gift, or a little of his property. زبدة : Froth, foam, or scum or dross. فَأَمَّا الزِّبَدَة فَيَبْذَلُ حُقُقًا : As to the foam, it goes away as rubbish (13:18). زبدة also means, taking the best of a thing i.e. its cream. زبدة المُدَّقَ : The side of the mouth had froth or foam appearing upon it.

[аor. inf. noun زبر] زبر : He prevented him from doing the thing. زبر أَلْقَاءٍ : He raised the foundation by placing layers of bricks or stones on one another. زبر السَّالِ : He eased the well or walled it internally with stones. زبر الكِتَابِ : He pelted him with stones. زبر المَكَابٍ : He chid and repelled the beggar with rough speech. زبر عِلْمِهِ : He bore it with patience. زبرةٌ : I read or recited it or did so with a low or faint voice. زبرةٌ : A writing or book; anything written; scripture; a book of wisdom and intellectual service not containing legal statutes or ordinances; section or party. زبرَةَ عَنِ الأَمْرِ : And it is surely mentioned in the Scriptures or religious Books of the former peoples (26:197). زبرَةٌ : The plural of زبرَة. زبرَةٌ is syn. with زبرَةٍ. Signifies particularly the Book of the Psalms of David. زبرَةَ الكِتَابِ في الزِّبَرَةِ : And We have already written in the Book of David (21:106). زبرَةٌ : The Syriac or Hebrew language. زبرَةٌ : And they split in their affair between them forming themselves into parties (23:54). زبرَةٌ : A piece of iron or a big piece of iron (plural زبرَةٍ and زبرَةٌ) ; the anvil of a blacksmith; the upper part of the back next to the neck; the breast. زبرَةٌ : Bring me blocks of iron (18:97). زبرَةٌ : Stones; understanding or intelligence and self-restraint, or as some say زبرَة : He has no intelligence.

[аor. inf. noun زبىن] زبىن : He pushed or thrust it or pushed
or thrust it away. 

زَجْرٍ (Singular زَجْرٌ): The she-camel pushed away the milker with her stifle joints on the occasion of being milked. 

زَجْرٌ: He sold the fruit on the tree. 

زَجْرٌ مَعْرَفُ: He has withdrawn or withheld his good from us. 

زَجْرٌ شَيْخَةٌ (زَجْرِيَّة): Armed attendants or officers or soldiers of the prefect of the police. Syn. with شَرْطٍ: Angels or guards of the Hell or angels of punishment because they push the sinners into Hell. 

زَجْرٌ (Singular زَجْرٌ): We shall call on the guards of Hell (96:19). 

زَجْرٌ: One who exalts himself or is insolent and audacious in acts of rebellion and disobedience. 

زَجْرٍ [aor. زَجَرَ inf. noun زَجَرٌ: He pierced him or thrust him with the pointed iron foot of the spear. 

زَجَرٌ: He has withdrawn or withheld his good from us. 

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زَجْرٌ (Singular زَجْرٌ): We shall call on the guards of Hell (96:19). 

زَجْرٌ: One who exalts himself or is insolent and audacious in acts of rebellion and disobedience.
high or loud, vehement voice, forbidding to undertake the thing in question.  
\[\text{زَحْفٌ} \quad \text{ةَبُوضَز} \]  
: He chid him, repelled him, checked him.  
\[\text{زَجَر} \quad \text{مَهْيَنُونَ} \quad \text{وُزَجَر} \]  
: He is repelled, chidden, reproved.  
\[\text{زَجَر} \quad \text{مُزَجَر} \]  
: A mad man who is drived, repelled, spurned (54:10).  
\[\text{جَزَنَّهُ} \quad \text{مَنَافِهِ} \quad \text{مُزَجَر} \]  
: Prevention, prohibition; threatening warning.  
\[\text{مَنِبَنَّهُ} \quad \text{مَنِبَنَّهُ} \]  
: Wherein is a warning (54:5).  
\[\text{زَجَر} \]  
: The thing became urged along quickly.  
\[\text{زَجَر} \quad \text{ةَبُوضَز} \]  
: The affair was or became easy and right.  
\[\text{زَجَر} \quad \text{أَرْجِي} \quad \text{أَرْجِي} \quad \text{أَرْجِي} \]  
: He pushed it gently; he drove or urged it gently.  
\[\text{زَجَر} \quad \text{أَرْجِي} \quad \text{أَرْجِي} \]  
: He deferred or postponed the affair.  
\[\text{زَجَر} \quad \text{أَرْجِي} \quad \text{أَرْجِي} \]  
: The wind drives away or gently drives the clouds.  
\[\text{زَجَر} \quad \text{أَرْجِي} \quad \text{أَرْجِي} \]  
: Verily, God drives the clouds (24:44).  
\[\text{مُزَجَر} \quad \text{مُزَجَر} \]  
: 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.  
\[\text{زَجَر} \]  
: The dirhem passed or had currency or a bad piece of money had currency because of the little account that is made of it.  
\[\text{زَجَر} \]  
: 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).  
\[\text{زَحْرَحُ} \]  
: He removed him or it from his or its place or removed him far away.  
\[\text{زَحْرَحُ} \]  
: So whoever is removed away from the Fire (3:186).  
\[\text{زَحْرَحُ} \]  
: He removed him from his place.  
\[\text{مَزَحْرَحُ} \]  
: (act. part.). One (or which) who removes.  
\[\text{مَزَحْرَحُ} \]  
: It shall not keep it away from the punishment. (2:97).  
\[\text{زَحْفَ} \]  
: He walked or went on foot little by little; he walked with slow steps or heavily, with an effort. Syn.  
\[\text{زَحْفَ} \]  
: He crept along.  
\[\text{زَحْفَ} \]  
: said of a child, means, he went upon his posteriors little by little.  
\[\text{زَحْفٌ} \quad \text{مُزَحْفٌ} \quad 	ext{إِلَى} \quad \text{إِلَى} \quad 	ext{إِلَى} \]  
: The army went along leisurely or little by little by reason of its multitude and heaviness of motion, to the enemy.  
\[\text{زَحْفٌ} \quad 	ext{بَعْيُرُ} \]  
: He dragged the thing along gently.  
\[\text{زَحْفٌ} \quad \text{مُزَحْفٌ} \]  
: The camel fatigued and
dragged his foot. فرّ من الزحف: He fled from war or from encountering the enemy.

[Inf. noun: zhrâf, zhrâf al-ain]: He adorned, ornamented, decorated or embellished the house. مزخرف الكلام: He embellished the speech with lies. مزخرف: He adorned, decorated himself. مزخرف Gold; any ornament, ornature, decoration or embellishment or anything adorned or embellished or embellished with false colouring (43:36). مزخرف الأرض: The ornature of speech; gilded speech; varnished falsehoods; speech embellished with lies (6:113). مزخرفٌ: The colours of the plants of the earth or its herbage.

[Inf. noun: zwrûb]: He put the young lambs in their enclosure of wood. زربمُ فيَّ زربُ: Small pillows; carpets; anything which is spread and upon which one leans and reclines. A poet says:

نحن نتوّعم على ذات بينا زرابي فيها بخصبة وتنافس

We are sons of paternal uncle, but there are spread amongst us carpets underneath which lie concealed vehement hatred and envious competition. ورارين مبتولة زربُ: Carpets of hatred are spread between them.

[Inf. noun: za`r]: He cast seed. من زرع حصد: He who sows reaps. زرع الأرض: He ploughed, tilled or cultivated the land. زرع الله النباتات: God made the herbage and plants to grow and increase. زرع الله: May God render him sound and strong. عَنْمَ لَنّ زرعُونَةَ أم: He obtained property after want.
plural of زرعُون ( meaning cultivators): Is it you who grow it or are We the grower? (56:65)

زَءْلَعُونُ (plural of الزَءْلَعُون): Sowers, tillers or cultivators.

زَرْعُونُ: Delights the sowers (48:30).

زَرْعُ: 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. In a valley having no cultivation (14:38).

زَرْعُونُ: Delights the sowers (48:30).

زَرْعُ: Offspring; children or child.

زَرْعُ: Evil is the fruit of the conduct of a sinner.

زَرْعُ: A place of harvest.

زَرْعُ: The present world is the place in which is produced the fruit or harvest to be reaped in the world to come.

زَرْقَ [aor. inf. noun زَرْقَ] He was blue-eyed or gray-eyed; he was or became blind. زَرْقُ الإِنْطَامَ: The water was or became clear.

زَرْقَ: He looked sharply at him. زَرْقَةُ بِضُرْوَة: 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.

زَرْقَةُ الإِزْرَقُ: Fierce enemy.

زَرْقَةُ: Hawk or falcon.

زَرْقَةُ: And We shall gather the sinners on that day, blue-eyed or blind (20:103).

زَزَى [aor. inf. noun زَزَى] He found fault with him; he derided him or ridiculed him; he mocked at him. زَزَى عَلَيْه: He said or asserted. زَزَى عَلَيْه: Your eyes despise (11:32).

زَزَمُ [aor. and inf. noun زَزَمُ] He said or asserted. زَزَمُ: 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: 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.

Aa he meaning responsible, answerable, guarantee or surety.

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 

(aor. (b) : He coveted or eagerly desired.

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 drawing in of the breath and the latter is the sending it forth.

For them there will be sighing and sobbing (11:107).

He fastened 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: He gobbled it; he swallowed it; ate it quickly. ] زَكَاةُ : 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 شَحْرَةَ الْزَكَاةَ: Certainly the tree of Loggum (44:44).

[ aor. inf. noun زَكَّى and زَكَّى ] زَكَاةُ: He purified him or it, (aor. inf. noun زَكَّى): And may purify them (2:130). ﷽: He indeed prospers who purifies it (91:10). زَكَاةُ: I attributed purity or goodness or righteousness to him. زَكَاةُ: He praised himself. ﷽: Do not attribute purity to yourselves, do not praise yourselves (53:33). زَكَاةُ: He gave the (poor-rate) from his property. زَكَاةُ: He became purified; he purified himself; he endeavoured to attain much piety; he gave the (poor-rate). زَكَاةُ: That he may endeavour or seek to purify himself (80:4). ﷽: Increase; augmentation; purity; purification; good or righteous conduct; religious service; poor-rate; alms; praise; the pure or best part of a thing. زَكَاةُ: They pay the Zakat (5:56). زَكَاةُ: They are active in giving alms or paying the Zakat (23:5). زَكَاةُ: And tenderness of heart from Ourself and purity (19:14). زَكَاةُ: Growing or thriving; who has never sinned, pure from sins; righteous; growing or increasing in righteous conduct. زَكَاةُ: A good or righteous man; a man leading pleasant easy and delicate life.
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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).

Which of them has the purest food (18:20).

A slip.

Commotion, agitation, convulsion, A slip; a deficiency. Convulsion or violent motion; an earthquake or a violent earthquake (earthquakes; calamities-plural).

The earthquake of the Hour is a tremendous thing (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).

He collected it together. And We collected there the others and then We brought them near the others to that
place (26:65). Nearness with respect to rank, degree or station, place or situation (as also زَلَفْ) ; station rank, grade or degree. : But when they see it near (67:28), as according to some authors it is used in the sense of قَرَّبَت (near); a portion or part of the night. The plural is زَلَفْ which signifies hours or periods of the night, commencing from the daytime, and the hours or periods of the daytime commencing from the night. : And in some hours of the night (that are nearer the day, i.e. at sunset and nightfall (عَشَاء (11:115)). The word also means a cup or dish. : Nearness; rank; degree. : And for him was a position of nearness to Us (38:26). : Will bring you near Us in rank (34:38).

زَلَفْ [aor. inf. noun زَلَفْ] and زَلَفْ [aor. inf. noun زَلَفْ] and زَلَفْ : He slipped. زَلَفْ رَجَلَهُ : His foot slipped or did not remain firm, or fixed in its place. زَلَفْ بَسَكَان : He was or became disgusted with his place and removed to distance. زَلَفْ من مَكَانِهِ : He removed him from his place. زَلَفْ (aor. زَلَفْ) and زَلَفْ : He made or caused him to slip; he caused him to remove or retire to a distance. زَلَفْ يَبْصُرِهِ أَوْ أَزَلَفْ : He looked sharply, angrily or intently at him. زَلَفْ بِبَصْرَتِهِمْ : 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). مَكَانُ زَلَفْ : A slippery place; a place on which the foot does not remain fixed or firm. زَلَفْ صَحِيَّةً : Bare slippery ground (18:41). زَلَفْ : A smooth rock.

زَلَمْ [aor. inf. noun زَلَمْ] زَلَمْ الأَلْفَ : He cut the nose. زَلَمْ الأَلْفَ : He filled the vessel. زَلَمْ (زَلَمْ singular) : Divining arrows by means of which the Arabs in the time of ignorance sought to know what was allotted to them. زَلَمْ : That you seek to know
your lot by the divining arrows (5:4).

زَمَرَ [aor. and inf. noun زَمِرٌ and زَمِرْ] : He played upon a reed.زَمْرٌ : His property became scanty. زَمَرَ also means, he had little manliness.زَمْرَةَ (plural زَمْرَاتِ) : A company of men; a party in a state of dispersion.زَمْرُ : They came in parties in a state of dispersion, one after another. إلى جَمِيع زَمَرًا : To the Hell in groups or parties or troops (39:72).

زَمَلِ [aor. and inf. noun زَمَلْنَ and زَمَلَ] : 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,زَمْلَةٌ عَلَى الْحِيْجَرِ i.e. on the camel, or he rode with him so as to counterbalance him.زَمْلَةٌ بِذَوْيِهِ : He wrapped him with his garment.زَمَلْ : The bearer of a heavy load i.e. heavy responsibility; one wrapped-up in garment.زَمْلِ : O thou who art bearing a great responsibility or thou wrapped up in thy raiment (73:2).

زَهْرَ : The eye became red by reason of anger on the occasion of some distressing event.زَهْرِ الْيَوْمِ : The day became intensely cold.زَهْرِ الْوَجْهَ : The face grinned so as to display the teeth;زَهْرِ الْكُوْكْبِ : The star shone.زِيِّدْ فيْهَا شَمْساً وَ لا َزَهْرَيْناً : They will find there neither excessive heat nor excessive cold (76:14).

زَيْجَلِ : Tempered with ginger (76:18).

زَنَمٌ or زَنَمَتِ الْعَيْنَ زَيْجَلِ : Ginger.

زَنَمٌ or زَنَمْنَا إِلَى هَذَا الْحَصَمِ : زَنَمْ : A mark made by cutting off a portion of the ear.زَنَمْنَا : They sent to me this adversary in order that he might contend in an altercation or dispute with me.زَنَمٌ : 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.زَنَمْلِ : One adopted among people to whom he does not belong (and some say) not being needed as though he were a زَنَمْلٌ ; base, ignoble or mean; of doubtful birth; the son of an adulteress. غَلَيْ
Ill-mannered and besides that, of doubtful birth (68:14).

Inf. noun زنى: He committed fornication or adultery with her. 
I.e. زنا: O fornicator or adulterer, or he imputed to him زناء: the mounting upon a thing; and according to Al-munawi, in the language of law it signifies the commission of fornication or adultery. زنئ: Fornication or adultery. 

زنى: She committed fornication or adultery. زنا: She commits adultery or fornication or prostitudes herself. 

And approach not fornication (or adultery) (17:33). And they commit not adultery (25:69). 

زنا: Fornicatoress or adulteress; applied to a man, it has an intensive meaning i.e. one much addicted to fornication or adultery. 

زنا: The adulterer (or fornicator) shall not marry but an adulteress or an idolatrous woman and an adulteress (or fornicatress) shall not marry but an adulterer or an idolatrous man (24:4). 

زنى: He is a son of fornication or adultery. The plural of زنى is زنئ like plural of قضاء and the plural of زناء is زنائة.

زهد and زهد: He abstained from it (meaning from something that would gratify the passion or senses); he relinquished it; forsook it; avoided it; shunned it; did not desire it; he abstained from so as to take the best that was sufficient thereof, leaving the rest to God. زهد في الدنيا: He gave up the world in order to devote himself to acts of devotion. 

زهد: (singular is زهد) i.e. abstemious; chaste; pious; religious; abstaining from, forsaking, shunning; not desirous of worldly pleasures; devoting himself to acts of devotion. زهد: And they were not desirous of it (or they set small store by him) (12:21).
quantity or amount of the property.

زَهْرَةٌ [aor. inf. noun زِهْرَةٌ أَلْحَجُّةٍ زَهْرَةٌ إِلَيْهِ : The face shone, shone brightly or glistened and gave light. زَهْرَةٌ السَّيِّئَةٌ : The thing was clear in colour and gave light. زَهْرَةٌ الرَّجَلُ أو زَهْرَةٌ : The man was or became white and beautiful or white and fair in face. زَهْرَةٌ الأَرْضُ : The land abounded with flowers. زَهْرَةٌ : The beauty and splendour of the present life; its goodliness; its sweetness and pleasantness; the abundance of its goods or comforts; زَهْرَةٌ الْحَيْوَةِ الدَّيْنِيَّةٍ : The beauty of the present life (20:132).

زَهْقٌ [aor. inf. noun زِهْقُ العَظِيمِ زَهْقٌ : 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. زَهْقٌ البَاطِلُ : The falsehood became weak; perished; came to naught; passed away; became null and void. زَهْقُهُ تَنْسَى : His soul went forth, passed away; departed; perished; died. زَهْقُهُمُ : Their souls may depart (9:85). زَهْقُ البَاطِلِ : The falsehood has vanished or departed or perished (17:82). زَهْقُ الْحَقِّ البَاطِلِ : The truth made what was false to pass away or come to naught. زَهْقٌ : A thing passing or passes away or coming to naught or comes to naught or perishes or vanishes or that which departs. إنَّ البَاطِلَ كَانَ زَهْقًا : Falsehood indeed perishes or vanishes or passes away (17:82), as also الزَّاهِقُ : 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 زَاهِقٌ : And lo! it perishes) (21:19); false. الزَّاهِقُ مِنَ الْمَيَاءِ : Water running vehemently; deep well.

زَوْجٌ [aor. inf. noun زَوْجُ وُجُوبٍ زَوْجُ الْمَيَاءِ وُجُوبٍ : He coupled or paired a thing with a thing; united it to it as its fellow or like. زَوْجٌ بَيْنٌ : I coupled or paired every one of the camels with another زَوْجٌ اِمْرَأَةٌ أو زَوْجٌ اِمْرَأَةٌ : I married him to a woman; I gave a woman in marriage to him; I united a woman in marriage to him. زَوْجُهَا : We gave her in marriage or wedded her to thee زَوْجُهَا : When the souls shall be coupled; when people are brought together (33:38). إِذَا الْفُؤْضُ زَوْجَتُ : أَوْ زَوْجَتُهُمُ ذَكَرُوا وَ إِناثًا :
He mixes them, males and females; He makes them of different sorts (or sexes), males and females (42:51).

He married a woman or took a woman in marriage. 

He took a wife among the sons of such a one.

Sleep pervaded him. (plural): Any sort of thing; sort or species i.e. class.

And grows every kind of beauteous vegetation (22:6).

Some classes of them (15:89); one of a pair or couple of things (not a pair), whether male or female and whether among human beings or among animals or among plants or among any class of things.

And of every thing We have created pairs (51:50); a woman's husband or a man's wife; mate; consort; comrade.

Dwell thou and thy wife (or thy mate, companion, consort,) in the garden (2:36).

And from it He created its mate (4:2).

At We cured his wife for him (21:91).

Species; classes; mates; pairs; companions; wives or husbands.

And you should not ever marry his wives (33:54).

He (God) has created all things in pairs (36:37).

[ar. inf. noun ] : He laid in a stock of provisions for travelling or for a fixed residence.

: He furnished him with provisions. 

: He furnished himself with provision for his journey.

: Take the provisions from the present world for the next world.

: Provisions for travelling etc.; any deed, whether good or evil, whereby one provides for a change of state or condition like as a traveller provides for a journey.

: And furnish yourselves with provisions, and surely, the best provision is righteousness (or that whereby one provides against begging from others (2:198).

also means salutation and returning of a greeting.

: He went to him with
a desire to see him; he visited him. Till you come to (or visit or reach) the graves (102:3).

He treated him with honour or hospitality, namely a visitor. He impugned the testimony and annulled it. He embellished his speech with lies; he falsified his speech. He adjusted or corrected a thing, he beautified or embellished it. He stigmatized himself by imputation or falsehood. A lie; falsehood; an untruth; a false witness; anything worshipped in the place of God; the association of others with God; a place or places in which lies are told or where people sit or entertain themselves by frivolous or vain diversion; judgement; strength; deliciousness and sweetness of food; softness of a piece of cloth.

Those who do not bear false witness (25:73). He declined or turned aside from it. It turns away or moves away from their cave (18:18).

[ar. | inf. noun | زَالَ | zāl | etc.] : It went away; departed; removed; shifted; was or became remote or absent; ceased to exist; came to naught; it was or became in a state of commotion or agitation; it moved. The sun declined from the meridian. It also sometimes means: The sun set. Surely, Allah holds the heavens and the earth lest they deviate from their places. And if they did deviate......(35:42). Such as to make the mountains move or to remove the mountains (14:47). The day became advanced, the sun being somewhat high. He turned from the opinion. He continued to do this. This continued, or did not cease to be their cry (21:16). Zāl 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).

[ar. | inf. noun | زَيَتَ | zīt | i.e. | زَاتَ | zāt ] : He anointed him with i.e.
oil of the olive; he fed him with oil, i.e. oil.

From a blessed tree - an olive whose oil would well-nigh shine (24:36).

By the Fig and the Olive (95:2).

زائد [aor. يزيد inf. noun زيدة and زيادة and زائد and زيد] : It grew, increased, augmented. And We sent him to a hundred thousand or more (37:148). زادة الله: It increased in such a thing.

God increased him or may God increase him in good fortune.

زادة: He adds or exaggerates in his talk.

و زادة: And He has increased him in knowledge and body (2:248). زائداتهم خذل: And We increased them in guidance (18:14).

إذاد: It or he grew, increased or augmented.

ثم أزادوه كثرا: Then they increased in disbelief (3:91). زادة فقده أزيم: He who gives an addition and he who takes more, practises usury.

زادة: Increase; an addition. The postponement is an addition to disbelief (9:37).

هل من مزيد: Is there more? (50:31)

زاغ [aor. يزغ inf. noun زغ و زغع and زغ ع and زغغ and زغث] : He or it declined, deviated, turned aside from truth or the right path.

The sun declined from the meridian. زاغ البصر: The eye or the sight became dim or dull, or became weary or deviated.

مزاغ البصر: The eye deviated not (53:18).

أزاغ عن الطريق: He made him deviate from the right path.

مزاغ الرجل: He put the man in doubt or crookedness or made him deviate.

زاغ: A doubting; a declining or deviating from the truth; perversity.

ألذبن في فعليهم: Those in whose hearts is doubt, perversity or swerving (3:8).

فلا أزاغوا أزغ الله قلوبكم: When they deviated, God made their hearts deviate (61:6).

زال [aor. يزال and يزال inf. noun زالت و مكابه: Zaid did not cease, or continued to do such a thing. They
will cease not or will continue to fight you (2:218).

The building which they have built will continue to be a source of disquiet in their hearts (9:110).

Zaid continued to remain standing. The verb زَاجَثُاَزَنَبُنَبَمْ لَتْبَأُل is used in the manner of كلُبُبُنَأَزَأَزْلُةَل in governing the noun which is its subject in the nom. case and the predicate in the accusative case as shown above. زَاجَثُاَزَنَبُنَبَمْ : He separated it (a company of men) widely or dispersed it (differing in degree from توْرَزَنْ). توْرَزَنْ : He became separated. لوْ تُهَبْنَوْا : If they had been clearly separated (48:26). فَمَا زَاجَثُاَزَنَبُيْنَ لَفْيِشكِثِلْ : You continued to be in doubt (40:35).

زَاجَثُاَزَنَبُيْنَ [aor. inf. noun زِزَأَزَنَبُيْنَ] and زَاجَثُاَزَنَبُيْنَ [aor. inf. noun زِزَأَزَنَبُيْنَ] and زَاجَثُاَزَنَبُيْنَ : He or it adorned, ornamented, decked, garnished, embellished, beautified, graced him or it. زَاجَثُاَزَنَبُيْنَ also means: He made it appear beautiful, it was his pride, he commended it to him. زَاجَثُاَزَنَبُيْنَ السُّبُرُثُاَزَنَبُيْنَ : Satan commended their evil deeds to them; he made their works appear beautiful to them (16:64). زَاجَثُاَزَنَبُيْنَ السُّبُرُثُاَزَنَبُيْنَ : We have adorned the lowest heaven (37:7). زَاجَثُاَزَنَبُيْنَ : 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 (زِزَأَزَنَبُيْنَ plural). All these kinds are mentioned in the Holy Qur'an (57:21; 24:32 and 18:47). زَاجَثُاَزَنَبُيْنَ : The finery, ornature, show, pomp or gaiety of the present world which includes wealth and children. زَاجَثُاَزَنَبُيْنَ الزَّيْمُاَزَنَبُيْنَ : Weal and children are an ornament of the life of this world (18:47). زَاجَثُاَزَنَبُيْنَ الزَّيْمُ : The ornature of the earth, meaning the plants, herbage etc. (18:8). زَاجَثُاَزَنَبُيْنَ الْجَيْفَيْلِ : The day of Festival (20:60).
12

باب السِّيْن

س

Sīn

Numerical Value = 60
It is one of the letters termed "mehmaana" (or non-vocal, i.e. pronounced with the breath only, without the voice); and of the letters termed "asli" 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 ت. In 36:2 may mean i.e. O man or perfect man or i.e. O leader or perfect leader. س is a particle peculiarly prefixed to the aorist rendering it clearly denotative of the future. سيفعل: The foolish will say (2:143). It is not contracted from سف unlike what the Kufees say; nor is the extent of the future with it shorter than it is with سف contrary to what the Basrees hold. Some assert that it sometimes denotes continuance, not futurity: ستعدوه أحيين: You continually find others (4:92).

[ar. inf. noun سال of سأ alas. etc. سأ: He asked, begged, questioned or inquired of him. سأ: He asked or demanded property of him. وإذا سأمسؤون معا: And when you ask them for anything (33:54). سأل: He asked, questioned etc. him respecting such a thing. سأل سائل بعذاب واقع: An inquirer inquires concerning the impending punishment about to befall (70:2). وإذا سألك عبادى قبى: When My servants ask thee concerning Me (2:187). سألواكم عن الروح: They inquire of thee concerning the soul (17:86). سألت الله الفضيلة: I begged of God health. سأ: Ask; inquire; beg; demand etc. سأ: Ask of the children of Israel (2:212). سألت بالقرية أي: And inquire of the people of the town wherein we were (12:83). وأقبل بعضهم: They asked, begged, one another. وأقبل بعضهم: And they disputed with one another. They will dispute with one another (37:28). سأواتك أو سأواتك: Concerning what do they question one another (78:2). سأواتك أو سأواتك: A petition; an object of desire; a request or a thing that one has asked or begged. سأواتك: Thou hast been granted thy petition or the thing thou hast asked for, O Moses (20:37). (an infinitive, often used as a subst.): A question; an
inquiry; an interrogation; a demand or petition.

He has wronged thee by demanding thy ewe in addition to his own ewes (38:25).

An asker, inquirer, a beggar; seeker of knowledge; (pass. part.): A person or a thing, who or which is questioned about. (17:35): Surely, covenant shall be questioned about (17:35). (pass. part.): They shall be questioned or called to account (37:25). A question; a problem or proposition (plural).

[S feed] inf. noun: 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. (41:50): God does not become weary unless you are tired of it (a tradition).

[S feed] inf. noun: He cut him or it; he wounded him or hamstrung him; he pierced him in the buttock; he abused, reviled, vilified or defamed him. (6:109): He reviled or vilified him much. (41:50): God does not become weary unless you are tired of it (a tradition).

[S feed] inf. noun: He made or appointed or prepared a means, a course of attaining the thing: (22:16): 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. 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; (pass. part.): A means, a course of attaining for good. (6:109): He made or prepared a channel for the water.
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; (آسباب plural).

And all their ties shall he cut asunder (2:167).

That I may attain to the means of approach (40:37). The word also means, life. أسباب : May God cut short his life.

means, the places of ascent of the heavens, or the tracts or regions or the gates thereof (40:38).

[sbta] inf. noun : He rested; he abstained from work (as also أست); he was or became motionless; he entered upon the Sabbath; he kept the Sabbath i.e. he performed the ordinances of the Sabbath.

And on the day when they did not keep the Sabbath (7:164).

also means, he slept.

He cut the thing or put a stop or end to it or intercepted or interrupted it.

He shaved his head; he swooned; he died.

He struck his neck so as to decapitate him.

Rest, freedom from motion.

The Sabbath or Saturday. It was so called because the Jews ceased work on this day and took rest. It is the sacred day of Jews as Friday is of Muslims and Sunday of Christians.

Those amongst you who transgressed in the matter of the Sabbath (2:66).

also means, a week; from the Sabbath to the Sabbath.

We did not see the sun for a week. It also means, a period; a long period of time or a long time, syn. with أَفْتَضَتْ سَبَاتًا ; دُهِرْ سَبَاتًا ; الدُّهَرْ سَبَاتًا ; دُهَرْ سَبَاتًا .

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. أَسْبَاتٌ also means, time; or a long time, syn. with سَبَت.
He swam in the water and took pleasure in it. Syn. with َعُومُ. But according to some there is a difference between َعُومُ and َسَبَاحَةُ; the former signifying the coursing along in water with immersion of oneself and the latter, "coursing along upon water without immersion of oneself.

The stars swim or glide along or pass along in the firmament with a spreading forth. َسَبَاحُ السَّمَّاءَ وَالْقَمْرِ: Thy fame has travelled as far as the sun and the moon. َسَبَاحُ: The man busied himself in his affairs or in earning his subsistence.

He occupied himself in the accomplishment of his needs. َسَبَاحُ: He went or travelled far in the land. َسَبَاحُ الرَّجُمُ: He dug in the earth. َسَبَاحُ: He talked much and fluently. َسَبَاحُ اللَّهُ وَسَبَاحُ اللَّهُ (inf. noun َسَبَاحُ): 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 َسَبَاحُ اللَّهِ: They glorify Him and prostrate themselves before Him (7:207). َسَبَاحُ: He prayed, particularly, he performed the supererogatory prayer. َسَبَاحُ: He made an exception by saying َأَسْبَاحَكَ اللَّهُ: Why do you not glorify Him; (68 : 29) why do you not say َأَسْبَاحَكَ اللَّهُ i.e. if God will. َسَبَاحُ: 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 َسَبَاحُ.
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 السبب as signifying "the swimming", or "being quick", or "being or becoming remote". So السبب 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". السبب (plural السباخ and السبحة) 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. السبحة is its plural, meaning swift horse. السبحة (feminine of السبب). Its plural is السباخ and السباخات 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. السباخات السبحة: And by those who glide along swiftly (79:4). Act. part. from السبب: 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 السبب: 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).

The hair was or became lank, not crisp or loose and hanging. سط: The rain was falling consecutively and was copious and extensive. Thus سط has the idea of length and extensiveness. هو سبط اليدين: He is generous and liberal. سبط: A grandchild; according to some the word is used more commonly for a daughter's child as against حفيد which signifies a son's child; a distinguished child; a tribe of the Jews. حسن والحسين سبط رسول الله: Hasan and Hussain are the two grandsons of the Prophet of God. أساط 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.

And the children and progeny were Jews or Christians (2:141).

The infant had its head shaven and a goat sacrificed for it on the seventh day.

The wolf tore to pieces and ate the sheep. He stole it; he shot at him, namely a wolf, with lance or missile of any kind; he reviled him or he bit him with his teeth as does the i.e. wild beast.

The animal of prey; the rapacious animal or whatsoever has fang and tearing claw (or canine tooth with which it attacks and seizes its prey such as the lion, the wolf and the leopard.

What an animal of prey has eaten (5:4). Seven.

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. Seven 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? Seven also means seven or more.

Seventy 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). อัศัย่ง ิ่งุ ำฏู ำ He performed the ablution completely and fully.

He put on an ample coat of mail = ำฏู ำulg ำาะกำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำำapache
noun). To him belongs priority or precedence in this affair. (pass. part.): One who is outstripped or outrun or excelled. (plural). And We are not to be outstripped (56:61).

سَبْلَ[aor. inf. noun سَبِيلٌ : He abused or reviled him. سَبِيلٌ المَلَكُ : He spent the money in the way of religion or cause of Allah, or dedicated it to charitable purposes. سَبِيلٌ المَحِبِّينَ : He dragged along his garment on the ground. سَبِيلٌ النَّاَمَ : He poured forth the water. سَبِيلٌ : A way, road, path; an easy, wide or open or a conspicuous road. وَأَزْهَقُوا فِي سَبِيلِ اللَّهِ : It lies on a way that still exists (15:77); manner, method, means and ways. وَفِي سَبِيلِ الشَّرّ : And the way or method of the sinners may become manifest (6:56). سَبِيلٌ اللَّهِ : 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. وَأَطَعُوا فِي سَبِيلِ اللَّهِ : And spend in the way or cause of Allah (2:196). سَبِيلُ الْمُؤْمِنِينَ : The way of the believers (4:116). سَبِيلُ الْإٰمَامِ : The path of rectitude. سَبِيلُ الرَّشْدِ : The way of righteousness (7:147). سَبِيلٌ : Right way (16:10). سَبِيلُ الْغَفِّرَةِ : The way or cause of the Evil One (4:77). The word سَبِيلٌ also means, blame; cause of reproach. سَبِيلٌ مِّنَ السَّبِيلِ : There is no blame or cause of reproach against the righteous (9:91); plea or argument سَبِيلٌ لَّكَ عَلَى سَبِيلٍ : You have no plea or argument against me. سَبِيلًا أَنَّ أَقُولُ كَذَا : We are fit or worthy to do this. سَبِيلًا : No blame attaches to us in the matter of the unlearned people (3:76); it also means, a means of access; a connection. سَبِيلٌ مِّنَ الرَّسُولِ سَلَّمَ : 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). سَبِيلٌ also means, a public drinking fountain. سَبِيلٌ (plural): Ways, methods etc. سَبِيلٌ : The paths of peace (5:17). سَبِيلُ السَّلَامِ : You cut the road for the travellers (29:30). إِنَّ السَّبِيلَ : 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).

سَتَرَ [aor. inf. noun سَتَرَ : He concealed him or hid the thing; he covered it. ستَرَ (masc) meaning "six". ستَرَ (inf. noun) ستَرَ and ستَرَ : Seventy. ستَرَ (fem. noun) ستَرَ and ستَرَ : The feeding of sixty poor people (58:5). ستَرَ also means, sixtieth.

سَجَدَ [aor. inf. noun سَجَدَ : He was or became lowly, humble or submissive, bending himself down; he prostrated himself, putting his forehead on the ground. سَجَدَ : He submitted to him; he saluted him; he paid respect to him or magnified him. سُجَدَ : Submit to Adam, and they all submitted (2:35). The سَجَدَ of inanimate things to God, we understand as denoting obedience to that whereto they are made subservient and as a fact to be believed without inquiry into the manner thereof. وَاللهِ سَجَدَ مَا في السُّجَدَاتِ : And whatever is in the heavens submits humbly to Allah (16:50). سُجَدَةٌ : A single act

خطُّ السَّمَوَاتِ : He (God) created the heavens and the earth in six days (7:55).

سُجَدَةٌ : He concealed or hid the thing; he covered it. وَمَا كُنْتُمْ فَسَبِّرُونَ : And you did not fear (while committing sins) (41:23).

سُجَدَةٌ : A veil; a curtain; a screen; a covering; a covert; anything by which a person or thing is covered, or concealed; a protection. وَهُنَّ خَيْرٌ مِّنَ الْحَرَّ : A hidden barrier or veil (17:46). سُجَدَةٌ also means a veil covered by another veil, implying the thickness of the veil.

سَيْسَطَ [aor. inf. noun سَيْسَطَ : He accused him or charged him with a fault or defect. سَيْسَطَ : He (God) created the heavens and the earth in six days. سَيْسَطَ (fem. noun) سَيْسَطَ and سَيْسَطَ : The feeding of sixty poor people (58:5). سَيْسَطَ also means, sixtieth.

سُجِّدَ [aor. inf. noun سُجِّدَ : He concealed or hid the thing; he covered it. السَّمَوَاتِ : He (God) created the heavens and the earth in six days.

سُجِّدَةٌ : He concealed or hid the thing; he covered it. وَفَلَانٌ لَا يَسْتَبْرُ يَقُولُ : And you did not fear (while committing sins) (41:23). سُجِّدَةٌ (and سُجِّدَةٌ) : A veil; a curtain; a screen; a covering; a covert; anything by which a person or thing is covered, or concealed; a protection. وَلَمْ يُحَلُّ لَهُمُ سَجْدَةٌ مِّنَ الْحَرَّ : We had placed no veil or screen for them against it; We had made no shelter or protection..... (18:91). وَهُنَّ خَيْرٌ مِّنَ الْحَرَّ : A hidden barrier or veil (17:46). سُجِّدَةٌ also means a veil covered by another veil, implying the thickness of the veil.
A dog having an iron-collar upon his neck. And by the swollen sea (52:7).

**سجل**

: 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.

: He poured forth the water. He read the Qur'an continuously. The judge decided the case judicially and recorded the sentence in the judicial record. The judge decided judicially against him and recorded his sentence in the judicial record. He threw it from above. He rendered him notorious by reason of such a thing and stigmatized him with it.

: 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.

: 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 سجن). 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

[ar. ینسحَب ینسحَب inf. noun سحَبة : He dragged or drew it along upon the ground. یسحَبَت السَّحَابَة التراب : The wind drew along the dust upon the ground. يَسَحَّون في الحِمَيم : They will be dragged into boiling water (40:72). یسَحَّبَت ذِلَّة : He came walking haughtily. سحاب الرُّجُل : The man ate and drank vehemently.

سحاب (سحابَة) : Clouds (so called because the winds draw them along). مطَرَّتهم السحابَة : The cloud rained upon them. بقولَنا سحاب مَرْكَوْم : They say: "Clouds piled up" (52:45)

سحَب

[ar. یسحَب ینسحَب inf. noun یسحَب : He earned unlawful money. ینسحَب السَّحَاب غنَّ شَعَرَة : He removed his hair utterly in shaving. یسَحَّب غنَّ الْأَرَض : He peeled off the fat from the flesh. یسحَبات السَّحَاب وَجَه الْأَرَض : He effaced the traces from the face of the earth (as also یسحَبات and أَسحَاب). أَسحَاب : He destroyed him or it; he destroyed it or him completely; he exterminated it; he distressed or afflicted him; he slaughtered him. فیسَحَباتكُمْ عُذَاب : He (God) will completely destroy you by some punishment (20:62).

سحَب and یسحَب : 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. أَكْلُون لِلسَّحَاب : Devourers of forbidden or unlawful things (5:43). The word also means, little or small in quantity or number; paltry, mean, or inconsiderable.

مَالَة سحَب : His property may be destroyed with impunity; دُمَة سحَب : His blood may be destroyed with impunity. رجل سحَب : A property destined to be destroyed. رجل سحَب : A man who has a big belly and is much fond of eating and is not satisfied with it.

سحَر

[ar. ینسحَر ینسحَر inf. noun یسحَر : He hit or hurt his heart. یسَحَر : He hit or hurt his heart. یسَحَر عَن وَجَهه : i.e. from his course, way or manner of being. یسَحَر : He was turned from his course. یسَحَر عَن كَذَا : How then are you being turned away from your course (23:90). سحَر : He turned him from hatred to love; he enchanted or fascinated him or it; سحَر : He enchanted or fascinated him much. سحَر أعْيَنَة : He enchanted or fascinated his
They enchanted the eyes of the people (7:117).

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 to bewitch us (7:133)).

He deceived, deluded, beguiled, bewitched or outwitted him.

He fed him and diverted him from the feeling of want with food and drink.

He gilded the silver.

The rain spoiled the clay and the earth or dust so that it was not fit for use.

He removed to a distance or went far away from the affair.

The turning of a thing from its proper manner of being to another manner and hence enchantment or fascination, for when the enchanter makes what is false to appear in the form of truth, and causes a thing to be imagined different from what it really is, it is as though he turned it from its proper manner or being; or the producing of what is false in the form of truth; any event of which the cause is hidden, and which is imagined to be different from what it really is; embellishment by falsification and deceit; magic; sorcery. It denotes also corrupting and marring; a crafty device; craftiness; mischief; skilful eloquence.

Verily, there is a kind of eloquence that is enchantment (tradition); skill; science; knowing.

He who learns a process of astronomy, learns a branch of science. (tradition); also means food, nutriment.

Teaching people falsehood and deception (2:103).

They brought forth a great magic (7:117).

An enchanter; a magician; a sorcerer.

Surely he is a skilful magician (7:110).

And the magicians came to Pharaoh (7:114).

And the magicians never prosper (10:78).
skilful 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).

One bewitched, syn. with but with an intensive sense.

We are a bewitched people (15:16).

It was or became distant or remote.

The cloth became old and worn-out.

He pared it; peeled it; or stripped off, rubbed off, abraded or otherwise removed its outer covering.

He washed the clothes and...
removed the soils from them.

Sea-coast, sea-board or sea-shore; a shore of a sea or river; a tract of cultivated land adjacent to a sea or great river. Then the river shall throw it on to the shore or bank (20:40).

Sea-coast, sea-board or sea-shore; a shore of a sea or river; a tract of cultivated land adjacent to a sea or great river. Then the river shall throw it on to the shore or bank (20:40).

Sea-coast, sea-board or sea-shore; a shore of a sea or river; a tract of cultivated land adjacent to a sea or great river. Then the river shall throw it on to the shore or bank (20:40).

Sea-coast, sea-board or sea-shore; a shore of a sea or river; a tract of cultivated land adjacent to a sea or great river. Then the river shall throw it on to the shore or bank (20:40).
[aor. سَحَطَ inf. noun: He was or became angry with the man or showed his dislike or discontent. سَحَطُ الْرَجلَ أَوْ عَلَيْهِ: He disliked or disapproved of the thing. السنِّ: With the result that Allah is displeased with them (5:81). إذاَ هُمْ: Behold, they are discontented (9:58). أسَحَطَهُ: He displeased or angered him; he made him angry. إنَّهُوا مَا أسَحَطَ اللَّهُ: They followed that which displeased Allah (47:29). وبِي سَحَطَ مُنْ: سَحَطَ: Displeasure; dislike; anger; disapprobation. اللَّهُ: Who has drawn upon himself the displeasure of God (3:163).

[سَدَّ inf. noun: سَدَّ: He closed up an interstice or intervening space; he stopped or repaired and made firm and strong. سَدَّ الرَّمَقِ: It obstructed the horizon. سَدَّ الأَفْقِ: It maintains and preserves the strength. سَدَّ الْبَابِ: He closed the door. سَدَّ: 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. ضَرَّ بِبَيْنَهُمَا سَدَّ: بينَا وَبَيْنَهُمَا سَدَّ: Barrier was set between them. بينَا وَبَيْنَهُمَا سَدَّ: سَدَّ (سَدَّا): Between us and them a barrier (18:95). (aor. سَدَّ and inf. noun سَدَّا) Ит или он was or became right; it took a right direction; he hit the right thing. إنَّهُ سَدَّ فِي الْفُوْلِ: He hits the right thing in the saying or he says the right thing. سَدَّ: He accused him of a fault as though thereby he stopped his mouth. سَدِيدٌ: Applied to a spear or arrow, means seldom missing; that hits the mark; when applied to an action, saying or affair signifies, right, direct; taking a right direction; when applied to a man, means, who pursues a right course or who hits the right thing in his action or saying. قُولُوا فَوْلَا سَدِيدًا: Say the right word (33:71)

[سَدَّر inf. noun: سَدَّر: سَدَّرَ [سَدَّارَ سَدَّرُ: 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. سَدَّرُ: Lote-tree. من سَدَرِ قَلْبِي: A few lotetrees (34:17). سَدَّرٌ: A few lotetrees. سَدَّرٌ: Near the farthest Lote-tree (53:15). سَدَّرٌ: Sea. 388
[aor. inf. noun سَدَّ سَدَّ: He took the sixth part of the possessions of the people.]

سَدَّ (aor. inf. noun سَدَّ سَدَّ): 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.

فلَمْ يَأْتِ بِهِ وَأَهْلُهُ ﷺ سَدَّ سَدَّ and سَدَّ سَدَّ: A sixth part. سَدَّ سَدَّ: Sixth. And for his mother is a sixth part (4:12).

سَدَّ (inf. noun سَدَّ سَدَّ): He stretched forth his arms or hands. سَدَّ سَدَّ 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. سَدَّ سَدَّ (used both as singular and plural): Left, let alone or neglected; an animal left to pasture by itself. سَدَّ سَدَّ: A she-camel left to itself to pasture wherever she likes;

دَهَبَ كَلَامَةٍ سَدَّ سَدَّ: His talk went useless.

أَيْحَبَّ الْأَنْسَانَ أَنْ يُتَرَكْ سَدَّ سَدَّ: Does man think that he is to be left to himself, uncontrolled (75:37).

[Subsequent entries for سَدَّ and سَدَّ are repeated from above.]

سَرَّ (aor. inf. noun سَرَّ سَرَّ and سَرَّ سَرَّ: He made him happy or he or it rejoiced him. سَرَّ سَرَّ: He was glad or happy; he (the child) had his navel-string cut. سَرَّ سَرَّ: He pierced him in his navel. سَرَّ سَرَّ: He concealed it; he revealed it or made it known. They will manifest repentance or remorse or will conceal it (34:34).)

سَرَّ سَرَّ (inf. noun سَرَّ سَرَّ): He recited Al-Fatihah inaudibly. سَرَّ سَرَّ: A secret; a secret thing (as also سَرَّ سَرَّ): mystery; a thing that is revealed (plural is سَرَّ سَرَّ). سَرَّ سَرَّ: He knows the secret thought and that which is more hidden (20:8).

سَرَّ سَرَّ also signifies: The heart; the mind; the recesses of the mind; the secret thoughts; the soul; it also signifies, secrecy or privacy.

أَرْسَأْتُ لَهُمْ سَرَّ سَرَّ: I appealed to them in private (71:10). سَرَّ سَرَّ: A secret; a secret thing (as also سَرَّ سَرَّ): mystery; a thing that is revealed (plural is سَرَّ سَرَّ). سَرَّ سَرَّ: He recited Al-Fatihah inaudibly. سَرَّ سَرَّ: A secret; a secret thing (as also سَرَّ سَرَّ): mystery; a thing that is revealed (plural is سَرَّ سَرَّ). سَرَّ سَرَّ: He knows the secret thought and that which is more hidden (20:8).
soul; : Secretly and openly (2:275); concealment; suppression; one having private knowledge of a thing.

فران سرب : 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. هوّ كريم السرب كبير البرّ : He is of generous origin and of much goodness; the interior of anything; the marrow, or pure, choicest or best part of anything; the pure quality of race; the low or depressed part of a valley; the most fruitful or best part thereof.

أرض سرب : Fruitful land; goodness or excellence. سرورة : A secret; a secret action that makes a man happy of his affair; heart or mind.

هوّ طيب السربة : He has a noble mind and heart. من عليها سربانا : On the day when secrets shall be disclosed (86:10).

وأتِهم نصرة و سرورة : Happiness or joy; pleasure; delight.

وأتِهم نصرة و سرورة : And has made them to find cheerfulness and joy (76:12).

سراء : Happiness; pleasantness and joy of life and the contrariness of suffering.

وأتِهم صديق في السراء والضراء : He is the friend in happiness and suffering.

وأتِهم صديق في السراء والضراء : And suffering and happiness touched our forefathers also (7:96).

مسرور : Happy or joyful.

كأن في أهل مسرورة : He was happy among his people (84:14).

سرير : 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. زالت عن سريره : He ceased to enjoy power or authority and ease and comfort.

على سرور متقابلين : Sitting on thrones, facing one another (15:48).

سرب [aor. inf. noun سرَب في الأرض : He went away in the land. سرب البزل : The man went away at random. The camels went away, being left alone, whithersoever they would. سرب العَمْام : The water flowed. سرب الماء : the water came forth from the punctures made in sewing the skin. سرب : A subterranean excavation; a hole or burrow; also flowing water; طريق سرب : A way in which people follow one another; فاتخذ سبيله في البحر سربا : It took its way into the sea, being free, or going swiftly or burrowing (18:62). سرب : Going away or going
away at random. : Going or going openly, apparently and freely in the daytime (13:11). Some say that signifies one who appears by night and hides himself in the day. : The mirage. : Such a one is more deceitful than a mirage. : And shall become (as if they were) a mirage (78:21).

[ar. ىَفُنَّ : He clad him with a i.e. a shirt; a coat of mail; any garment that is worn. (plural). : Their garments shall be of pitch (14:51).

[ar. ىَفُنَّ : He was or became beautiful in the face. : He lied. (inf. noun) : He forged the lie. : A lamp; also metaphorically, the eye. : He (God) has placed therein a Lamp (25:62).

[ar. ىَفُنَّ : The cattle pastured or pastured where they pleased or pastured in the morning. : The torrent flowed easily. : He made the cattle go forth in the morning to the pasturage. : When you bring them home in the evening and when you drive them forth to posture in the morning (16:7). : He gave forth what was in his heart. : He feeds upon the reputation of people i.e. he defames them in their absence. : Cattle or camels pasturing where they please. : He sent him. : He sent the people and left them. : He divorced his wife. : The dismissal of a wife by divorce; dismissal in a general sense; sending away, after divorce; : Send them away in a becoming manner (2:232). : Or send (them) away with kindness (2:230).

[ar. ىَفُنَّ and ىَفُنَّ : He carried on a thing or put it forward from one stage to another in regular order consecutively and uninterruptedly. : He perforated the thing. : He fabricated the coat of mail by inserting the rings into one another. : 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.  

He hastened to the thing.  

They hastened to such a thing or they vied one with one another in hastening or in hastening to get to the thing before others. This is the significance of i.e. vying with one another to get before others to a thing.  

Those who fall into disbelief hastily (3:177).  

Vie one with one another in obtaining forgiveness from your Lord (3:134).  

Quick; expeditious; speedy or swift.  

Quick in reckoning (2:203).  

Quick in punishing (7:168).  

More and most quick, expeditious of reckoners (6:63).  

They will come forth from the graves hastening (70:44).

He was unmindful, negligent or heedless of the affair.

There is no reproach or heedlessness in their benefits.  

He was unmindful, heedless or negligent; he exceeded
or transgressed the right bound or limit or measure; he acted extravagantly or immoderately. 

السُّرَفُ في مَالهُ or أَسْرَفَ أَلْمَانُ : He spent his property extravagantly. 

الإِسْرَافُ also signifies the committing of many faults, offences, crimes, sins. 

نَجْزَى مِنِ اسْرَافٍ : We recompense him who is extravagant, commits excesses or crimes and offences (20:128). 

الإِسْرَافُ في القُتُلُ : 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 يُسْرَفَ فِي القُتُلُ : He should not exceed proper or prescribed limits in slaying (17:34). 

فَلا تَأْكُلْهَا إِسْرَافًا وَبَدْرًا : He ate it hastily. 

أَكْلُهَا إِسْرَافًا وَبَدْرًا : And do not eat in extravagance and in haste (4:7). 

إِسْرَافًا فِي أَمْوَةِ : And excesses in our affairs (3:148). 

مُسَرِّفُونَ and مُسَرِّفٌ: One who transgresses or exceeds just bounds; acting extravagantly (act. part.). 

مِنْ هُوَ مُسَرِّفٌ مُّرَافِبُ : Who is an extravagant and a doubter (40:35). 

أَنْتُمْ قَوْمٌ مُسَرِّفُونَ : You are a people who exceed all just bounds (7:82;43:6). 

سَرَقَ [aor. سَرَقَ inf. noun سَرَقٌ and سَرِقْةٌ etc.]: He stole from him property; he took it secretly and by artifice. 

سَرَقَهُمْ : He robbed them. 

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

إِسْرَاقُ السَّمَعِ or إِسْرَاقُ السَّمَعُ : He listened or heard stealthily. 

سَرَقَ صُوْنَهُ : He became hoarse. 

إِسْرَاقُ عَرَضُيٍّ : I have been robbed of my honour or reputation. 

مَسْرُوقٌ غَيْنِي : My eye overcame me. 

سَرَقَ (يُسَرَّقَ): It was or became imperceptible. 

سَرَقَ العَرَايَةٌ (plural سَرَقُونَ and سَرَقَانِ) and سَرَقُونِ : A thief; one who steals. 

وَالسَّارِقُ وَالسَّارِقَةٌ (سَارِقَةُ feminine): And a man who steals and a woman who steals (5:39). 

إِنَّكُمْ لَسَرَقُونَ : Indeed you are thieves (12:71;12:74). 

سُمُودٌ Signifies or implies continuance or continuing; or continuing incessantly or endlessly. 

هوُ لَكَ سُمُودًا : It is thine forever. 

سُمُودًا : (make the night) continue over you till the Day of Resurrection (28:72). 

سَرَى [aor. سَرَى inf. noun سَرَى and سَرِىٌ]: He journeyed or travelled by night or in the night. 

سَرَى فِيِ السُّمَى : The
poison crept in him. His anxiety went away. By the night when it goes on, or when one journeys in it (89:5).

Glorified be He Who carried His servant by night (17:2). And carried with him his family (28:30).

A rivulet or streamlet; a rivulet running to palm-trees.

Thy Lord has placed a rivulet below thee (19:25).

How it is spread (88:21).

The flat top or roof of a house; the surface of a place; a plane.

He cut him with the sword. He composed or fabricated lies, falsehoods; he said what was false. He told us stories having no foundation; he told us stories resembling falsehoods; he embellished stories to us with lies; he related to us wonderful stories of the ancients.

is the plural of and which in turn are the plurals of and is also the plural of and means fables; lies; or falsehoods; fictions; legends; stories embellished with lies; wonderful stories or written tales or lies of the ancients. But the legends of the ancients (6:26).

By the pen and by what they write (68:2).

Inscribed; written.

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).

سَعَدَ [aor. and سَعَدَ inf. noun : سَعَدُ : 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).

سَعَدَ [aor. and سَعَدَ inf. noun : سَعَدُ : He was or became prosperous, fortunate, happy or in a state of felicity; cont. of سُعَدَ : Our day was or became auspicious, lucky; cont. of سَعَدَ. They say, فِي الأَرْضِ : The water came upon the surface of the land naturally, not requiring a machine to raise it for the purpose of irrigation. آَمَّا الَّذِينَ سَعَدُوا : As for those who will be happy or who will be fortunate or lucky (11:109). سَعَدَةُ (act. part.): A man prosperous, fortunate, lucky, happy and in a state of felicity (as also سَعَدَةُ) ; rendered happy, prosperous, lucky etc.; a rivulet or canal for irrigation. فِيَّهُمُ شَقَىٰ وَ سَعَدَةٌ : Some of them will be unlucky and others fortunate (11:106). سَعَدَةٌ : Prosperity, felicity, happiness, good fortune (cont. of شَقَاةٌ). See also under شَقَىٰ (No 801). شَقَاةٌ is of two kinds: ذِيَاءُ (relating to the world to come) (relating to the present world). The latter is of three kinds: بَنِيَاتِيْةٌ (relating to the soul), بَنِيَاتِيْةٌ خَارِجِيَّةٌ (relating to the body), بَنِيَاتِيْةٌ خَارِجِيَّةٌ (relating to external circumstances).

سَعَرَ [aor. and سَعَرَ inf. noun : سَعَرُ : He lighted or kindled the fire; he made it burn or to burn fiercely. سَعَرَةُ الْأَلْبَارُ أَوْ سَعَرَةُ النَّارِ : He provoked war. سَعَرُ الْرَجُلِ : The man was smitten by hot wind (i.e. سُوُّمُ ْ ; the man was or became vehemently hungry and thirsty; the man was or became mad. وَإِذَا الْجَهَنُ مُسَعَرُ : And when the Hell is set ablaze (81:13). نَارُ سَعَرُ : Lighted or kindled or made to blaze or flame. Fire kindled or made to blaze; also means fire itself; the flame of fire. سَعَرُ : نَفْسَةُ مَذَاقٍ مِنْ عَذَابِ السَّعَرِ : We will make him taste the punishment of fire (34:13). سَعَرَ : Madness; insanity; demoniacal possession; punishment; vehemence of hunger and burning of
thirst; heat; pain; scab; fury.

In error and insanity (54:48).

[asw] if. noun 

: He went or went along quickly; he ran.

From the far side of the city running (28:21). 

signifies, going along with vigorously and with lightness, activity or quickness

: They will come to thee in haste (2:261).

: He repaired or be-took himself to him.

: Go ye to the remembrance of God; hasten ye to the remembrance of God (62:10); he strove, laboured or exerted himself.

: And strives for it as it should be striven for (17:20); he worked or wrought or did.

There is nothing for man except what he has wrought or he earned or gained (53:40).

: He earned for his family.

: I strove in respect of the affair of such a one, either to reform it or to pervert it.

Those who strive to falsify or nullify Our Signs or pervert their meaning by impugning their character (34:6).

: He created disorder among them.

: He slandered him.

: The woman committed adultery.

: He manages or regulates the affairs of his people.

: Striving; running; going along with vigor; labouring or working.

: When he was old enough to work with him; when he was old enough to walk with him (37:103).

: Your efforts or strivings are different (92:5).

[asw] and 

: He was or became hungry; he suffered hunger together with fatigue. According to some

also signifies, thirst or thirst with fatigue.

: Hunger or hunger combined with fatigue.

: An hungry orphan.

: In a day of hunger (90:15).

: The people entered upon a state of hunger.

: He shed blood.

: The water flowed or poured forth.

: 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 : A fornicatoress; a woman who does not abstain from fornication. : Son of a fornicatoress. (plural of : Fornicators and (plural of : Fornicatoresses (4:25,26). Blood poured forth (6:146). also means, stretched upon the ground; wide; thick; coarse or big. : The offspring of fornication. : A shedder of much blood; one who gives much; a fluent and eloquent speaker.

[ ]: He wrote the book. : She removed the veil from her face. : The sun rose. : The morning shone forth. (aor. inf. noun : I effected reconciliation between the people. : The fighting declined. : He swept away the house. (aor. inf. noun and : He went on a journey. : A traveller, journey-man. : The tree had its leaves swept away by the wind, they having changed in colour and become white. : The dawn shone forth. And by the dawn when it shines forth (74:35). : The face became beautiful and shone with happiness. (act. part. from : A face shining with happiness. : Faces on that day will be bright; shining with happiness (80:39). : Journey or travel; the act of journeying (plural is : the whiteness of dawn or day-break; dawn or day-break. : If you are on a journey (2:284). (singular is i.e. a writer; a scribe): Writers or scribes (80:16). : The food of the traveller. : An ambassador; a mediator; a messenger who makes peace; a commissioned agent. : Office of a ...
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.

We shed blood or caused water to flow: He spoke fluently. Will shed blood (2:31). A great shedder of blood; an eloquent and able speaker (or): A great and habitual liar.

Then We rendered him lowest of the low (95:6). We made them most humbled or the lowest (37:99). And He made the word of the disbelievers the lowest (9:40). We made them most humbled or the lowest (37:99).
[aor. and inf. noun سفه of the first and سفه of the third and سفه 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 سفه هو نفسه or سفه في نفسه سفه نفس 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 سفه) : 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). سفه : Light wittedness; weakness; weakness of judgement and deficiency in intellect; ignorance or foolishness. (act. part feminine سفه) : One who is light-witted; weak of judgement and deficient in intellect (plural is سفه). Deficient in intellect or weak (2:283). The foolish will say (2:243).

سقّر [aor. inf. noun سقّر الشمس : The sun burned or scorched him, altering the colour of his complexion and skin, and pained his brain by its heat; melted or heated him or it. سقّر : Hell or fire of Hell. Soon I shall cast him into the fire of Hell (74:27).

سقط [aor. inf. noun سقط and سقطت the star set or disappeared. سقطت القدر المليّ : The people alighted at my place. سقطت الولد من بطن أمه : The child fell from the belly of its mother abortively. سقط أو سقط في يده : He repented of what he had done; he grieved for or regretted an act of inadvertence; he
became confounded or perplexed; he slipped; he committed a mistake.

And when they were smitten with remorse (7:150).

The man tottered on account of age old.

His decision has become null and void.

Surely, they have fallen into trial (9:49).

He made it fall down.

It will cause fresh ripe dates to fall upon thee (19:26).

He caused it to fall down.

He has ceased to be mentioned.

Or you cause the heaven to fall (17:93).

Falling down; a thing that falls. A piece of the cloud falling down (52:45).

Also signifies, hanging down; tottering on account of age.

An old man tottering by reason of old age; low, ignoble, base or mean. They say

Low, ignoble, mean, vile or base.

The refuse of the people.

He made a ceiling to the house or roofed or ceiled it.

He was made a bishop.

Ceiling, roof or covering of a house; the sky or heaven; heaven is called i.e. roof or ceiling of the earth.

And the roof fell upon them (16:27).

A bishop.

He was or became sick, ill, or he was long sick. Sick, ill, diseased, disordered.

An unsound or sickly heart.

He is affected with malice against him.

And he said: I am indeed feeling unwell; I will be diseased or become sick at a future time. It is said that Abraham inferred from looking at the stars that the time of his fever was coming; I am indeed sick of your worshipping your false gods (37:90).

He gave the man water to drink (or ).

And their Lord gave them to drink a pure beverage (76:22).

also means, he watered
his cattle or land.

A party of men watering (their) flock (28:24).

And does not water the tilth (2:72).

He dyed the garment. (سَقَّىَ اللَّهُ الْأَفْيَامَ) (28:24).

God sent down rain to him, or may God send down rain to him. (سَقَّىَ اللَّهُ الْأَفْيَامَ) (28:24).

His belly suffered from dropsy. (سَقَّىَ فَلَبَّهُ عُدَاوَةً) (28:24).

The sweat flowed without stopping.

His heart became deeply affected or became permeated with (his) enmity. (سَقَّىَ عَدَاوَةً) (28:24).

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, (سَقَّىَ) (inf. noun of سَقَّ) and (سَقَّىَ) (inf. noun of سَقَّ), 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 (سَقَّىَ) (9:19), or in this verse سَقَّىَ may also mean سَقَّىَ أَهْلُ سَقَابَةَ سَقَابَةَ. سَقَابَةَ 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 دَعُوتُ اللَّهِ بِالسَّقَابَةِ (سَقَابَةً) (56:32).

I prayed that the rain may be sent down upon him. (سَقَابَةً) (91:14).

(Let) her drink, or (have) her turn of drinking.

He poured forth or out the water or made it to flow. (سَكِبَ) (56:32).

The water was or became poured out or forth or flowed (سَكِبَ) (مَاءٌ سُكِبَ) (pass. part.): Flowing water.
[aor. inf. noun سكَتَ and يسَكُنَ: He was or became silent, mute; he was or became still or quiet; he died; it was or became still, calm, appeased or quelled; it remitted; it subsided.

سكتَ عن موعسى الفضَّ: The anger of Moses subsided or was appeased (7:155).

سكت الحُرُ: The heat became intense as the wind stopped blowing.

سَكَرَ: He was or became intoxicated or inebriated on account of having drunk wine.

سَكَرُ على فَلَان: Such a one was or became violently angry with me.

سَكَرَ الْأَنْعَة: He filled the vessel.

سَكَرَ الْحَرُ: The wind became still.

سَكَرَ الرَّقَع: The heat became subsided.

سَكَرَ الْمُشَرََّاب: He throttled him.

سَكَرَ أَضْرَاضًا: The anger of Moses subsided or was appeased (7:155).

سَكَرَ الْعُدُود: The intensity or oppressive sensation etc attendant upon anxiety.

سَكَرَ الرَّيْحانَ: The agony or stupor or intoxication of death comes in truth (50:20).

سَكَرُوْنِ: Intoxicated; inebriated; drunken.

سَكَرَاتُ: When you are drunken or not in full possession of your senses (4:44).

سَكَنَ: It was or became still, stationary, calm, appeased, allayed; it passed away, or ceased to be; it remitted or subsided.

سَكَنَ اللَّدُمُ: The blood ceased to flow.

سَكَنَ الْأَنْعَة: To Him belongs whatever rests in the night and the day (6:14).

سَكَنَ الْأَنْعَة: He relied upon it so as to be easy, or quiet in mind.

سَكَنَ الْأَنْعَة: He found comfort in her.

سَكَنَ الْأَنْعَة: That he may find comfort in her (7:190).

سَكَنَ الْمَاءَ أوِ فِي الْمَاءَ: He dwelt in the house.

سَكَنَ وَسَكَنَ: He became i.e. weak, poor, lowly or submissive.
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.

If He so wills, He can cause the wind to become still (42:34).

If He so wills, He can cause the wind to become still (42:34).

I have made to dwell some of my posterity or children (14:38).

The man became a disgrace (14:46).

Poverty has rendered him motionless.

Lowly, humble submissive, poor; also ignominious, abject or in a state of abasement (2:216).

Expiation which is the feeding of a poor man (2:185).

An abode or dwelling; a place of alighting or abiding; a house.

There was a Sign in their dwelling place (34:16).

The state of a house.

An abode or dwelling; a place of alighting or abiding; a house.

The state of a house.

Wherein there will be tranquility from your Lord (2:249).

A thing to which one trusts so as to become easy or quiet in mind; source or cause of tranquility, ease, quiet, mental comfort.

He has appointed or made the night for rest (6:97).

Thy prayer is a cause or source of tranquility for them (9:103);

mercy, pity or compassion; blessing, prosperity or increase.

Still, motionless, stationary, calm.

And if He had pleased, He could have made it stationary (25:46);

Inhabiting a dwelling; inhabitant or dweller (plural).

Inhabited place. Uninhabited houses (24:30).

A knife.

To every one of them a knife (12:32)

He drew a thing out from another thing or he drew it gently; he stole the thing secretly.

He slipped away or stole away i.e. went away secretly or clandestinely or covertly from among them.
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.

سلسل

[aor. inf. noun: سلسلة الْبَيْتِيَّةُ بالْبَيْتِيَّةِ] سلسلة : He made the thing to reach the thing or become connected with it, or to chain or link the thing with another thing. سلسلة الْمَاءِ: He poured down the water سلسلة: Flow down; form a chain; come in an unbroken succession; be concatenated. سلسلة A chain; rings of iron rope; unbroken succession; tradition; pedigree; long flash of lightning. لم في سلسلة: Then (put him) into a chain (69:33). سلسلة (plural of سلسلة) : Chains; ropes etc. للكافرون سلسلة : We have prepared for the disbelievers chains (76:5).

سلط [aor. سلط and سلط inf. noun سلطونه] : He or it overcame, prevailed or predominated; it was or became firm or established in superior power or force; he possessed sovereignty or rule; it was or became hard; he was or became sharp; he was or became chaste in speech or eloquent. سلط : He was or became clamorous or foul-tongued. سلط 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. سلطتهم عليهتم عليه : He (God) would have given them power over you (4:91). سلطان : Strength, force or power; predominance, authority. قد جعلتك للك سلطان علي أحد حق من هؤلاء : I have given thee power or authority to take my due from him.

ليس لك عليهم سلطان : Thou shalt have no power upon them (17:66). هلك علي سلطاني : My power or authority has perished from me (69:30); It also means strength, hardness, force or violence of anything; an excited state of the blood; the blazing of fire; a proof; an evidence or argument; a plea; an allegation. ما نزل الله بها من سلطان : لولا يأتون عليهم سلطان (7:72). قل قد جعلنا لئيبهم سلطانًا : Wherefore do they not bring a clear argument or authority regarding them? (18:16). سلطان : We have given his heir authority, power or plea (17:34). سلطان also means a ruler, governor, a king or Khalifa (سلطانين plural). The word also sometimes means a miracle.
When We sent him to Pharaoh with a manifest miracle (51:39).

سلف

[aor. inf. noun سلف and سلف:] He or it passed, passed away, came to an end, or became cut of; he or it went before or preceded.

سلف لَ عَمَلْ: As for what has passed (5:96).

صالَح: A good deed of his preceded so as to prepare for him a future reward.

سلف الطاقة: The she-camel was or became among the foremost of camels in arriving at the water.

سلف الأَرْضُ أو أَسَلَفَهَا: He turned over the land for sowing.

أسلف: He did it previously or beforehand.

بِما أَسَلَفْتُمُ فِي الأَيَامِ الْخَالِيَةَ: Because of the deeds you did before or in the days gone by (69:25).

أَسَلَفَةً إحساناً: He paid in advance for such a thing.

أَسَلَفَة مالاً: He lent him money to be repaid without interest.

سلف: (as also سلف) Preceding or going before; such as have gone before or preceded i.e. the preceding generations; ancestor; a good deed done before; payment in advance; loan without interest; precedent; a thing past.

فَجَعَلْنَاهُمْ سَلَفًا (plural of سلف): And We made them a thing past or a precedent (43:57).

سليفين: Ancestors; past generations.

سلَق

[aor. inf. noun سلق and سلق:] He threw him down on his back.

سلقة بَرْمَح: He thrust or pierced him with a lance; he struck him or smote him with a spear.

سلقة بالكلام: He hurt him with speech or spoke severely to him.

سلقة بِالسِّيَامٍ جَمَاعًا: They hurt you by what they say or bite you or smite or assail or scold you with sharp tongues (33:20).

سلقة بالإسْتِحْمَال السَّمَّائِي: He flayed him with a whip; he galled it, namely the back of the camel.

سلقة النَّخِم عَنَّ العَظِم: He peeled off the flesh from the bone.

سلقة الفَرْض: He greased the leathern water-bag.

سلقة النَّزْيَة النْبَات: The cold shriveled or blasted the herbage.

سلقة الحائط: 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 الطَّرِيق: 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).

He 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).

[ar. inf. noun سلم and سلام and سلم and سلم and سلم and سلم and سلم and سلم and سلم and سلم] سلم من الله: He was or became safe, secure, or he escaped from affliction. سلم من عيب: He was or became free from fault, defect, blemish, vice etc. سلمة الحية: The serpent bit him. سلم الدلو: He made the bucket strong or firm. سلم الله: سلم (inf. noun تسليم): God made him safe, secure or free from any affliction, or saved or protected him.

Without defect or blemish, of one colour (2:72). ولكن الله سلم: But Allah saved (you) (8:44). سلم عليه: He said, "peace be upon him" or greeted him with the greeting of peace. سلم عليهم: Salute your people with the greeting of peace (24:62).

سلم الشيء: He gave or delivered the thing to him. دينه سلمة: Blood-money to be handed over (4:93). إذا سلمتم ما أتيتم: Provided you give what you have agreed to give (2:234).

سلم بالأمر: He became pleased with or resigned to the affair. وسلموا تسليما: And they submit completely (4:66).

Submission, resignation. سلم أمرة إلى الله: He committed his case to God. سلم إنه كذا: He conceded that it was thus. أسلم الله: أسلم (is both transitive and intransitive): He resigned or submitted himself. Asسلم لله: He resigned or submitted himself, or he was or became resigned or submissive to God, or he was or became sincere in his religion, or without hypocrisy to God. من أسلم وجهة لله: Whoever submits himself completely to Allah (2:113). When they both submitted (to the command of God) (37:104).

أسلم: He committed his case to God. أسلم أمرة إلى الله: They count it as a favour to thee that they have embraced Islam (49:18).

I أسلمت إليه: He deserted the enemy and threw him into destruction.
Peace; security; submission; immunity or freedom from faults, defects, blemishes etc. سلامُ علیکمُ (peace be upon you): Who greets you with the greeting of سلامُ علیکمُ i.e. peace be upon you. دارُ السلامُ: The abode of peace or freedom from disease, decrepitude and death (6:128). سبيلُ السلامُ: The ways or paths of peace (5:17). السلامُ: One of the names of God because He is free from all conceivable blemishes, weaknesses, defects etc. القدوسُ السلامُ: The Holy One; the Source of Peace (59:24). سلیمُ: Sound; safe, secure or free from evils or doubts. قلبُ سلیمٌ: Heart free from disbelief, corruptness or unsoundness; a grieving or sorrowful heart. جاء ربه بقلب سلیمٍ: He came to his Lord with a sound heart (37:85); bitten by a serpent; wounded. سلمُ: Peace, or reconciliation; being at peace; submission or self-resignation; the religion of Islam; a man who is at peace with another. أنا سلمُ لمن سلمّي: I am one who is at peace with respect to him who is at peace with me. أدخلوا سلمًا في السلم: Enter peace all of you (2:209). سلمُ: Peace. syn. with سلمٍ. إن جنحوا للسلام: If they incline towards peace (8:62). سلمُ: Peace; any money or property paid in advance; the making of captive; a captive; : He took him captive or made him captive without war. رخلآ سلمُ لرجلٍ: A man the property of one man; a man belonging wholly to one man (39:30). وسلامٌ: Safe and sound. السالمون: They were safe and sound (68:44). السالمون: He submitted or surrendered or obeyed; he was or became submissive. السالمون: (plural of السالم which is act. part. from السلم).
On that day they will surrender themselves (37:27). A ladder, or a series of stairs or steps, (syn. with درجة or مقاية or مَعَارَج) upon which one ascends, either of wood or of clay; a means to a thing. 

سَلَّمَ : A ladder, or a series of stairs or steps, (syn. with درجة or مقاية or مَعَارَج) 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. 

سَلَّمَ : 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. 

سَمَّدَ : And will you remain heedless or while you amuse yourselves? (53:62).

سَمَّرَ : He held conversation by night. 

سَمَّرَ : He drank wine by night. 

سَمَّرَ (aor. سَمَّرُ) and سَمَّرُ (aor. سَمَّرُ) : He or it was or became brownish, dusky, dark. 

سَمَّرَ : He put out his eye with a hot iron nail. 

سَمَّرَ : He held a discourse with him by night. 

سَمَّرَ : A man holding or one who holds a discourse or conversation by night (plural سَمَارَ and سَمَّرُ). It is used both as a singular and plural. 

سَمَّرَ : I left them holding conversation etc.
 سمَعَ (23:68): Telling stories or indulging in discourse about it at night.

: the Samaritans; a people said to be one of the tribes of ; 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 . is the relative noun of .: And what has thou to say, O Samiri? (20:96)

 سمَعَ [aor. inf. noun]: He heard it or him. They said, we hear and we disobey (2:94): He heard or listened to the thing. I heard him produce a sound. He heard it from him. He heard it as related from him i.e. on his authority. He heard of it i.e. .: And when she heard about their plan i.e. when she heard people talking about their plan (12:32). When it becomes transitive by means of or it denotes what is intentional. I gave ear, hearkened or listened to him. Do not hearken or listen to this Qur'an (41:27): When they listen or hearken to thee (17:48). It also means, he obeyed him. God knew what you said. Allah has indeed heard (or known) the speech of her who pleads with thee (58:2). It also means, he accepted it, answered it. God has accepted the praise of him who has praised Him. If you call them, they will not answer your call (35:15). It also means, he obeyed him. I believe in your Lord, so obey me (36:26).: How Seeing is He and how Hearing i.e. God sees and hears every thing and nothing is hidden from Him (18:27). It is equivalent to : He gave ear, hearkened or listened to him. It is equivalent to and denotes what is intentional, signifying, he gave ear or
Hearkened or listened; but سمع denotes what is unintentional as well as what is intentional. فاستمع واستمع إليه واستمع له: He listened or gave ear to him. فاستمع لنا: And give ear to what has been revealed (20:14). نحن أعلم بما يسمعون به إذ يسمعون إليه: We know best what they listen for, when they listen to thee (17:48).

He made him hear and he made him understand; he told him a thing; he abused or reviled him. إنك لا تستمع المؤمن: Thou canst not make the dead to hear (27:81).

The sense of hearing; the faculty of hearing; it also signifies, the ear; ear-hole; what rests in the ear of a thing which one hears.

God has set a seal on their hearts and their ears (2:8). The word is used both as singular and plural.

Or who gives ear (50:38).

I hear and I obey. Give thy ear to me i.e. listen to me. سمع is also signifies the act of hearing or what one hears.

Surely, they are debarred from hearing (26:213).

The brain. He struck him upon the brain. سمع is the intensive form of سمع which is act. part. from سمع: And Allah is All-Hearing and All-Knowing (2:228) when applied to a man also means, made to hear or told سمع: 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 (سمع plural).

They are habitual listeners to falsehood (5:43). مسمع: One who makes others hear.

And thou canst not make those to hear who are in graves (35:23).

Without being heard. The expression has a number of meanings: (1) Mayest thou not be made to hear i.e. mayest thou be deaf; (2) Mayest thou not hear anything that may please thee; (3) May not what thou sayest be accepted; (4) Mayest thou be not obeyed; (5) Mayest thou not hear anything
offensive (4:47). (act. part. from اسمَعَ) : One who listens i.e. listener. فلِئاَتْ فِسْمَعَهُمْ بِسَلَطَانٍ مُّبِينٍ : Then let their listener bring a manifest authority (52:39). is plural (26:16).

سمكَ [aor. inf. noun اسمَكَ] : The thing rose or became high or elevated or lofty. اسمَكَ اللهِ : He ascended. اسمَكَ السماء : God raised the heaven. اسمَكَ رُفَعَ السُّمُكَ : A camel tall of stature. نَقِّيتُ السُّمُكَ : He (God) has raised its height (79:29).

سمَمٌ [aor. inf. noun اسمَمَ] : He poisoned it; it pierced or passed through it; he probed or examined it, namely an affair; he made it firm or strong. اسمَمَ الفَوْزَرَةُ : I closed the bottle. اسمَمَ بين القُومِ : He rectified the thing. اسمَمَ الْرِّيحُ : He brought about reconciliation or harmony among the people. اسمَمَ السُّمُكَ : The serpent bit him. اسمَمَنَ السُّمُكَ : I betook myself to thee. اسمَمٌ (inf. noun اسمَمَ) : The wind burnt. اسمَمٌ الْعُشَ : The eye of a needle. اسمَمٌ النَّارِ : Through the eye of a needle (7:41); a hole of any thing; poison; cowries; object, aim, purpose, intention. اسمَمٌ : He attained the object of his pursuit. اسمَمٌ وَلَّا هُمْ اسمَمٌ : He has no object or he has no hopes for him. اسمَمَ : A hot wind; a violent and intensely hot wind. وَوَقَانَا عَذَابَ السُّمُمَ : And He has saved us from the torment of the burning blast (52:28). اسمَمٌ الْيَوْمُ : Hot wind was blowing in the day or the day was violently hot.

سمَنَ [aor. and اسمَنَ] اسمَنَ. اسمَنَةَ : He was or became fat. اسمَنَةَ : He or it rendered him fat or plump. اسمَنَهُ : He was or became high, lofty, or it rose high; he was or became noble or high in rank. اسمَنَ جَاهِزَهُ : His ambition aspired to high things, i.e. he sought glory. اسمَنُونَ : A land of good soil. اسمَنَةَ كَلامٌ اسمَنَ : Chaste, eloquent or excellent speech or language.
They exceed one hundred. The people went out hunting. He named him Zaid or called him Zaid. He (God) named you Muslims. He pronounced the name of God saying over a thing. The name of a thing; a sign conveying knowledge of a thing; a word applied to denote an accident or attribute for the purpose of distinction. Some of the Kufees hold that is from meaning the name being rejected and "hamzah" being substituted. Blessed is the name of thy Lord (55:79). And He taught Adam all the names (2:32). It also means fame, renown, reputation of a person. His fame spread among the people. They name the angels with the names of females (53:28). A competitor or contender for superiority in eminence, glory or greatness; a lie or an equal; a namesake of another. Do you know any equal of His? (19:66) 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 upper part of the sole upon which the foot is placed; the sky or heaven; any canopy or covering overhead of a person; ceiling or roof of a house; clouds, or a cloud; rain, or a good rain; bounty because of its resemblance with rain; herbage because produced by the rain; the back of a horse. Its plural is also is used as plural. And He caused water to come down from the cloud (2:23). Then He turned towards the heavens (2:30). As though he were mounting up into the skies (6:126). Falls, as it were, from a height (22:32). He (God) withholds the rain from falling (22:66). By the cloud which gives rain after rain (86:12). The creation of the heavens and the earth (30:23). Kingdom of the heavens and the earth (38:11).
To Him belong the keys of the heavens and the earth (39:64).
The means of approach to the heavens (40:38).
For Allah are the hosts of the heavens and the earth.
To Allah belong the treasuries of the heavens and the earth (63:8).
Lord of the heavens and the earth (37:6).
The Knower of the secrets of the heavens and the earth (35:39).
The kingdom of the heavens and the earth (6:76).
Light of the heavens and the earth (24:36).
O Maker of the heavens and the earth (12:102).

سنَّة: [aor. inf. noun] سنَّةٌ بالرُّحم: He bit him with his teeth.
سنَّةُ السِّكِين: He pierced him with the spear.
سنَّةُ المِّلُون: He sharpened the knife and polished it;
سنَّةُ الأَمْر: He undid the knot;
سنَّةُ الْعَفْضَةِ: He manifested the matter or the affair.
سنَّةٌ أو: 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.
سنَّةَ الطُّرْيَقَةِ: He followed or pursued that way or course.
سنَّةٌ غَلِيظُهُم: He established or instituted or prescribed for them a law or custom or mode of conduct.
سنَّةٌ: He pursued a way, course, rule, mode or manner of acting or conduct of life.
سنَّةُ اللَّهِ لِلَّدِينِ: God made known for the people His commands, ordinances and statutes.
(1) Face or form;
(2) a way or course or rule, or mode or manner of conduct; (3) way of acting instituted or pursued by a people and followed by others after them; (4) precedent; example; (5) character or conduct or nature or disposition; (6) law or religious law or dispensation; (7) the black line or streak on the back of the ass.
سنَّةُ النَّبِيِّ: The practice of the Holy Prophet as handed down from him by tradition; the institutes of the Holy Prophet, or his rule or usage.
(Such has been the) way of Allah with those who passed away (33:63).
The example of the former peoples has already passed (8:39).
قَدْ عَلِّمَهُمْ مَنْ قَبْلَهُمْ: There have been many dispensations before you (3:138).
The ways of those before you (4:27).
Senāna: Great men of the Arabs.
Senāna: He cleaned his
teeth with the stick used for that purpose. سَنَدُ : A tooth (5:46).سَنَدُ (plural) : Life or the measure or extent of life or the age attained. رُجُلٌ حَدِيثٌ السِّنَةِ : A young man, a like or an equal or a match in age; a nib; a clove of garlic. سَنَةُ الْمُسْتَقِبِ : The teeth of the comb. جَاعَزَت سَنَةَ أَهْلِ البَيْتِ : I have exceeded the lives of the people of my house. سَنَةُ : He formed it, fashioned it or shaped it. سَنَةُ الطَّيِّبِ : He plastered pottery with the clay or he made the clay into pottery. مَسْتَوْنُ : Bitten with the teeth; sharpened or whetted or polished; made smooth; formed, fashioned or shaped; made long. سَنَةُ : It became stinking or altered for the worse. رُجُلٌ مَسْتَوْنُ الْوَجْهِ : 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. مَسْتَوْنُ : Bitten with the teeth. أَزْرَ مَسْتَوْنَةُ : Land of which the herbage has been eaten.

سَنَبَلُ الزَّوَرَغُ : The seed produce put forth its ears. سَنَبَلُ نَوَزُ : He dragged a skirt of his garment behind. فِي سَنَبَلٍ : In its ear (12:48).سَنَبَلَةٌ (singular noun) (plural سَنَبَلَاتِ : Seven ears of corn سَنَبَلٌ : سَنَبَلَةٌ فِي كُلِّ سَنَبَلَةٍ مَاذَا حَبْشَةً (12:47) : Seven ears, in each ear a hundred grains (2:262).

سَنَدٍ [aor. inf. noun] سَنَدَ إِلَيْهِ : He leaned, rested or stayed himself against it or upon it. سَنَدُ فِي الْجَبَلِ : He ascended the mountain. سَنَدُ (inf. noun) سَنَبَلَةٌ (سَنَبَلَاتِ : He set up pieces of wood as stays or props against a wall; he wore or clad himself with garments called سَنَدٌ (a sort of garment of the kind called بَرَزَةٌ : حَلَبَ مَسْتَدَأَةً (بَرَزَةٌ : 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). سَنَدُ : A thing upon or against which one leans, rests or stays oneself or a person upon whom one leans or relies. حَدِيثٌ فِي السَّنَدِ : A tradition valid in respect of the authority upon which it rests or to which it is traced up or ascribed.

سُنَدَسٌ : Thin or fine دِنَاجٍ or thin or fine خَوْيَرٍ (silk) as opposed to سُنَدَسٍ : عَالِبِهِمْ لِبَابِ سُنَدَسٍ خَضْرُ وَ سَبْطُرُ سُنَدَسٍ (76:22). On them will be garments of fine green silk and gold embroidered.
سناء

سناء inf. noun : سَنَاءُ السَّحاب الأَرض : The camel was or became large in the hump.

سناء : It made him fat; he raised it from the ground like the . سناء : He filled the vessel. سناء المَفْرَأ : He raised the grave from the ground like the سناء or he made it gibbous.

سناء : The cloud rained copiously or abundantly upon the land. سناء : The highest part of a thing or the best or choicest part thereof. Thus سناء 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. و ما راجه من سناء : And it will be tempered with the water of سناء (water coming from above)(83:28).

سناء aor. سناء inf. noun : سناءا : It passed through a time extending over years. و سناء : The food became altered for the worse, or rotted; it rotted or became altered for the worse by the lapse of years. لَم يَبْسِنَهُ : It has not rotted (2:260). For سناء see next word. سناء : Slumber. See under سناء.

سناء aor. سناء inf. noun : سناء السَّحاب الأَرض : The cloud watered the earth. سناء السَّحاب : The camel turned about the well to draw water. سناء السَّحاب : The fire became high in its light. سناء النَّار : The lightning flashed and became bright; gleamed. سناء النَّجْل : The man became high or exalted in rank. سناء 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 سناء and سناء or سناء أَم) : A year (syn. عَام or خَلْو). As derived from سناء aor. يَبْسُنَو , it signifies "a simple revolution of the sun" i.e. a single revolution of the earth round the sun, because سناء said of a beast (turning a water-wheel) means "he turned round about the well". It is also said to be longer than the عَام which is applied to the twelve Arabian months collectively; but سناء is also applied to twelve revolutions of the moon. Thus every عَام is an سناء but not every عَام is a سناء (solar year) is three hundred and sixty five days and a quarter of a day and سناء (lunar year) is three
hundred and fifty four days and a third of a day. According to Imam Raghib, ستّة is used as denoting a year in which is difficulty, drought or barrenness or dearth; and ستّة as denoting that in which is amleness of the means or circumstances of life and abundance of herbage or the like. ستّة also means, drought or barrenness, or vehement or intense drought.

Drought or barrenness befell it. أرض ستّة or أرض ستّة و ستّات: A land affected with drought or barrenness.

A hard, rigorous or distressing year. (plural ستّات and ستّات) ستّات: That you might know the number of years (10:6).

We punished Pharaoh's people with years of drought (or drought) (7:131).

He did not sleep by night; he remained awake at night. ليل: The lightning gleamed during the night.

A night of sleeplessness (opposite ليل). أراض ستّة و ستّات: Land that produces plants quickly.

A wide or an extensive tract of land, the traverser of which remains awake during the night; the earth or land; the surface of earth; a desert, or an untrodden land; Hell. فاذّا هم بالساهرة: And behold! they will be in the open or will be awakened (79:15).

The place was or became smooth, soft, plain or level. سهل: The affair was or became easy.

Smooth or soft, plain or level; a smooth, soft, plain or level tract of land; easy or facile. أن تخلدن من ستّاتها قصوراً: You build palaces in its plains or soft and level places (7:75).

A man of easy disposition. أفلام و سهلاً: You have come among your relatives and in an easy and soft place.

He was or became altered in colour or emaciated or lank and lean. سهم: He was or became smitten with ستّة. ستّة: He shot arrows (ستّة) with him in competition; he cast or drew lots with him; or competed with him in doing so.
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 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. I said, may God remove the face of such a one far from good or prosperity. 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 (applied to a man and action). A man of evil nature or deeds; a bad or wicked man. Thy father was not a wicked man. 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  

: 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).  

: (plural of  

: 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).  

: An evil saying.  

: 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.).  

: And not those
who do evil (40:59).

[40:59] فَلَا تَنزَّلْ سَاحَتَهُمْ (who do evil).

**سَاحَة** (sahā)  
The court or open area of a house; a part of a house where there is no building or roof; out-house; precinct; coast.

**سَاَدَّ** (sādā)  
[aor. inf. noun] He was or became a chief, lord, master, possessed of glory, honour, eminence etc.

**سَّاَدَة** (sādāt)  
He was or became the chief of his people, or he ruled over them.

**سَيْيَة** (sīyāt)  
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.

**سَيْيَةُ الْقُوْرُمِ** (sīyāt al-qūrim)  
The chief of the people.

**سَيْيَةُ الْكَلَامِ** (sīyāt al-kalām)  
The best of speech.

**سَيْيَةُ الْأَمْيَادِ** (sīyāt al-āmiyād)  
They found her lord (or husband) at the door.

**سَأَدَّة** (sādāt)  
We obeyed our chiefs and our great ones.

**سَأَدَّةُ الْأَمْيَادِ** (sādāt al-āmiyād)  
It or he became i.e. black.

**سَأَدَّةُ وَجَهَهُ** (sādāt wa-jehāh)  
His face became black; 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.

**سَأَدَّةُ وَجَهَهُمُ (feminine and plural)**  
Those whose faces will be black.

**سَأَدَّةُ وَجَهٍ** (singular feminine)  
A black face or a sorrowful face.

**سَأَدَّةُ مَسْوَدَةٍ (masōda)**  
His face becomes black or darkens.

**سَأَدَّةُ مَسْوَدَةٍ (masōda)**  
Hard or difficult, grievous days.

**سَأَدَّةُ مَسْوَدَةٍ (masōda)**  
Their faces are blackened.

**سَأَدَّةُ وَجَهَهُمُ (feminine and plural)**  
The best original copy of a book or the like.

**سَأَدَّةُ وَجَهَهُمُ (feminine and plural)**  
The most dignified or exalted or bountiful of the people (plural is سَأَدَّةُ (sādāt)).

**سَأَدَّةُ وَجَهَهُمُ (feminine and plural)**  
The serpent and the scorpion etc.; dates and water.
[aor. inf. noun] سَأَرَ : He leaped or sprang to or upon him. سَأَرُ : He was angry; he rose or became elevated. سَأَرُ الْحَائِطُ : He ascended the wall. سَأَرُ الْحَائِطِ : He ascended the wall or climbed or scaled it like a thief. اذٰلِذُ سَأَرُوا الْمَحْرَابَ : When they climbed over the wall of his chamber (38:22). سُوْرَةُ (أَسْوَارُ) (مَوْجُكُرُ) : The wall of a city; the upper or uppermost part of the head; a repast to which people are invited. فُضُرَّ بِنَيْنِهِم بْسُوْرِ : There will be set up between them a wall (57:14). سُوْرَةُ وَسَارُ : A woman's bracelet of silver or of gold. سُوْرَةُ وَسَارُ (مَوْجُكُرُ) : Bracelets of gold (43:54). سُوْرَةُ وَسَارُ (مَوْجُكُرُ) : Will be made to wear bracelets of silver (76:22). سُوْرَةُ وَسَارُ (مَوْجُكُرُ) : Eminence or nobility; rank or station; high or exalted rank or station; excellence. سُوْرَةُ وَسَارُ (مَوْجُكُرُ) : He has eminence in glory. سُوْرَةُ وَسَارُ (مَوْجُكُرُ) also signifies, what is goodly and tall of structure; the extremity of anything; a row of stones or bricks of wall; a sign or token. بَيْنَهُمَا سُوْرَةُ : Between them two is a sign; a Chapter of the Holy Qur'an (مَوْجُكُرُ). سُوْرَةُ وَسَارُ (مَوْجُكُرُ) : This is a chapter which We have revealed (24:2). سُوْرَةُ وَساَرُ (مَوْجُكُرُ) : Then bring ten Chapters like it (11:14). سُوْرَةُ وَسَأَرُ (مَوْجُكُرُ) : A leap or spring.

[167.162x683] ٜٛٝٔ٣٠ٝ١٠٨٠١٠٨٠٢٠٨٠٣٠ٝ١٠٨٠٤٠٨٠٥٠٨٠٦٠٨٠٧٠٨٠٨٠٩٠٨٠٩٠٨٠١٠٨٠٠١٠٨٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠
water collects and stagnates; a road or track of little width between two elevations.

ساعة

[aor. inf. noun سَوْفٌ: The thing was wasted.]

ساعة: The camels were left to themselves without a pastor.

The man passed from hour to hour or he remained behind or held back for a time.

ساعة: A space; a period; an hour; a moment; an indefinite time; little while or short time; a watch, a clock.

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;

ساعة: A little while ago;

ساعة: Instantly.

ساعة: Now; just now; this moment; the Resurrection; Great Event.

is of three kinds

ساعة: The death of one man.

ساعة: Those indeed are the losers who deny the meeting with Allah, until when death comes to them suddenly (6:32).

ساعة: The death of one generation.

ساعة: If the life of this boy last long, he will not die until the death of the generation shall come to pass (a tradition).

ساعة: The Resurrection.

ساعة: They ask thee concerning the Resurrection (or the time thereof) (79:43).


ساعة

[aor. inf. noun سَوْفٌ and aor. سَيِسَ: 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).

سُؤف: سُؤف 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 سَم, 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. وَسَمَّى ُهَٰلٰلٰمْ (11:40). : Then you shall know. And soon will He be pleased (92:22).

سَمَّى

[aor. inf. noun سَمَّى] سَمَّى أَمِينًة: [سَمَّاتِي] سِيَاقِي. : He drove, or urged the cattle to go. سَمَّى الْحَدِيثُ: He carried on the narration. ساق السُّحاب: He caused good fortune to betide him. سُفِه: We drive it to a dead land (7:58). : We shall drive the guilty (19:87). سَمَّى أَنْهَرَمُين: A public place, a street or market-place or fair (سَمَّة plural). وَبَعْدَ هُمُّهُ: And they walked in the streets or market places (25:21). سَمَّى الْحَرَثِ: The thickest part of the fight. سِيَاقٌ: Driving. سَمَّى الْمُسَافِرِ: Unto thy Lord on that day will be the driving (75:31). سِيَاقٌ: A driver. سِيَاقٌ: 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. ساق الشَّجَر: Trunk of the tree (plural is سُقَاقِي). فَطَلِقَ مَا مَسَّهُ الْمُسَافِرُ والْأَغْمَاقُ: It then stands firm on its stems (literally, "legs") (48:30). : The people became in a state of distress. قَامَتُ الْحَرَثِ عَلَى ساق أو كَشِفَتْ: The fight became vehement. كَشِفَتْ الْأَمَرَ عَن ساق: The affair became distressful. كَشِفَتْ عَن الساق: كَشِفَتْ عَن الساق: an Arab idiom meaning to become prepared to meet the difficulty or to become perplexed. كَشِفَتْ عَن الساق: She uncovered her shanks; she became perplexed; she became prepared to meet the difficult situation (27:45). : When the truth shall be laid bare; when there will be severe affliction; on the day when calamity shall be disclosed (68:43). كَشِفَتُ الساق: When one shank rubs against the other shank in agony; when affliction is combined with affliction(75:30).
[aor. inf. noun سول] : 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).

He did as he pleased; The cattle pastured where they pleased.

He left the cattle to pasture as they pleased; he took or made the cattle to pasture. 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) he made it uniform or equal with another thing and like it; (3) he made it symmetrical; he made it congruous or consistent in its several parts; he made or fashioned it in a suitable manner; (4) he made it to be adopted to the requirements of wisdom; (5) he made it complete, or completed or perfected its make.
5. Such a one adjusted or rectified his affair; (6) he made it right or good; (7) he rectified or adjusted it; (8) God made His creation symmetrical or made him complete and perfect. To the verses: When we held you equal to the Lord of the world (26:99). The good and the bad are not alike (5:101).

The earth, became level with them i.e. they perished in the earth.

It stood straight or erect or became strong, stood erect on its stem (48:30).

Rested on Al-Judi: He was or became firm or became firmly seated or settled himself on the back of his beast. also means, he gained or had the mastery or complete control or ascendancy over the thing.

Then He settled Himself firmly on the Throne i.e. He had ascendancy over the heaven so as to have everything in the universe equally within His grasp (7:55).

The man became mature in body and intellect, or he attained the utmost limit of youth and the completion of his make and intellect i.e. attained his full physical and intellectual vigour.

When he reached his full strength and attained maturity (28:15).

The Possessor of strength. So He manifested or possessed His ascendance over everything (53:7).
thoroughly cooked.

: He turned towards a thing.

: Then He turned towards the heavens (2:30).

: It was or became equal to it and like it in measure, extent, size, bulk, quantity and in value.

: When he had levelled up the space between the two mountain-sides (18:97).

: And he shall see him in the middle or midst of the fire of Hell (37:56).

: The middle of the road or the right road or path (5:78); (3) the summit of a mountain or a hill or eminence; (4) equal, equable, uniform.

: It being equal to them whether thou warn them (2:7); (5) Complete: This is a complete dirhem; (6) Equitable, just or right.

: Come ye to an equitable, just or right word between us and you (3:65); (7) Equidistant or midway between two parties or places; (8) Equal or alike.

: They are not all alike; among the People of the Book (3:114).

: Alike for all seekers (41:11); (9) A like, a similar person.

: Alike; 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.

: A young man uniform in make or symmetrical, without disease and without fault or defect.

: The road or way that neither exceeds nor falls short of that which is right; the right or direct road.

: Full three nights; with no bodily defect for three nights (19:11).

: And he appeared to her in the form of a perfect man (19:18).

: I will guide thee to the right path (19:44).

: He went wherever he would. For see at the end where proper nouns and technical terms are dealt with.
It (the water) ran upon the surface of the earth. He went or journeyed through the land or earth for the purpose of devoting himself to religious services or exercises. So journey through or go about the land (9:2). A man going or journeying through the earth; fasting or a faster; a faster who keeps to the mosques. The fasters; those who observe the obligatory fasts; those who fast constantly; those who journey to war against disbelievers or to seek knowledge. Those who praise Allah and those who go about in the land serving Him (9:112).

A running water. Women devout in worship, given to fasting (66:6). For which may be derived from see at the end where proper names have been dealt with.

He or it went, travelled, journeyed, passed away or departed. Going; departure; journey; Mountains will move away or pass away quickly. And he was travelling with his family (28:30). Travel in the land (3:138). He made him or it go, journey, depart, pass, move or go away. It became commonly known among the people. On the day when We shall remove the mountains or make the mountains move or pass (18:48). He it is Who enables you to journey through land (10:23). A way, course, rule, mode or manner of acting or conduct of life, or the like; mode of being; condition, state, (syn. طريقة). We shall restore it to its former state (20:22). Stories of the ancients. This is in the stories of the ancients; military expedition. A company of travellers. A company of persons journeying. A carvan of travellers came (12:20). Venus, Mars, Jupiter, Mercury and Saturn.
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 الشِّیْن

ش

Shīn

Numerical Value = 300
[aor. inf. noun ینامُ : He called ill-luck to fall upon them. وَأَخَرُ : The left side or direction. أَضْحَابُ الْمَشْهَرُ : 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 یشَنُ : I pursued his way, doing as he did. شَانُ : A thing, an affair or a business; state, condition, quality or manner of being; importance attached to a thing or person; rank or dignity; property. هُوَ رَجُلٌ عَظِيمٌ الْشَّانُ : He is a man of great rank or dignity or importance or nature. مَا شَانُكَ : What is thy business or what is thy state? فَأَذاَ اسْتَأْتُوْكُ لِبُعْضٍ شَانِهِمْ فَأَذَانٌ لَّمْ بُشْنَ : So when they ask thy leave for some affair of their, give leave to those of whom thou pleaseth (24:63). كُلُّ يَوْمٍ هُوَ فِي شَانٍ : Every day He is in a different state (55:30).

[ar. inf. noun یشَبَّهُ : He made it to be like it or to resemble it. شَبَّهُ : He rendered the affair confused or obscure or ambiguous to him. وَلَكِنْ ذَبِّهِ فِيهِ : But he was made to appear to them like one (crucified), or it appeared so unto them (4:158). تَشَابِهُ الرَّجُلُانِ : The two men were so like each other that it was difficult to distinguish one from the other. لِتَشَابَهَانِ اللَّهُ عَلَيْنَاهُمْ (2:71). فَتَشَابَاهُانِ الْخَلْقَ عَلَيْهِمْ (13:17). تَشَابِهُ : Mutually resembling; co-similar; alike (6:100,142). تَشَابِهُ : He made himself to be like him, or he affected likeness with him. مَثَلُ : A Book (whose verses are) mutually supporting (39:24). مَثَابِةٌ : (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 مَحْكُومٌ (decisive); or (5) that which cannot be rightly understood without repeated considerations. وَأَخَرُ.}
[aor. inf. noun ينبعثُ and ينبعثَ] It (the state of affairs of a party) became dissolved, broken up, discarded or unsettled.
They became separated, disunited, dispersed or scattered.
Separation, disunion or dispersion.
(a saying of the Holy Prophet) I fear for you division, disunion.
also means, scattered, dissolved, disunited, divided, disordered, unsettled.
A dissolved state of affair.
Their hearts are divided.
Your endeavours are diverse.
They came separated, disunited i.e.
Whether you eat together or separately.

[aor. inf. noun ينبعثُ] The winter commenced.
The day was or became intensely cold.
I stayed in the town during the winter.
winter; hail that falls from the sky; drought or dearth.
Journey in winter and summer.
An intensely cold day.

[aor. inf. noun ينبعُ] The affair or case became complicated and confused so as to be a subject of disagreement and difference between them.
Respecting the disagreement or difference that has happened between them.
He thrust him with the spear.
He raised the hanging branches of the tree.
The kind of plant that has a trunk or stem; a tree (plural is أشجار).
Fire out of the green tree.
It is also used as plural of أشجار.
And the stemless plants and the trees submit.
A tree, so called because of the intermixing or confusion of its branches.
It is a tree that springs forth in the bottom of Hell.
The tree of Zaqqum.
A good tree.
An evil tree.
The cursed tree.
The stock or origin of a person; a pedigree.
a good stock; a small speck on the chin of a boy.

[ar. 

and 

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inf. noun 

: He was or became niggardly, stingy or avaricious; he was or became niggardly or avaricious in the utmost degree or with a culpable desire.

: He is niggardly of his property.

: Niggardliness, stinginess; greed or avarice.

: Whoso is guarded against the avarice of his own-soul (59:10) (and also and (and also the plural of i.e. niggardly, stingy or avaricious or vehemently greedily or culpably greedy.

: He is niggardly of a thing.

: Being greedy for wealth (33:20).

: Being niggardly of aid to you (33:20).

: Land that will not flow with water unless in consequence of much rain.

inf. noun 

: He was or became fat.

: The she-camel became fat after leanness.

: We forbade to them their fat (6:147).

: A fat man.

: He filled (or laded) and completely equipped or furnished the ship.

: He filled the town with horsemen.

: He drove away the man.

: He bore malice against him.

: In the laden and completely equipped or furnished ships (36:42).

: The thing rose or became raised.

: He went forth from his people.

: He returned to them.

: The star rose.

: He raised his eye towards the sky and did not move his eyelids.

: His eyes became fixedly open.

: On which eyes will fixedly stare (14:43).

: Then behod, (the eyes) will fixedly stare (21:98).

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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. God strengthened or may God strengthen his dominion.

We have strengthened their make (76:29).

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).

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).

Seven hard years (12:49).

(more i.e. possessing the quality of i.e. more or most hard).

Angels stern and severe (66:7).

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.

When he reached his age of full
strength (12:23). 

شارب [aor. شرب and شرب and شرب inf. noun شربة and شربة] : He drank the water, or he drank it at a single draught or leisurely; he was or became satisfied with drinking. 

شراب : He took or swallowed the medicine. 

شرب الدخان : He smoked the tobacco. 

شرب : Time destroyed him. 

شرب ب : He lied against him. 

إذا ما أقبلَ شرب حب شرب فلا تأمل لله عنه أن يصرفًا 

If the love of a thing enters and saturates the mind of a person, then do not think that he will ever get away from it.
The garment was saturated with redness.  

His heart was saturated with his love; his love pervaded his heart. When this verb is used in the passive voice, it means the thing became saturated with.  

They were made to drink into their hearts the love of the calf i.e. love of the calf pervaded their hearts (2:94).  

Water that one drinks; a draught of water or milk; a share or portion of water that falls to one's lot; the right to use water for watering fields and beasts; a watering-place; a turn or time of drinking.  

She has her turn of drinking (26:156). Every drinking-time may be attended (54:29).  

The act of drinking.  

Drinking like the drinking of the camels that suffer from insatiable thirst (56:56).  

A beverage or drink of any of the liquids; wine; such beverage as is forbidden.  

Just look at thy food and thy drink (2:260). (plural and of) One who drinks (act. part.); a drinker; drinking; moustache.  

Plural is meaning moustaches.  

Pure and pleasant for those who drink (16:67).  

A place or time of drinking; the quarter whence one drinks; a place at a river where one comes to drink.  

This is the drinking-place of the people. Every tribe knew their drinking-place (7:161).  

Also means, people drinking or assembling for drinking.  

Plural of i.e. a drink. It is also plural of i.e. an upper chamber; green and juicy herbage.  

Food that is cause of drinking.  

In them they have many benefits and also drinks (36:74).  

He cut the meat lengthwise or into many pieces.  

He explained, expounded the question.  

He understood the talk.  

He opened the thing, guarded it, preserved it.  

He was pleased with the thing.  

God opened up or expanded or dilated his bosom (for the favourable acceptance of any thing on what was good).
God expanded his bosom for the acceptance of Islam (6:126). But he who opens his heart for the acceptance of disbelief (16:107).

[share] inf. noun and [share] (transitive verb): He took fright and fled or ran at random; he departed. He departed from the obedience of God. He made him to take fright and flee or run away at random. 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).

[share] (plural [share] and [share]): A party or company of men or a small number of men; a piece or portion of a thing. Old and worn-out garments. They are indeed a small party (26:55).

[share] inf. noun: He imposed upon him such a condition. He marked himself and prepared himself for such an affair. He made it known that his camels were for sale. He put forward or offered himself and his property in this affair. (plural [share]): (1) A sign, token or mark which men appoint between them. The signs of the Resurrection; (2) the beginning of a thing. Its beginnings or signs have already appeared (47:19). The best or meanest of people. He is among the basest or the noblest of people.

[share] inf. noun: The beasts entered into the water. He entered into the affair. Such a one made manifest the truth. He entered the water or drank the water with his hands. God made it manifest such a thing for us, or He instituted, established or prescribed for us a religious law or ordinance.

The man made manifest the truth and crushed the
falsehood. The way became manifest. 

الشرع: He (God) has prescribed for you the religion (42:14). 

الشرع: 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. 

الشرع: also means, a custom. 

الشرع 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. Also 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 شرعة وحنان شروع). 

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.

�رق: The sun rose. 

شروأ: The thing became intensely red with blood or with a beautiful red colour. 

شروأ: The sun became near setting and its colour became blended with duskiness and redness. 

شروأ: His face shone and was bright with beauty. 

شروأ: He entered upon the time of sunrise. 

شروأ: They pursued and overtook them at sunrise (26:61). 

شروأ: And the earth shall shine with the light of its Lord (39:70). 

شروأ: Sunrise (38:19). 

شروأ: Relating to the east; of the east; place of sunrise; eastern. 

شروأ: A place facing the east; a place upon which the sun shines; a place to the east. 

شروأ: From her people to a place to the east (19:17). 

شروأ: Neither of the east nor of the west (24:36). 

شروأ والشروأ: The place or quarter or direction of
sunrise.  

The place of sunrise of summer and that of winter; the place of sunrise and the place of sunset or the east and the west.  

Lord of the two easts and Lord of the two wests (55:18).  

Would that between me and thee were the distance of the East and the West (43:39).  

Eastern lands and western lands (7:138).  

But nay, I swear by the Lord of the easts (70:41).

[ar. inf. noun]  

share  

He shared, participated or partook with him in it; he was or became a co-partner to him in it; he entered with him into it.  

I made him a co-partner in the affair.  

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.  

Those who set up equals with God say (16:36).  

He (God) does not forgive if a partner is associated with Him (4:49).  

And Thou make him share my task or co-partner or co-sharer in my task (20:33).  

And be their partner or co-partner in wealth (17:65).  

Co-partnership occurred between them.  

A sharing, participation, co-partnership; setting up or associating false gods with the One God; belief in plurality of gods; disbelief; hypocrisy.  

A share.  

He emancipated a share belonging to him in a slave.  

Surely, associating partners (with God) is a grievous wrong (31:14).  

They will deny your having associated them (with God) (35:15).  

A sharer, partner; a co-partner or equal with another; an associate or a colleague of another.  

He (God) has no partner (16:164).  

And they set up equals or partners with God (6:101).  

My co-partners (which you set up) (41:48).  

One who associates false gods with God, or equals or co-partners with Him; an idolater; disbeliever; a hypocrite.  

A believing slave is better than an idolater (2:222). and
Are plurals of 

Even though the idolaters or disbelievers may hate (it) (9:33). Most of them were disbelievers or idolaters (30:43). (feminine of مَشْرِكٍ and مَشْرِكَةٌ is plural) (2:222;33:74). They shared, participated with one another or were or became co-partners. In the punishment (37:34)

[ar. inf. noun شَرَّى: He sold it or he gave it for a price; he bought it or he took it or acquired it for a price; he possessed it by sale. And of men there is he who would sell himself to seek the pleasure of God (2:208). And they sold him for a paltry price (12:21). He purchased or bought it; he took it in exchange for another thing; he preferred it to another thing. Sometimes it means, he sold it i.e. syn. with شَرَّى. Also means, he gave up one thing and laid hold on another. إنَّ اللَّهُ اشْتَرَى الصَّلَاتَةَ بالْهَدَى: Allah has purchased of the believers their persons (9:111). اشْتَرَوْا الضَّلَالَةَ بالْهَدَى: 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 شَطَّ under 789.

[ar. inf. noun شَطَّا: He walked on the bank or side of the river; he subdued or overpowered (a man). The seed-produce put forth its sprouts. The trees put forth sprouts around their bases or stems. The tree put forth its branches. He had a son who had attained to manhood and became like him. The side of the valley flowed with water. Sprouts of seed-produce and of plants or herbage of palm-trees or leaves thereof; the shoots that come forth around the bases or stems of plants or herbage or of trees. That has put forth its sprouts or its extremity or its ears. (48:30). The bank or side of a valley and of a river. The sides of the valley. It has no plural. The shore of the sea.
He was called from the right side of the valley (28:31).

[plural] شَطَرَ inf. noun شَطْرُ : He halved it; he divided it into halves. شَطْرُ شِرْطَةٍ أَوْ قَصَّ شِرْطَةٍ : He betook himself in the direction of him. شَطَرَ الدَّارُ : The house was distant or remote; Aُهُلَّ : He withdrew far away from his family or he broke off from them or quitted them in anger. شَطَرُ : The half of a thing; a part or portion of a thing; شُطْرُ الإِيمَانِ : Purification is part of faith; a direction in which one looks or goes. فَوْلُ وَخُيْجَكُ شَطَرُ السَّمَّجَدِ الحَرَامِ : So turn thy face towards the direction of the Sacred Mosque (2:145). It also means, remoteness or distance.

[aor. inf. noun] شَطَبَ : It (a house) was or became distant or far. شُطُبَ فَلَانًا : He rendered him far off or he transgressed against or acted unjustly towards him. شَطَبُ (aor. inf. noun) شَطَبَ : He transgressed or acted wrongfully or unjustly he exceeded the right bounds; he became removed far away from the right or the truth. شَطَّ في حُكْمِهِ شَطَّتَ عَلَيْهِ : He acted unjustly, wrongfully, injuriously in his judgement. شَطَّتَ عَلَيْهِ : I acted wrongfully, tyrannically or wrongfully against him. شَطَّ في سَلْهِهِ : He exceeded or went far beyond the due bounds in bargaining for his commodity. (شَطَّ is syn. with شَطَبَ.) شَطَّ في القَولِ شَطَّتَ أَمْرًا دُوْشَطَتَ (أَمْرُ دُوْشَطَتِ) : Enormity; a thing exceeding the proper bounds or an enormous thing; an extravagant thing. أُمِرَ دُوْشَطَتَ : An affair that is extravagant or exorbitant or exceeding the due bounds لَقَدْ قَلَباً إِذَا (أَوْ قَلِبَ دُوْشَطَ) شَطَّتَ : We should have uttered an enormous thing (18:15).

[aor. inf. noun] شَطَنَ : He turned away in opposition to him from his design or aim or his direction or course; he put him away (انْعَدَةً) ; he bound him with the long rope. شَطَنَ عَنْهُ الْرُّجْلُ : The man was or became remote or far away from the truth or from the mercy of God. شَطَنَ في الأَرْضِ : It entered into the earth. الشِّبْطُانِ : The wicked or evil spirit i.e. Satan or the devil. فَوْسَوَّسَ إِلَيهِ الشَّطَنُ : But Satan whispered evil suggestions to
him (20:121). 

شَيْطَانٌ: 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).

اذْخَرَّوًا إِلَى شَيْطَانٍ: When they are alone with their devils or ring-leaders (2:15).

قَانَهُ رَوْقَاتُ الشَّيْطَانِ: As if it were the heads of serpents (37:66). 

شَيْطَانٌ has been taken by some as meaning heads of certain foul or ugly plants. 

شَيْطَانٌ also signifies any blamable faculty or power or propensity of a man such as anger etc. 

زُرُعُ شَيْطَانٍ: His anger got the ascendancy over him or he was or became very angry.

شَيْطَانٌ أفْلَامٌ: Devil of the waterless deserts i.e. thirst. 

شَيْطَانٌ may also mean thirst has touched me i.e. I am very thirsty (38:42). 

شَيْطَانٌ may also have been derived from شَطَ، which means, he burnt or he perished. 

In this sense of the word شَيْطَانٌ 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. 

شَعْبٌ [aor. inf. noun] شَعْبَ: A road or valley between two mountains. 

شَعْبَ السَّيَّةٌ: He collected or united the thing; he separated or disunited or divided the thing. 

شَعْبَ السَّيَّةٌ: Their union became broken up, or their tribe became separated. 

إِلَّا رَفَقُ شَعْبَهُمْ: Their separation became closed up, or their tribe drew together; 

شَعْبَ السَّيَّةٌ: He repaired or adjusted; he impaired or marred. 

شَعْبَ الرَّجُلٍ: The thing appeared. 

شَعْبَ السَّيَّةٌ: The man died. 

شَعْبَ (شُعُوبٍ) شُعُوبٍ (حَيْيَ عُظْمَةٍ عَظِيمَةٍ): Collection or union; separation or division; a great tribe (حَيْيَ عُظْمَةٍ or قَبْلَةٌ عَظِيمَةٍ); a crack; distance or remoteness. 

وُجِلْنَا كُمْ شُعُوبًا وَقَبْلًا لِّتَعْفَفُوا: And We have made you into tribes and sub-tribes that you may know one another (49:14). 

شَعْبَ also means, a nation, people, race or family of mankind (جَبَلٌ مَّنْ خُلِّقَ شَعْبٌ): A part, division; 

شَعْبَاتُ (النَّاس): A branch of a tree growing out apart; a cleft in a mountain. 

شُعُوبَةُ مَن شَعْرٍ: A lock of hair. 

شَعْرَةُ الشَّعْبِ: A question having many branches. 

دَرْيَنَّ: Of
The vicissitudes of time.

He knew it or had knowledge of it; he was cognizant of it; he understood it or he perceived it by means of the senses, also: And what should make you understand (or know) that when (the Signs) come, they will not believe? (6:110).

He acquainted him with the affair; he made him know it (inf. noun شاعر): He marked it, namely a beast destined for sacrifice at Mecca, by stabbing it in the right side of its hump so that blood flowed from it; he made it to be a distinguishing sign; as when the performance of a religious service is made, or appointed by God to be a Sign. شاعر (plural شعرات): A sign or mark; anything by means of which another thing may be known; anything which is considered or is performed as a mark of submission to God; the rites of Pilgrimage and practices pertaining thereto and the places where those rites and ceremonies are performed; the obligatory statutes or ordinances of God. إن الحرم: Surely, Al-Safa and Al-Marwa are among the Signs of Allah (2:159). شاعر: 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 شعار meaning the place or means of perception or knowledge and أحرام meaning sacred (2:199). See also under "Proper Names".

He versified; he spoke in verse. شاعر: 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 (plural): A poet. شعر: Excellent poetry. لما هو شاعر: But he is a poet (21:6). ما 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). Sirius.

Sirius.

He became kindled or blazed or flamed. He became inflamed with anger. The fire became glistening in the head (19:5).

His love has entered beneath the pericardium of her heart or rent it i.e. she loved him vehemently (12:31).


They will be happy in their occupation (36:56).

He interceded for such a one with the prince; he requested or prayed the prince to help
or show favour to such a person on the ground that he was attached to him as a relation or friend or follower; he requested the prince to forgive his sins and crimes. He interceded between the people. The word therefore means, interceding or praying for a person to the effect that he may be shown favour or that his sins may be passed over on the ground that he is connected with the intercessor or is like or similar to him, it being also implied that the petitioner is a person of higher position than the one for whom he intercedes and pleads and is also connected with him with whom he intercedes.

And intercession will not benefit it (2:124). Who is he that shall pray or supplicate in His presence or that will intercede with Him (2:256)? Signifies the adjoining of a thing to its like; making a single thing a pair. Contr. of  وَثُرُّ; an even number; a number that may be divided into two equal parts; one of a pair.

By the even and the odd (89:4). An intercessor, as also (plural is  شَفَعُ) Shaffer, Shaffer, Shaffer, and Shaafun. So there is no intercessor for us (26:101). Nor any intercessor who will be heard (40:19). Have we then any intercessors (7:54)? Also signifies he or it was or became tall or high.

Intercede thou, thine intercession shall be accepted.

and [aor.  شَفَعَ] inf. noun  شَفَعَ: He was solicitously affectionate towards him.  شَفَعَ: He was niggardly of the thing.  شَفَعَ: He was fearful of the affair.  شَفَعَ: He feared or was cautious of him or it or was kind or affectionate towards him and solicitous about him.  شَفَعَ: He was solicitous about the affair.  شَفَعَ: He was solicitous about him.  شَفَعَ: He was solicitous about him.  Shaffer (inf. noun) according to Imam Raghib signifies, being affected with care or solicitude mixed with fear. When it is transitive by means of  من 445 , 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. 

أَفْقَمْتُهَا: And were afraid of it (33:73).

أَفْقَمْ عَلَى الصُّغِيرِ: Did you fear (58:14).

أَفْقَمْ الرَّجُل: He was affected with pity or compassionate and tenderness for the child.

The man entered upon the time of شفق i.e. redness in the horizon from sunset until nightfall or the mixture of the light of day with the blackness of night at sunset, evening twilight.

إِلَّا أَفْقَمْ بِالْشَّقَعَ: But nay, I call to witness the evening twilight (84:17).

وَهُمْ مِن السَّاعَةِ مُفَقَفُونَ (مُفَقَفُونَ): Fearful. And they are fearful of the Hour (21:50).

And thou wilt see the transgressors in fear (42:23).

شَفَأَ: Kind, compassionate, affectionate.

شَفَأَ [aor. inf. noun شَفَأَ i.e. lip.]: He struck his شَفَأَ i.e. lip. 

شَفَأَ [aor. inf. noun شَفَأَ i.e. lip.]: He put his lip near to his lip. 

شَفَأَ: The lip of a human being. 

شَفَأَ: The two lips of man. 

شَفَأَ: And a tongue and two lips (90:10).

شَفَأَ: A word. 

شَفَأَ: He has praise among the people.

شَفَأَ: For people there is cure in it (16:70).
[aor. inf. noun شقّ : He split, clave, tore or rent the thing. | شقّ عضا : He broke the staff, i.e. he separated himself from the community. | شقّ عضا المسلمین : He created disunion and dissension among the Muslims. | شقّ النّهر : The vegetation sprouted forth from the earth. | شقّ علیه : Then We clave the earth (80:27). | شقّ : He crossed the river by crossing. | شقّ (inf. noun مشقّ) : It had a severe effect upon him; it distressed, afflicted, fatigued him; it was hard, troublesome, oppressive to him; he caused him to fall into a hard, distressing position imposed upon or imposed upon him that which was burdensome, oppressive or onerous. | وما أريد أن شقّ عليك : And I would not lay any hardship upon you. (28:28). | شقّ : 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. | شقّ : Opposition; hostility; schism; being mutually remote. This word, however, is not used about the party which sides with the truth. | فأتهم في شقّ : They are creating a schism (2:138). | شقّ من الله ورسوله : This is because they have opposed Allah and His Prophet whose opposes Allah and His Prophet (8:14; also 59:5). | شقّ القوم في النّسيء : The people contented and quarrelled with each other and took opposite sides. | كنتم تشقّون فيهم : For whose sake you opposed the truth (16:28). | شقّ : It became rent or cloven in pieces. | يوم شقّ السماء : On the day when the heaven shall be rent asunder (25:26). It is syn. with وانشقّ السماء. | شقّ : And the moon is rent asunder. | شقّ : The half. | إنْفِقوا النّار وَلَوْ شقّتَ نَمَّة : 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. | إلا بشقّ الأنفس : Except with great hardship to (yourselves) (16:8). | شقّ : 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. 

But the distance (or hard journey) seemed too long to them (9:42). 

Harder; more troublesome; more difficult. 

But the punishment of the Hereafter is harder (13:35).

[162x701]

[aor. inf. noun] شَقِيٍّ and شَقَاةٌ and شَقَّاءٌ of سَعِدَةٍ and شَقِيٍّ being cont. of سَعِدَةٍ: (1) He was or became unprosperous, unfortunate, distress, unhappy or miserable; شَقِيٍّ or شَقِيٍّ: (2) he was or became in a state of straitness, distress or difficulty; he suffered or experienced fatigue. 

سَعِدَةٌ or شَقِيٍّ or شَقَّاءٌ: Ill-luck, unhappiness etc. (syn. with شَقَاةٌ) 

O, our Lord our evil fortune overcame us (23:107). 

شَقَاةٌ or شَقَّاءٌ: (a) (relating to the world to come) (b) (relating to the present world). The latter is of three kinds: 

شَقَّاءٍ (relating to the soul) and شَقَّاءٍ (relating to the body) and شَقَّاءٍ (relating to external circumstances). It also means, fatigue. 

فَإِذْ أَنْعَثَ أَشْقَعُ: Those who will prove unfortunate (11:107). 

شَقَعٌ: Those who will be unfortunate others fortunate (11:106). 

شَقَعٌ: More and most unfortunate, unprosperous, miserable; more and most fatigued. 

شَقَعٌ: Some of them will be unfortunate others fortunate (11:106). 

شَقَعٌ: When the most wretched amongst them got up (91:13). See also No. 701.

[162x701]

[aor. inf. noun] شَكَّ or شَكَّ or شَكَّ or شَكُّ: The affair was or became dubious or confused. 

شَكَّ: He doubted, wavered or vacillated in opinion or was uncertain, respecting the affair. 

شَكَّ or شَكَّ or شَكَّ: The affair became confused or dubious to him, the affair was difficult or hard to him. 

شَكَّ: I pierced him with the arrow. 

شَكَّ: 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 شكر but every جهل is not شكر. According to some, the primary meaning is a state of commotion or disturbance of the heart and mind; scandal, hesitation, suspicion; a kind of medicine which kills rats; a seam of a garment. أفي لله شكر: Is there doubt concerning Allah (14:11)?

شكر [aor. inf. noun شكران and 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 والله ونعمته 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 شكركم لأي دمتكم: If you are grateful, I will surely bestow more on you (14:8). And be grateful to God for His bounty (16:115). : Be grateful to Allah (31:13). (thankfulness) is of three kinds: (1) with the heart or mind, which consists in forming an adequate idea of the benefit received; (2) with the tongue, which consists in praising, eulogizing or commending the benefactor; and (3) with the limbs, which consists in requiting the benefit received according to its desert. It rests upon five foundations: (a) humility of him who renders it towards him to whom it is rendered; (b) his love of him; (c) his acknowledgement of his benefit; (d) his eulogizing him for it; (e) his not making use of the benefit in a manner which he (who has conferred it may) dislike. This is شكر on the part of man. شكر on the part of God consists in forgiving a person or commending him, or regarding him with satisfaction, goodwill or favour, and hence necessarily recompensing or rewarding him. sometimes differs from حمد, for حمد is only on account of favour received; whereas حمد is sometimes because
of favour received and sometimes from other causes and this the latter is of more common application than the former.

šukr : May God recompense or reward his work or labour.

He was or became liberal or bountiful after he had been niggardly.

The udder became full of milk.

Thankfulness or gratefulness.

Or desires to be grateful (25:63).

Give thanks, O house of David

Grateful or thankful (34:14).

Whether he be grateful or ungrateful (76:4).

Will you then be grateful (21:81).

And be of the grateful (7:145).

God means, One Who approves or rewards or forgives. When used about 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. Allah is Most Forgiving, Rewarding (42:24).

Appreciated, approved, rewarded.

Your labour has been appreciated (76: 23).

[aor. inf. noun]

He was or became perverse, stubborn or obstinate or ill-natured.

He behaved towards him with harshness.

They treated one another with harshness or disagreed with one another; the night and the day are opposed to each other.

Disagreeing with one another; and behaving with harshness, or disputing together (39:30).
[aor. inf. noun: شكل] : He bound the beast with the i.e. a 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). and also means: Particular way; natural disposition by which a man is restricted (as with شكل) ; his direction towards which he would go; side, aim; intention; purpose, course, mode or manner of acting or conduct.

: Every one acts according to his own way (17:85).

[aor. inf. noun: يشكو and يشكي] : 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 being 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).

[aor. inf. noun: يشمت] : 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. (7:151.): So make not thou the enemies to rejoice at my affliction. 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.

[shamagh] inf. noun [shamagh] : The mountain was high or lofty. [shamagh] and [shamagh] : He exalted himself; he was proud or he behaved proudly; he elevated his nose from pride.

[shamar] inf. noun [shamar] : My soul shrank from it in dislike or hatred. [shamar] or [shamar] : His face became changed or altered on account of anger and contracted. [shamar] : He shrank or became contracted; he quaked or shuddered or he was frightened.

[shams] inf. noun [shams] and [shams] [shams] : The day was or became sunny; the day was or became clear and unobscured, or its sun was or became vehement. [shams] : 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.

[shams] : 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.

الشمس : The sun; the sun or sunshine. [shams] : He sat in the sun. [shams] plural). نُصْحُوا للشمس : 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 : He hated the man or hated him vehemently. : He acknowledged his right or due and gave it to him. : Enmity or hatred also means, hatred. : Hating or hater; (act. part.), an enemy. : It is thy enemy who is without issue (108:4).

[ ] : It was or became of colour termed i.e. of a (gray) colour in which whiteness predominated over blackness or in which whiteness was interrupted by blackness. (aor. said of heat and of cold: It altered his colour. (plural) a brand or flame of fire; a flame or brand of fire gleaming or radiating; a firebrand i.e. a piece of wood in which is fire gleaming or radiating; a shooting or falling star. : Finds a shooting star in ambush for him (72:10). : There pursues him a bright flame (15:19). signifies the shining or brightly-shining stars; or the seven stars (or planets; meaning, not the pleiades (which are called ), but the Moon, Mercury, Venus, the Sun, Mars, Jupiter and Saturn. also signifies, one who is penetrating sharp, or energetic in an affair. : Such a one is energetic and sharp in war.

[aor. inf. noun [ ] : He was present in the assembly. : He saw the thing and got information about it. : He was present at or got the Friday Prayer. : Were they present at their creation (43:20). : whosoever of you is present at home in this month (2:186). : He gave decisive information or testified respecting such a thing; he became a witness of or to such a thing; he had knowledge of such a thing and beheld it with his eyes. : He gave his testimony in the presence of the judge in his favour and against him. ]
Why do you give witness (evidence) against us (41:22). He swore by such a thing. God declares or God says or God has given evidence or God has written or God knoweth that there is no God but He (3:19). And I declare or I know or I acknowledge that there is no God but Allah. But 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 made him to be present at or to be witness of such a thing. I made him to have knowledge of the thing and to witness it or behold it with his eyes. 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). He asked him or required him to bear witness to what he had witnessed or seen or beheld with his eyes, or to declare what he knew or to give evidence or to give decisive information. And ask or call two witnesses to be witness (2:283). He was slain as a martyr in the cause of God. (syn. with شاهد) : A witness; possessing much knowledge about external things (plural). And let no harm be done to the scribe or the witness (2:283); one personally present. As a name of God, means The Faithful or Trusty in His testimony or He from Whose knowledge nothing is hidden; the Omniscient. And God knows and witnesses what you do (3:99). One who is killed fighting in the cause of God. (plural of شهيد) : Witnesses; martyrs. And the witnesses should not refuse (2:283). Were you personally present (2:134). Among those ...... the Prophets and the truthful and the martyrs and the righteous (4:70). And call to your aid those of you who possess much knowledge i.e. your helpers or your gods (2:24).
with (شهداء) : 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. 

(الشَاهِدُ تُرُى مَالا) : The present one knows what the absent one knows not. 

(وَشَهِيدُ شَاهِدٌ مَعْمِكُم مِنَ الشَاهِدينَ) : And a witness of her household bore witness (12:27). 

(الشَهيدُ) 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. 

(شَاهِدُ) : An angel or a guardian angel (50:22). (الشُهودُ) also means tongue. 

(مَا لِفِلَانِ أَداةٍ وَلَا شَاهِدٍ) : 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. 

(وَهُمُ شَاهِدونَ) and (شَاهيدُانِان) and (شَهَيْدَانِ) and (شُهُوْدُ) are plurals of (شَاهِدُ). 

(وَإِنَا مَعْمِكُ مِنَ الشَاهِدينَ) : And they were witnesses (37:151). 

(شَاهِدُ) : And I am with you among the witnesses (3:82). 

(وَبِينِينَ شَهَوْدًا) : And sons abiding in his presence (74:14). 

(وَهُمْ عَلَى مَا يَفْعَلُونَ بِالْوَمَيْمِينَ شَهُوْدً) : And they were witnesses to what they did to the believers (85:8). 

(قُوْمُ شَهَوْدُ) : People present. 

(وَيَقُولُ اللَّهُ) : And the witnesses shall say (11:19). 

(شَهَيْدُ) : Information of what one has witnessed or beheld with his eyes; testimony, evidence, witness, decisive information; declaration of what one knows. 

(لا تَكْنِمُوا السَّهَيْدَاتِ) : Conceal not the testimony (2:284); the thing seen (عالم الغيب و السَهدَاتِ) : The Know of what is unseen and what is seen (6:74); martyrdom in the cause of God; an oath. 

(شَهَيْدَاتُ) (plural): Oaths. 

(شَهَيْدُاتِ) : Four testimonies i.e. oaths (24:7). 

(عَالِمُ السَّهَيْدَاتِ) : 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. 

(مَسَهِيدُ) : Because of the meeting of a great day (19:38). 

(مَسَهِيدُ) : Something or the person about which or whom witness is given. 

(وَشَهِيدُ وَمَسَهِيدُ) : And by the witness and that about whom
witness has been borne (85:4).

A day on which numerous persons are present (11:104).

A place of assembling at which numerous persons are present.

A Prayer at the performance of which the angels are present and the recompense of which for the performer is registered.

The recital of the Holy Qur'an at dawn is ever witnessed (17:79).

Past and present and future.

[shāhā] inf. noun: He made it manifest or public; he made it manifest; He drew his sword, or he drew his sword and raised it over the people. He hired him by the month.

A month passed over us; we stayed in a place for one month.

The new moon when it appears (2:186).

And when the sacred months have passed (9:36).

[shayq] inf. noun: It rose or became high or elevated or lofty. The sound of weeping became reiterated in his chest.

That the ass brayed or he uttered the ending of his braying or the final sound thereof. signifies the ending or final part of the crying or braying of an ass, whereas signifies the beginning thereof; a high-sound moaning; a cry of distress.

Wherein their portion will be sighing and sobbing (11:107).

A man whose anger is vehement. A man whose anger is vehement.

Desire or longing or yearning of the soul for a thing, or extreme or intense desire. It has a more intensive signification than; appetite; lust or carnal lust; the object of desire or thing.
desired. With lust instead of women (7:82).

Those who follow their low desires (4:28).

He desired it or longed for it; he desired it eagerly or intensely; he loved it. فيّ ما أشتهى أو أتَشْهَى الأنسَسَ. And they will abide in that which their souls desire (21:103).

And therein will be all that the souls desire (43:72).

[Sem. șabd: aor. inf. noun șabd and șabd: He mixed it; he adulterated or vitiated it. șabd: He deceived the man in selling and buying, acted treacherously towards him and dishonestly. șabd also means, he spoke truth or was veracious.

șabd: A mixture; an admixture; a thing mixed with another thing; what is mixed with something else; a thing with which another thing is mixed. șabd: In addition to it a mixture of boiling water (37:68); a piece of dough. (plural): A medley of sundry sorts.

[Sem. șawār: aor. inf. noun șawār and șawār and șawār: He gathered or extracted honey from the comb and separated it from the wax. șawār: He displayed his agility to show his power. șawār: He deceived the man in selling and buying, acted treacherously towards him and dishonestly.

He made a sign to him; he or it pointed to it or at it, or indicated it. șawār: He made known to him the manner of accomplishing the affair that was conducive to good, and guided him to that which was right. șawār: Thereupon she pointed to him (19:30).

He consulted him or with him; he sought his opinion or advice regarding the affair; he discussed with him the affair in order to find out his opinion (inf. nouns șawār in the affair and șawār).

And consult with them regarding the affair (3:160). (inf. nouns șawār and șawār: 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. șawār: By mutual consent and consultation (2:234) signify the same: șawār and șawār signify the same: șawār and șawār signify the same: șawār and șawār signify the same: șawār and șawār signify the same.
Consultation, mutual debate in order that one may see another's opinion; counsel or advice; a command or order; the extracting or drawing forth. 

They decide their affairs by mutual consultation (42:39)

They abused such a one and accused him. 

He became excited; his anger became enkindled. Flame or fire without smoke; heat of fire or sun; flame of fire; thirst or vehement thirst; For them is a flame of fire (55:36).

The thorn hurt or wounded me or pierced my body. He extracted the thorn (from his foot). The tree was thorny or abounded with thorns. The man exhibited his vehemence of might or strength or his prowess and his sharpness. Thorn; string; point of a spear etc; any weapon or weapons; sharpness of weapons; strength or might or vehemence there of in war and fighting; vehemence of encounter and sharpness. They have vehemence of might or strength or valour in war. The one without sting (8:8). He has effectiveness in the infliction of havoc among the enemy.

His face was foul, ugly. His neck was long or short. The faces became ugly.

He roasted, broiled or fried the meat. He heated the water. Like molten lead which will burn or roast the faces (18:30). Arms or hands and the legs or feet, or the fore and hind legs; the extremities collectively; the head of a human being; any part that is not a vital place where a wound causes death such for instance as the legs; anything paltry or worthless. 

Stripping off the skin even to the extremities of the body
[aor. inf. noun] شاء and مَشْيَثة etc.: He willed, wished or desired it (syn. with آرَادَة). Most of the scholastic theologians make no difference between آرَادَة and المَشْيَثة though they are said to be originally different; for the former in the proper language signifies, the causing to be or exist (syn. with الإِجْهَاد) or the latter, the willing, wishing or desiring (syn. with الْجَلَب). Let him who will, believe, and let him who will, disbelieve (18:30). (plural is شَيَاء) A thing; anything; something, somewhat. The 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.

كل شيء: هالك الا وجهه: Everything is subject to perish except He (28:89). لّم يكن شيا مذكورا: He was not a thing spoken of (76:2). هو أحسن منك شيء: He is somewhat better than thou.

شيء بناتي: It is of no account. شيا: Bit by bit. ليس لى من الأمر شيء: or لى: A phrase frequently used meaning, he has no concern with the affair. Thou hast no concern in the matter (3:129). شىء: also means, any one or more. وإن فاتكم شيء من ازواجهم: 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. يا شيء: is an expression of regret. لا تسلوا: (شيء) (plural of شيء) مالى: Oh, what has happened to me. عن شيء: Do not ask about things (5:102).

[459] شاب [aor. inf. noun] شبيبة and مَشْيَثة and مَشْيَثة: 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 chapter Hud has rendered me old. (30:55). White-haired white-headed or hoary. Will turn children grey-haired (73:18).


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.

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 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.

And our father is a very old man (28:24).

He 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 wool. 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.  

: 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.

(pl. of مَشَيْيَةٌ): Plastered with requisite material or gypsum high or lofty.  

: (pass. part. from مَشَايد): Built strongly and raised high. Both are used as syn. with each other.

: Lofty castle (22:46).  

(pl. of مَشَيْيَةٌ): Strongly built and high towers (4:79).

[ar. inf. noun شَأَعٌ: He spread, published, divulged information or a piece of news.  

شَأَعُ البَحْرِ في النَّاسِ: The information became spread, divulged or manifest among the people.  

فَأَنَّ تَشَيعُ الأَيْتَامَة: That immorality should spread (24:20).  

شَأَعَ عَلَيْكُمُ السَّلاَمُ: May peace alight and abide on you and follow you.  

شَأَعَةٌ عَلَى أَمْرٍ: (as also شَيْعَةٌ). He followed him and obeyed him and befriended him and agreed with him and strengthened him in an affair or opinion.

شَيْعَةٌ: 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.  

شَيْعَةٌ is plural. The word شَيْعَةٌ is applied to one and to two and to a plural number and so the male and the female.

: The partisans of Ali.  

وَكَانَ نِسَاكَ شَيْعَةٌ: And of his party or followers was Abraham. (37:84).  

وَلَقَدْ أَهْلَكَنَا أَمْلَاكَكُمُ: We have indeed destroyed the likes of you (54:52).
14

باب الصاد

ص

Sād

Numerical Value = 90
The fourteenth letter of the alphabet, is one of the letters termed مَهْمُوسَةٌ 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 أُفْضِلُ i.e. I explain, while in the other two Chapters it stands for the Divine attribute صَادِقٌ or merely the truthful.

[ar. inf. noun: ضَبَّ أَلْمَاءٍ أَوْ ضَبَّ أَلْمَاءٍ صَبِيبٍ: He poured out or poured forth water. How We poured down water in abundance (70:26): He let down the rope in the well. فَضَبَّ عَلَيْهِمْ: He put on his coat of mail. ﷽ُهُّ لَوْرَةُ: Thy Lord poured down upon them the portion or share, or severity of punishment; (أَوْ صَعْقَةً or thunderbolt) ; God severely punished them (89:14): He or it was destroyed. ضَبَّ بِهَا أَوْ بِإِلَيْهَا: He became affected with excessive love for her. ﷽ُهُّ عَلَيْهِمْ: Affection was poured down upon him from above.

[ar. and aor. inf. noun: ضَبَايَاتُ النَّجُومِ: The stars appeared. ﻷُهُّ مِنَ دَيَّهِ إِلَى دَيْنِ أَخَرّ: He departed from (or forsook) his religion to another religion. ضَبَايُّ فِي دَيْنِهِ (or simply ضَبَايُ: He was or became a Sabian. ﷽ُهُّ عَلَيْهِمْ: He came upon them unexpectedly. ضَبَايُّ الْعَدْوُ عَلَيْهِمْ: He guided the enemy to them. ضَبَايُّ صَابِيٌّ (ضَبَايُّ صَابِيٌّ singular): 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,

صّاح: [aor. inf. noun صّاح): He came to the people in the morning, or he attacked them in the morning. صّاح: He watered the camels in the morning. صّاح: He gave to him a morning-draught of milk or wine. (aor. (شاق): He was or became beautiful or elegant.

صابحة: Beautiful, comely. صابحة: Beauty. صابحة: He came to him in the morning صابحة: He journeyed with the people by night until he brought them in the morning to the water. صابحة: Such a one explained to me the truth.

ولقد صبحة بمجرة عذاب مستقر: And there came upon them early in the morning a lasting punishment (54:39).

صّاح: He wished the man good morning. صابح الله بخير: He prayed that God may make his morning happy. صابح: He entered upon the time of morning. فصبه في المدينة خاصاً: And morning found him in the city apprehensive (28:19).

فصبه الملك: We have entered upon the morning and so has the whole country (a saying of the Holy Prophet). صبحة 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).

فصحت كالصرم: And it was or became in the morning, or the morning found it, like a garden cut (68:21).

فاسترح عند الليل: So glorify God when you enter evening and morning. فاصبح عالمًا: They became losers (5:54).

فصيح and صبحة (plural فصيحات) صباح: Dawn or daybreak or first part of the day. صبح: And making raids in the morning (100:4).

وcloth اذ تنفس: And the dawn when it breathes (81:19). صبح also means, the truth or a clear or plain thing or case.

أم الصبح: One of the names of Mecca. صبح: The Cleaver of the daybreak (6:97).
Those who entered the morning (being plural of مَصْبُورٍ which is act. part. from مَطْرَع مَصْبُورٌ). Cut off by the morning (15:67). cont. of مَسَاء (مَسَاء: Morning or forenoon from sunrise to noon, or according to some from midnight to noon.

I came to him in the morning and in the evening. The day of the predatory incursion of the enemy. 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 مَصْبُورٌ. Morning or forenoon from sunrise to noon, or according to some from midnight to noon.

A lamp or its lighted wick (syn. with مَسْرَحٍ); a large drinking-vessel of the kind called مَسْرَحٍ also means, wide spear-head.

The lamp is in a glass (24:36). We have adorned the lowest heaven with lamps (67:6).

The stars that are signs of the way to the travellers.

صَبْرٌ [aor. فِي الصَّبْرِ inf. noun صَبْرٌ] : 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 نفسة may be considered as understood. صَبْرٌ في نفسة على كُلٍّ: I restrained myself to endure such a thing. صَبْرٌ في عَدَدَ الهُدْيَة: Such a one was patient on the occasion of affliction. صَبْرٌ عَن الشَّيء: He restrained him from the thing. صَبْرُ الدَّابَّة: He restrained the beast and did not give him food. صَبْرٌ: He made him or it firm or fast; he bound or tied him or it firmly or fast. صَبْرٌ also means, he stuck or clave to him. صَبْرٌ: My body will not endure cold patiently. فأَصْبَرْنَهُ وَأُصْبِرْنَا: Then they struggled and remained steadfast (16:111). فِي مَكُونٍ عَلَى مَكُونٍ: They remained patient notwithstanding their rejection (6:35). إِصْبِرْ: Is Syn with صَبْرٌ: He was patient or 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!

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).

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.

A finger; a toe. Such a one is unfaithful,
perfidious: He has a finger in this affair.

قلب: The heart of the believer is between two of the fingers of God. He turns it about as He pleases.

أبو الإضبع: One of the surnames of Satan.

أبو الإضبع: They put their fingers into their ears (2:20).

صبغ [aor. and inf. noun: He dyed or coloured the garment. In the language of the Arabs the primary meaning of صبغ is to alter a thing. صبغ: The garment was altered in colour. صبغ: 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. صبغ وُلدة في الصغرانية: He baptized his son in Christianity. يضغون الحديث: They colour and alter the hadith. العين: God completed His favour upon him (صبغ is syn.) صبغ: He became settled or established in religion. صبغ: A dye; a sauce or condiment for bread to make it savoury. صبغ وُلدة في الصغرانية: They colour and alter the hadith. صبغ: 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 لعممة: (We will follow) the religion of Allah (2:139) or (take the colour of Allah).

صبغ [aor. inf. noun and صبَّ: He was a youth or boy or child; he was or became youth fully ignorant or foolish; he indulged in amorous dalliance. صبَّ مات صبَّ: He engaged in play or youthful conduct, or he indulged in amorous dalliance until hoariness came upon his head. صبَّ إليها: He inclined towards her; he yearned towards her. صبَّ إليها: I will incline towards them (12:34). صبَّ: 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. من كان في المهد صبَّ: Who is a child in the cradle (19:30). صبَّ: East wind. صبَّ: Youth, boyhood or childhood. كان ذلك في صبًَّا: This was in his youth.
[aor. inf. noun] صحَب صحَب صحَب صحَب: He associated, kept company or consorted with him; he was or became his companion, associate, comrade, fellow, friend or fellow-traveller.

 صحَبُ اللَّهِ أوَ صحَبُ اللَّهِ: May God protect or defend thee.

 صحَبَ فَلاَ: I guarded or protected such a one.

 صحَبُكَ فَلاَمَ: Keep me not in thy company (18:77).

 صحَبُ كَمِّي فِي الْذَّلِيْلِ: You are like the female companions of Joseph (a saying of the Holy Prophet).

 صحَبَكَ يَا صحَبِي السَّجْن: And your companion is not mad (81:23).

 صحَبُكَ يَا صحَبِي السَّجْن: And be not like the companion of the fish (68:49).

 وَلَا تَكُنْ كَصحَابِ الْحَرّْبِ: And the companion by your side or fellow-traveller (4:37).

 وَلَا تُكَنْ لَنَّا صَحَابَةً: You are like the female companions of Joseph (a saying of the Holy Prophet).

 صحَابُ الْبَيْتِ: The inmates or companions or dwellers or owners of the Heaven and companions or inmates of the Fire (7:45).

 صحَابُ الْأَخْرَافِ: Owners or occupants of the elevated places (7:49).

 صحَابُ الْجَهَّامِ: Dwellers or inmates of the flaming Fire (9:113).

 صحَابُ الْجَهَّامِ: Dwellers of the Thicket or of the Wood (15:79).

 صحَابُ الْمَهْدِ: Followers or owners of the even path (20:136).

 صحَابُ مَدِينَةٍ: People or dwellers of Midian (22:45).

 صحَابُ مُوسَى: Companions of Moses (26:62).

 صحَابُ الْمَزْيَةَ: Companions of the Trench (50:13).

 صحَابُ الْمَزْيَةَ: Owners of the Elephant (105:2).

 صحَابُ الْمَزْيَةَ: Companions of the Trench (50:13).

 صحَابُ الْمَزْيَةَ: Dwellers of the Well (50:13).

 صحَابُ الْمَزْيَةَ: Those on the right hand and those on the left hand (56:28,42).

 صحَابُ الْمَزْيَةَ: Those on the right hand and those on the left hand (56:9,10).

 صحَابُ الْمَزْيَةَ: Those who are in the graves (inmates)

 صحَابُ الْمَزْيَةَ: Owners of the Elephant (105:2).
Dwellers of the Cave (18:10).
Those who were in the Ark (29:16).
The people of the city (36:14).
Inmates of the blazing Fire (67:11).
The People of the Sabbath. (4:48).

He read the word wrongly.
He collected the written pieces in a volume.
A written piece of paper or of skin; a writing; a book or volume; a letter; the record of actions of a person that is kept in Heaven.
The record of his actions is black.
The Books of Abraham and Moses: (87:20).
The former scriptures or scrolls of Books (87:19).
A sort of bowl; a round dish;
(plural of صحف صحف).
Trays.

To them will round dishes be passed (or round trays) (43:72).
When the books are spread (81:11).

The sound deafened the ear by its vehemence.
He struck him on the ear and rendered him deaf.
The road turned aside.

There became large number of rocks in the place.
A rock.

When we took refuge on the rock (18:64).
(18:64). (and and صخراً صخراً) is plural of صخرة and means, rocks or great masses of hard stone.

Hewed out rocks in the valley (89:10).

He turned away, or kept back from him or it (intransitive).
The road turned aside.
They turn away from thee with aversion (4:62).
I see in thee aversion.

There is no evading that.
He hindered him, prevented him or turned him away, from it.
They turn (men) away from the path of Allah.

He prevented. Did we keep you away or prevent from the guidance? (34:33) (aor. and

He cried out or raised a clamour at or by reason of such a thing (inf. noun and (aor. صذگ

He laughed at such a thing or he laughed violently.

The wound contained or generated matter such as is termed صذگ (أصدّ الأجرح).

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. صذگ also means, the face or front of the hand.

To hinder from the cause of God صذگ من سبيل الله (2:218).

He clapped with his hands because in the action of clapping the صذگ (i.e. face) of one hand fronts that of the other. So صذگ 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 صدى.

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 صدر (chest).
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).

O my Lord, open out for me my breast (20:26).

Anxieties.

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).

Free-minded; liberal; free from care.

Having the bosom contracted.

The chief or head of the people.

Chief of the chiefs.

And what the breasts conceal (40:20).

The chief minister.

He split, slit or clave it (syn. شَقَّ (شَقَّة، plural).

he split it so as to divide it in halves; he slit it so that it did not separate (as also شَقَّة، plural).

He separated the people.

I made the thing distinct from others; I made the thing clear, plain or manifest.

He traversed the desert.

He journeyed through the night.

He spoke the truth openly or aloud discriminating between it and falsehood.

So proclaim thou or declare open that with which thou art charged; reveal thou and make manifest or plain that which thou art charged or commanded; utter openly or proclaim or declare openly or direct thy course by that with the preaching of which thou art charged; or cleave thou or divide their congregation by separating the believers from the disbelievers with that with
which thou art charged (15:95). صدع as also صدع signifies the act of separating or dispensing or scattering. صدع فلانتا: He directed his course to such a one because of his generosity. صدع إلى النبي: I inclined towards the thing. صدع من: He turned him away from him or it. صدع of which is a variant: It became separated or dispersed or scattered. صدع للفتحم: The people became separated صدع: On that day they shall become separated into parties (30:44). صدع: It affected him with headache as though it made his head to split.

صدعى أثرى الزهري: The sounding of the mill-stone affected me with headache. صدع أو صدع (headache): He was or became affected with لا يصدعون عنها: No headache will they get there خاصعا متصدعًا من خصبة الله (56:20): Humbled and rent asunder for fear of Allah (59:22). صدع: A cleft, split, slit or crack; a part or portion, separated of a thing; the plants of earth because they cleave it. ولالأرض ذات الصدع: And the earth which splits (with growth of plants and trees) (86:13). صدع also means, a man light of flesh; a company of men; a woman who makes a division in the state of a people and does not repair it. صدع الناس: He split the thing in halves.

صدف [aor. صدع inf. noun صدع: He turned away or back and declined. صدع عنده: Yet they turn away (6:47). صدع عنها: He turned away from, avoided, shunned or left him. صدع عنها: And turns away from it. الذين يصدعون عن إثنا: Those who turn away from Our Signs (6:158). صدع فلانتا: He turned away such a one (transitive). صدع is derived from صدع which is inf. noun from صدع and is applied to a horse or camel which has thighs near together and the hoofs far apart, with a twisting of the pasterns or a crookedness in the fore-legs. صدع: Anything high or lofty such as a wall and a mountain; the side of a mountain or the part between two mountains; any building or structure that is lofty and great; the place or ending of a mountain. الصدعان: When he had levelled up the space between two mountains (18:97).
صدق

[ar. inf. noun صدق and صدق and صدق] : He spoke, said, uttered or told truth or he was true (cont. of كذب). Imam Raghib says that صدق and كذب are primarily in what is said, whether relating to the past or to the future, and whether it be a promise or other than a promise; only in what is said in the way of information. He says, is by implication the agreeing of what is said with what is conceived in the mind and with the thing told of; together, otherwise it is not complete.

صدق : He told or spoke the truth.

صدق الله رضوئه الزوئي : It is these who have proved, or who are, truthful (2:178). He fought well; he gave a good account of himself in the fight.

صدق : He gave him sincere advice or was sincere to him in giving him advice.

صدق الصبح : The dawn shone clearly.

صدق ووعده : He fulfilled his promise to me; he was true to his promise with me.

صدقوا ماعاهذوا الله عليه : Who have been true to their covenant with Allah (33:24). Certainly Allah has fulfilled for His messenger the vision (48:28).

صدق : He accepted the truth.

قل : He neither accepted the truth nor said Prayers (75:32).

صدق : 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. حقائق الم国际在线)

قد : He testified to the truth of the Messengers (37:38).

صدق الرؤيا : You have proved the dream to be true, or you have fulfilled the dream (37:106).

صدق بكلمات بنى : 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).

صدقهم : He extracted from them the زكاة i.e. poor-rate.

صدق عليه أو صدق عليه : He gave him صدق i.e. charity or alms. It also means, he asked or begged for charity of alms.

إنا أن صدقوا (12:89). Unless they remit it as charity (4:93).

صدق : (1) Truth, veracity or (2) agreement of what is said with what is conceived in the mind and with the thing, of together; (3)hardness, firmness,
compactness or soundness, syn. with صدق: (4) strength, power or force; (5) vigour, robustness (6) courage, bravery. رجل صدق : A man of good nature or disposition or character (cont. وكتب بالصدق : And he rejected the truth (39:33). They have a sure or firm footing (10:3). صدق: A good or excellent abode (10:94). في مقدمة صدق: In an eternal and honoured abode (54:56). صدق (act. part.): Truthful, true or veracious; speaking or saying the truth. حملة صدق: Eminent or exalted veracity. وان يك صدق: Very sweet dates. صدق: And if he is true or truthful (40:29). صادقون and صادقة are plurals of صدق (6:147; 2:24). صادقة (plural of صدق and feminine of صدق) (33:36). صدق: 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). صدق: He was a very truthful man and a Prophet (19:42). صدقون and صاحبة are plurals of صدق (57:20; 4:70). صديق: A friend. والصديق خديم: Nor any loving friend (26:102). صديق: more and most truthful. ومن صدق من الله: And who is more truthful than Allah (4:123)? صدق (inf. noun of صدق) meaning a fulfilment or confirmation or verification. ولكن صديق اللد: On the contrary it fulfils that ..... (10:38). صدق: Fulfiller; conformer; collector of the poor-rate. صدق (act. part. of صدق). There is a difference between simple صدق and صدق لله 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 ب. But when it is used in the sense of fulfilling, then it is followed by the preposition ب. مصدق: Shall confirm or testify to the truth of a word from Allah (3:40). مصدق لما معه: Fulfilling that which is with them (2:92). انتك لمن مصدق: Art thou indeed among those who believe it to be true (37:53). مصدق and مصدق are syn.: One who gives alms. مصدقين: مصدقين:
(plural of $ صدقة$) and $ مصدقات$ (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 and the women who give alms (33:36).

: A dowry; nuptial gift or gift given to a bride. plural of ($ صدقة$).

: And give the woman their dowries (4:5).

: The man cried vehemently.

: The thing made a creaking sound.

: He collected together the property and put back what had become scattered of the extreme portions thereof.

: The bird uttered its cry.

: The herbage or plant became smitten by cold or intense cold.

: Cold or intense cold (as also ($ صرّة$)); cold that smites the herbage and the seed-produce of the field and destroys it; noise and commotion; fire; a wind with an excessively loud sound.

: Like a wind wherein there is intense cold (3:118).

: Vociferation or clamour; the most vehement clamour or crying; a contraction or much contraction and moroseness or sternness of the face on account of dislike or hatred; a company or an assemblage.

: A wind intensely cold, or vehemently loud.

: They were destroyed by an intensely cold or fiercely roaring wind (69:7).

: He persisted or persevered in a thing or kept to it perseveringly.

: Then proudly persists in disbelief (45:9).

: The word is generally used for persevering in doing a bad deed or crime or 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).

Enter the palace (27:45).

I cannot succour you i.e. I am not your succourer (14:23).

There came to the man a cry informing him of an event on account of which his aid was invoked.

Who had sought his help yesterday, cried to him again for help (28:19).

They will have no succour or no one to succour them (36:44).

This is the straight road or path (3:52).

The path or way to the Fire (37:24).

He threw him down or prostrated him on the ground.

He was affected with epilepsy; he was affected with diabolical possession or madness.

(plural) 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).

صرف [aor.صرف] [[صرف]] inf. noun: He turned, sent or put him or it away or back from his or its way or course.

صرف الله عنك الآم: May God avert from thee harm.

صرف الكلام: I embellish the speech by adding to it and altering it;

صرف إلى كذا: He turned him or it to such a thing.

صرف: The turning or sending or putting a thing away or back from its way or course; the averting or repelling of it therefrom or its shifting from one state or condition to another.

صرف الله قلوبهم: Allah has turned away their hearts (9:127).

سنصرف عن: When We sent or turned towards thee a party of the Jinn(46:30).

أصفر إلى: I shall turn away from My signs (7:147).

So you cannot avert the punishment (25:20).

Mishaps and calamities of time; artifice or cunning; may also mean, so you cannot put in practice or use any artifice or cunning.

صرف also means repentance, excellence or superiority in goodness or value; the night. signifies the night and the day.

ليس: (passive part) A thing averted.

صرفا عنهم: It shall not be averted from them (11:9).

صرف: A place of turning away or back i.e. refuge.

فَلَمْ يَعْدِلُوا عَنْهَا صُرَفًا: They will find no way of escape or place of turning back (18:54).

صرف الْكَلَام: He derived one part of the speech from another.

الصرف (inf. noun) in its primary acceptation is like في النَّارِ: 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).

تَصْرِيفُ الآيَات signifies the varying of the verses of the Qur'an by repeating them in different forms. also signifies the deriving of one word from another.

And We have varied the
Signs or explained them in different forms (46:28). It or he turned or went away or back from its or his course; he was or became turned or sent away or back; he was averted or repelled therefrom or shifted from one condition to another. They then turn away (9:127).

[ar. inf. noun صرَم : He cut it (syn. قطعَه) ; he cut it through; he cut it off or severed it. He cut off the fruit of the palm-trees. He ceased to speak to him or associate with him; he forsook him. He decided his affair: He stayed with us a month. He was or became courageous, or hardy or sharp. They will certainly pluck its fruit in the morning (68:18). صرَم : Cutting; cutting through; cutting off or severing; (act. part): One who cuts or severs. صارمين (plural). If you would pluck the fruit (68:23) also means a man who severs his bond of union; applied to a sword it means, sharp, and applied to a man it signifies strong, hardy, courageous or vigorous. The Lion. صَرُوم (مصورَم) : Cut; cut off; cut through; severed; the daybreak or dawn; night; the dark night or a portion thereof; the beginning and end of the night; black land that does not grow anything; a piece of wood or stick which is placed across upon the mouth of a kid and then tied to his head in order that he may not suck. And the morning found it like a garden cut in the night; it became cut (68:21). أمْر صَرَم : An affair resolved upon; a decided affair.

[ar. inf. noun صُعد : He ascended or went up the ladder. He ascended the mountain. To Him ascend the good words (35:11). As though he were mounting up into the skies (6:126). He went through the land towards a higher land; he journeyed through the land in any direction; he went down into the land. It also means, he went away in any direction. صَعدَ في الْأَرَضِ : He exerted himself
vehemently in running. When you were running away; when you went far away; (3:154).

An acclivity; an ascending road; a mountain-road difficult of ascent; a difficult place of ascent; difficulty, distress, affliction or trouble.

I shall compel him to do a difficult or distressing thing, or I shall impose upon him a grievous punishment; I shall inflict upon him an overwhelming hardship (74:18).

Distressing; grievous. A difficult or distressing affair.

Grievous or distressing punishment (72:18).

High or elevated land or ground; even land or ground without any trees; a desert; the surface of the earth whether it be dust or earth or otherwise; the earth or ground itself or dust or earth or earth containing dust; a wide or an ample place; a road. Then betake yourself to pure dust (4:44).

A barren land or ground (18:9).

He had a wryness or distortion in the neck or in the face or in either side thereof by reason of pride with a turning of the face on one side. In his neck and in his cheek is a distortion arising from pride. I will straighten the distortion of thy neck. He turned away his cheek from the people by reason of pride and dislike and contempt. And do not turn thy cheek away from the people in pride (31:19).

The sky smote them with a thunderbolt. He was smitten by a thunderbolt. In which they will be smitten with a thunderbolt (52:46); The thunder grew louder. The man swooned or became insensible and lost his reason in consequence of a vehement sound that he heard; the man died.

All who are in the heavens and the earth will fall down in a swoon (39:69). Expecting or looking for a thunderbolt; swooning or becoming insensible and losing one's reason or becoming unconscious.
Moses fell down unconscious (7:144). 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. Because of the thunderclaps (2:20).

صغر [aor. and inf. noun صغر and صغر and صغر] صغر and صغر : He or it was or became small or little in body or in years or in rank or dignity. (inf. noun صغر and صغر) : He was or became small, vile, base or ignominious; he was content with vileness, baseness, ignominy and injury., (being cont. of كبير) : Smallness in body or corporeal punishment. signifies, being small in estimation or rank or dignity صغر : He became small in the eyes of the people. صغر فلانا : He is younger than such a one. (aor.) صغر : He is younger to me by only a year. (Act. part. from 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 and plurals of صغر (9:29; 7:11) 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 : He is small in dignity. صغر في القادر : All people great and small came. صغر : To write it down whether it be small or large صغر (2:283). : As they nourished me when I was a child (17:25). (feminine of صغر) : It leaves out nothing small or great (18:50). صغر : Small and smallest; less and least in body, estimation, rank or dignity, in years or age. صغر من ذلك : There is nothing smaller than that (10:62). : The two small things i.e. the heart and the tongue. صغر (and صغر and صغر) : Humiliation, vileness, baseness, abasement or ignominy and tyranny or oppression or injury. صغر عنده الله : Humiliation before Allah (6:125).
[aor. يَضَعُ inf. noun يَضَعُ and يَضَعُ] and [صَفَّا and صَفَّا inf. noun صلى عليه وسلم]: He or it inclined to the thing.

Your hearts are already inclined (66:5).

So that their hearts may incline to it (6:114). (أَوُّرَّمُ: He inclined and gave ear or he hearkened or listened.

He set or placed or stationed the people (or a company of men and a military force) in a rank, row or line.

The bird expanded its wings in the sky and did not move them.

He cut the flesh-meat into broad slices.

They fought them in ranks.

A rank, row or line; a company of men standing in a row, rank or line (plural صفوف شفاف): a station of i.e. ranks of men; a battle-line; a place of prayer or a place of prayer on the occasion of Eid festival.

Then come forward in battle-line (20:65).

Thy Lord and the angels come in rows after rows (89:23).

Plurals are صفاف and صفافات.

Camels setting their legs in an even row or standing in a row; camels set in a row to be slaughtered.

So mention the name of Allah when they are drawn up in lines (22:37).

Applied to a bird, it means expanding its wings and not moving or flapping them in its flight (plural ضفافات). (ضفافات: And birds with their wings outspread (24:42). Also meaning persons, angels or beings standing in rows.

By those standing or set in rows or battle array (37:2).

Placed in rows.

Cushions placed in rows or properly arranged (88:16).

A level or an even or smooth track of land or ground; level tract of land having no herbage; an even and bold tract of land.

A smooth, even or level tract of land (فلاة قبِّرها قَاعًا صفَصَفًا) a desert or waterless desert (syn. فلَأة) ; the ridge of a mountain.

And He will leave them as a barren, level plain (20:107).

He turned toward or from...
him or it the i.e. the side of his face; he turned away from and left him or it. ضَرَبَ عَنْهُ صَفْحَةٍ: I turned away from him and left him, صَفْحَةٌ being here an inf. noun and therefore in the accusative case, as in the phrase وَقَعَتْ جَلْوَةٌ; or it is in the accusative case as an adv. noun and the meaning is, I turned away from him aside. See also under أَفْضَلُ عَنْكُمْ الَّذِيرُ. ضَرَبُ: Shall We take away the reminder and ignore or neglect you (43:6)?

I turned away from him and left him, صَفْحَةٌ being here an inf. noun and therefore in the accusative case, as in the phrase أَفْضَلُ عَنْكُمْ الَّذِيرُ. ضَرَبُ: He turned away from his sin, crime, fault or offence, or he forgave him. فَأَفْضَلُ عَنْهُمْ صَفْحَةٍ: So turn aside from them (43:90). فَأَفْضَلُ عَنْهُمْ صَفْحَةٍ: So turn away from them in a goodly manner. فَأَفْضَلُ عَنْهُمْ صَفْحَةٍ: He turned back or refused the request of the beggar. صَفْحَةٌ: He struck him with the side or flat of the sword.

[ar. inf. noun صَفَّدَ: He bound him, bound fast, shackled or fettered him in iron or with a collar of iron. صَفَّدَ: A bond or chain or shackle or fetter or collar of iron. (plural): Shackles or fetters; chains. مَقْرَةٌ: bound in chains or fetters (14:50). صَفَّدَ: A gift. الْصَّفَّدَ: The gift is a shackle or fetter; praise, eulogy or commendation.

[ar. inf. noun صَفَّرَ: It (a bird) uttered a certain sound. صَفَّرَ: It became yellow. صَفَّرَةٌ: Yellow or gold-colour. صَفَّرَ: feminine). صَفَّرَاءٌ also means gold. صَفَّرَاءٌ: It is yellow cow of gold colour (2:70). صَفَّرَاءٌ is also a kind of bile. صَفَّرَ: 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. صَفَّرَ (plural صَفَّرُ: As if they are camels of bright yellow hue (77:34). صَفَّرُ: (pass. part. صَفَّرَ): Turned or rendered yellow. صَفَّرُ: They saw it turned yellow (30:52).

[ar. inf. noun صَفَّنَ: The horse stood upon three legs and the extremity of the hoof of the fourth leg, or he stood upon three legs and otherwise. صَفَّنَ: signifies particularly the act of standing or standing still. فَأَمَّا لَهُ الْبَنَّاءُ صَفَّنَا: 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)  

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[aor. inf. noun  and and ]  

[pass. part. from ]: Clarified; purified.  

: He struck him violently; he slapped him on the face.  

: He locked the door.
صلحُ : She struck her or smote her face (51:30). صُلِّحَ : He slapped his face.

صلبَ [aor. and inf. noun : He burned the thing. صلَّبَ الْجَثَّةَ : He roasted or boiled or fried the flesh-meat and made its grease to flow. صلَّبَ الْمُطَابَمَ : He collected and cooked the bones and extracted their marrow. صلَّبَ السَّمَسَ : The sun burned him, causing his sweat to flow. (and صلَّبَهُ : He crucified him i.e. he put him to death in a certain well-known manner. وَمَائِفَلَةَ وَمَا صَلَّبَهُ : And they slew him not, nor crucified him (4:158). صلَّبَ الْلُّصُّ : It was hard, rigid, firm etc. صلَّبَ الْزَّاهِبٍ : The monk made or took for himself a cross; the monk made a sign of the cross. لاصِلْبُكُمُّ : Then I will surely crucify you all together (7:125). صلَّبَ : He crucified the thief. صلَّبَ النَّاسَ : A rugged, hard place. صلَّبَ : The back-bone; a portion of the back; any portion of the back containing vertebrae loins; the back; (صلَّب plural). من بَيْنِ الْصَّلْبِ وَالطَّرَابِ : From between the loins and the breast bones (86:8). فَلَنَّ : He has sprung from the loins of such a one i.e. is his offspring. أَلْدِينَ مِنْ أَصَلَّحُكُمُّ : That are from your loins (4:24).

صلَّحَ [aor. and صلَّحَ and صلَّحَ and صلَّحَ : 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. صلَّحَ خَالٍ فَلَانَ : The state or condition of such a one became good, right, proper etc. هذا الشيء صلَّحَ لَكُمْ : This thing is suitable to thee; or fit or meet for thee. وَمِنْ صَلَّحٍ مِنْ أَبَاهِمِ : And who are righteous from among their fathers (13:24). أَصَلَّحَ : He corrected or reformed, amended, or improved; he promoted or brought about peace, harmony or reconciliation; he performed a good deed; فَمَنْ أَصَلَّحَ وَأَصَلَّحَ : So those who believe and reform themselves (6:49). تَأَوَّلَ فَمِنْ بَعْدِ ذَلِكَ وَأَصَلَّحُوا : Who repent thereafter and amend (3:90). أَصَلَّحَ (inf. noun : Aَصَلَّحْ) : He or it made it or him good, incorrupt etc; he constituted it or arranged...
it rightly; he rectified, corrected, redressed or reformed it; he put it in a right, proper state; he set it right or in order; he repaired, amended or improved it; he made it or him to thrive. (cont. of فَسَدَةٍ) he brought about harmony, reconciliation between them.

And He betters or improves their condition (47:3).

And We set his wife right for him (21:91).

And making peace among people (2:225).

He laboured in rectifying or improving the state of circumstances or disunion subsisting among them.

Peace, reconciliation; in the law it means a compact, to give over, a relinquishment, contention.

Peace or reconciliation took place between the two.

It (a fortress or the like) was taken peacefully or by surrender.

Also means a party at peace with others.

They are a party at peace with us.

And reconciliation is good (4:129).

A righteous deed; a suitable action or an action suited to the occasion.

Believe and do good deeds or deeds suited to the occasion or condition (19:61).

And righteous believers (66:5): A good or righteous woman; a good or suitable action or deed. It also means, suitable, fit or meet.

A copious rain.

So virtuous women are obedient (4:35).

And did good or suitable deed (11:12). And صَالِحَةٌ صَالِحٌ صَالِحٌ and صَالِحَةٌ صَالِحٌ are plurals of صَالِحٌ (21:76, 106).

I only desire reform (11:89).

meaning the righteous or one who reforms or brings about peace. صَالِحٌ is singular and صَالِحَاتٌ and صَالِحَةٌ are plurals (2:221; 7:171; 11:118).

The material meant for producing fire gave a sound without emitting fire.

The earth became hard.

He turned away the beggar and did not give him anything.
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.

فرككة صلدة: Leaving it bare, smooth and hard (2:265).

أبصير صلدة: A niggardly man.

صلصل [inf. noun الصلصل]: 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 الغبار: 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.

صلصة: Dry ringing clay; potter's clay (15:27).

صلّي [aor. quasi. inf. noun صلّة وصلّة وصلّة وصلّة: He prayed, supplicated and particularly performed the prescribed form of prayer; يَا أَيُّهَا الْدِّينُ اصْلِّوْنَ: And pray for them (9:103). وصلّوْنَ عليهّم: 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 وملائكته: 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.

صلّي: 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 الرسول). And blessings of the Messenger (9:99). Upon them are blessings from their Lord (2:158); mercy of God, His blessings and eulogy or commendation bestowed upon His Prophet; asking of Divine forgiveness for men by the angels; the time of the Prayer or the place thereof; opening chapter of the Holy Qur'an. In the plural ie 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 لعنة النار or فَلَانَا) (inf. noun صلِّي): 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. فَلَانَا (inf. noun صلِّي): We soothed, cajoled or deceived, deluded such a one. صلِّي (aor. 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. He was tried by the fire. He warmed himself by means of the fire. So that you may warm yourselves (28:30). (inf. noun from صلی الله عليه وسلم). They are most deserving to be burned or cast therein (19:71). (inf. noun from which is the same as صلی الله عليه وسلم): And burning in Hell (56:95). صلی الله عليه وسلم: 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 صلی الله عليه وسلم. Who shall burn in Hell (37:164). صلی الله عليه وسلم: He is very brave so that no one can approach him when he is enraged especially in fight.

[...] بصمت etc..: He was or became silent, mute or speechless. بصمت (plural): Silent, mute or speechless. ماله بصمت و لا: Or you remain silent (7:194). ناطق: He has nothing i.e. nothing in the form of money or animals.

[...] بصمة: He had recourse to him or it; he set it up or erected it. بصمة إليه في الحوائج: He repaired, betook himself, or had recourse to him in needs and exigencies. بصمة: 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. بصمة: 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).

[Inf. noun]: He stopped the flask or bottle.

[Inf. noun]: He bound the wound and put upon it a bandage with medicament.

[Inf. noun]: He struck him.

[Inf. noun]: He was struck vehemently.

[Inf. noun]: He was or became deaf, or he had a stoppage of the ear and a heaviness of hearing.

[Inf. noun]: So they became blind and deaf (5:72).

[Inf. noun]: Deaf having a stoppage of the ear and a heaviness of hearing.

[feminine]: A man who does not hope to win over, and who will not be turned back from the object of his desire; one who persists in his evil course. 

[Inf. noun]: Rugged ground. (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).

The ear was small cleaving to the head.

He collected the thing.

He made the building high.

A Christian monk's or recluse's cell or chamber for seclusion having a high and slender head; a mountain or high place where a monk or a recluse lives seeking seclusion; a church; the highest part of a mountain when its head is pointed; a garment with a pointed hood; the eagle (because it is always upon the highest place to which it can ascend).
صنع

[ aor. inf. noun صنعُ المَثْلَةَ and صنُّعُ: He made, wrought, manufactured, fabricated or constructed the thing (syn. عملة) ; he made it skilfully or well. صنَعُ signifies إجادة الفعل i.e. doing a thing well; and every فعل is a فعل but every فعل is not a فعل. صنَعَ على فلان: He forced a word in the name of such a one. (with the objective complement understood): He worked or wrought; he practised, exercised an art, a craft or a manufacture. صنَعَه بِضَيْعَة: He did to him a favour. صنَعَ جارِيَةَ: He reared, nourished his young woman. ولِيَصَنَعَ عَلَى غَنَّيِ. That thou mightest be reared and nourished before My eye or in My eyesight (20:40). وَحَيْبَ مَاضِعَوا: And what they have wrought shall come to naught (11:17). وَاضْعِ الْفَلَكَ بَاغِيَةً: And build the Ark under Our eyes (11:38). صنَعُ (inf. noun from صَنَع): Work; handiwork; doing. صنَعَ اللَّهُ الْذِّكْرَى: The handiwork, (work or doing) of Allah Who ..... (27:89). Also means, sustenance. صنَعَ: Work or handiwork, an art, a craft or handicraft or a trade; any occupation of a man; work of art or skill of a worker. عَلَمُهَا صنُعَةٌ لَّيْوَس (مَصْنَعَة): A kind of tank or reservoir for collecting rain-water; مَصْنَعَة also means a feast. كَأَنَّ فِي مَصْنَعَةٍ فَلَانَ: We were invited to feast by such a one. مَصْنَعَ (plural of مَصْنَعَة) signifies also palaces, fortresses or pavilions; towns or villages. هُوَ مِن أَهْلِ الْمَصَانِع: He is of the people of the towns or villages and of the cultivated land; also places set apart for horses, away from the tents or houses. وَرَايَتُونَ مَصَانِعَ: And do you erect palaces (26:130). إِصْنَعْتُهِ: He reared him and educated, disciplined or trained him well. إِصْنَعْتُ لَنفْسِهِ: He chose him for himself. إِصْنَعْتُ لَفْسِي: According to Imam Raghib, signifies the exceeding of the usual or ordinary bounds or degree in putting a thing into a good, sound, right or proper state. إِصْنَعْتُ لَفْسِي: I have chosen thee for Myself; I have reared thee or I have chosen thee for a special purpose or task which I require thee to accomplish in a befitting manner (20:42).}
signifies, he offered it. ṣimā 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. ṣimā: He ordered that a signet-ring should be made for him. ṣimā: He did him a favour. ṣimā: A town in Yemen. ṣimā: I have brought him up and reared him and chosen him for a good purpose.

[ōor. inf. noun ṣimā] ṣimā: He formed, fashioned, figured, shaped, sculptured or pictured. ṣimā: An idol; a ṣimā (idol); any thing worshipped beside God. According to some a ṣimā is made of wood or of gold or of silver or of other metals and a ṣimā 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. ṣimā (plural) according to Imam Raghib are things that divert one from God. ṣimā: Dost thou take idols for gods (6:75).

ṣān: The palm-trees had pairs or triplets or more growing together from single roots. ṣān: One of a pair or of three or of more palm-trees or of any trees growing from one root; each being called the ṣān 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 ʃīqq; i.e. by the same father and mother; a paternal uncle. ṣān: The paternal uncle of a man is the ṣān of his father (a tradition). ṣān (plural of ṣān): Palm-trees having one root and others having separate roots (13:5).

ṣāḥ: [ōor. inf. noun ṣāḥ] ṣāḥ: He melted or liquified the thing. ṣāḥ also means, he or it burned; he thoroughly cooked with fire. ṣāḥ: The heat of the sun affected him severely so that it pained his brain. ṣāḥ: Whereby that which is in their bellies will be melted (22:21). ṣāḥ: He seasoned the bread with melted fat. ṣāḥ (inf. noun صاهر فِي الْقُوم وَصاهر الْقُوم): He brought near the thing to him;
He took to himself a wife from among them; he connected himself with them and became or made himself an object of inviolable respect by a covenant of mutual protection or by relationship or consanguinity or by marriage. He brought it near to him. The one army drew near to the other army. He brought it near to him. The sacred, or inviolable, tie of relationship by marriage; a relation or kinsman or kinswomen of a man's wife and of a woman's husband, or the father, or brother or kinsman of a woman's husband and the father or brother or other kinsman of a man's wife; any relation of man's wife or of a woman's husband whom it is unlawful to marry; a man's relation by marriage; a kinsman of a man's relation by marriage or a man who has married among a people; the husband of a man's daughter and the husband of a man's sister; a grave or sepulchre, for the Arabs used to bury their daughters alive. And He has made for him kindred by blood and kindred by marriage (25:55).

جاء [aor. يصبر inf. noun مصافر] : It poured forth or descended. He descended into a lower land. أصاب : He desired or intended or meant that which was right. أصاب القرطاس : (said of an arrow): It hit or struck the target or went right thereto. أصاب رمى وأصاب : He shot and hit the object of his aim. أصابه : He aimed at it; he desired, wished, intended or meant it. أصاب حسب أصاب : Blowing gently whithersoever he desired to go (38:37). أصاب الرجل : The man did the right thing. أصاب الميمنة : He attained his object. أصاب من الشيء : He found the thing or found it to be right. أصاب بكذا : He afflicted him with such a thing. أصابه بخير : He did good to him. أصابها مصيبه : The thing reached him or came to him. أصابهم المظهر بالأموالهم وتفوقهم : An affliction or a calamity smote him, befell him, struck, assailed or hurt him. أصابهم المظهر : Fate or time afflicted them with the destruction of their possessions and their lives. وما : 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 thing. A right or correct saying.

When a misfortune or calamity befalls them (2:157).

An affliction, calamity, a misfortune, a disaster or an evil accident.

Surely, whatever befalls them shall befall her (11:82).

(An arrow) going right or hitting the mark; that which is right or hits the right mark.

A right opinion.

Rain; rain pouring forth much or abundantly; clouds having rain.

The most disagreeable of voices is the voice of the ass (31:20).

He made the thing incline or lean.

He cut the thing or divided it in pieces.

I inclined the branch towards myself in order to pluck the fruit.

Hearts which the ties of relationship do not incline.

Make them inclined or attached to thyself (2:261).

Turn thy face to me.

He formed or fashioned it; he figured, sculptured it he gave it a shape.

God gave him a beautiful form.

He gave it a definite shape.

The shape, form or image of a thing by which it is distinguished from other things.

Who fashions you in the wombs (3:7).
In whatever form He pleased, He fashioned thee (82:9). (plural). : and He made your shapes beautiful (64:4). 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. نَفْعُ) ; 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. : My Lord came to me tonight in a most goodly state or form; the mode or manner of an action. also signifies "the face." : A horn in which one blows; a trumpet. : And the trumpet will be blown (39:69). : The Fashioner; the Former (one of the epithets of God) (59:25).

**صَعَعَ** [aor. inf. noun صَعْعُ] صَعَعَ النَّشِئِ : He folded or doubled the thing; he twisted it or bent it. صَعَعَ الحَبْبَ : He measured the corn with the measure known as صَعَعَ الْقُوْمُ : He incited the people against one another. صَعَعَ الْأَبْتَل : He collected the camels together from every side. صَعَعَ الْوَلْدُ : He frightened or terrified the man. صَعَعَ : A certain measure for measuring corn; a cup of the kind called جَامُ from which one drinks. : We miss the king's drinking-cup or measuring cup (12: 73).


**صَامَ** [aor. inf. noun صَمُّ] صَمُّ وَصَمُّ وَصَمُّ وَصَمُّ وَصَمُّ (plural). : 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 الفَرْسَ : The horse stood without eating fodder. صَامَ عَنِ السَّمْرِ : He abstained from going on journey. صَامَ الْرَّيحَ : The wind became still. صَامَ : The water became motionless. صَامَ مِبْتَنَةٌ : He tasted death. Technically, he fasted as prescribed by Islam. The
sun attained its full height. and صائم (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. 

فَذَّرتُ: Fasting is prescribed for you (2:189).

لِلَّذِينَ صَامُوا: I have vowed a fast to the Gracious One i.e. vowed not to speak. (19:27).

أُوْلَّىٰ ذَلِكَ صَيْامًا: Or the equivalent thereof in fasting (5:96).

الصَّافِئُونَ и الصَّافِئَاتُ (plurals of صائم). أُوْلَّىٰ ذَلِكَ صَيْامًا: And those men who keep fast and those women who keep fast (33:36).

صَاحَ [aor. inf. noun صَيْحَةٌ and صَيْحَةٌ and صَيْحَةٌ]: He cried, shouted, exclaimed or did so vehemently or with his utmost power.

صَاحَ صَيْحَةَ شَدِيدَةٍ: He cried vehemently.

وصَاحَ صَيْحَةً: They were frightened.

صَاحَ صَيْحَةً: They perished.

صَاحَ صَيْحَةً: The tree became tall.

صَاحَ صَيْحَةً: He scolded him.

صَاحَ صَيْحَةً: A loud cry; punishment, castigation or chastisement; a hostile or predatory incursion by which a tribe is surprised.

فَأَخَذْتُهُمْ الصَّيْحَةَ: So the punishment seized them (15:84).

وَخَرَّوْا لِصَيْحَتِهِ عَلَى الْأَذَقَانِ: The time cried aloud for the family of Barmaka and they fell on their knees on account of that awful cry i.e. they perished.

صَادَ [aor. inf. noun صَيْدٌ and صَيْدٌ] : He caught or ensnared, trapped or sought to catch or ensnare or entrap the game; he hunted or chased it or lurked for it.

صَيْدٌ: 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.

صَيْدٌ: You should not hold game to be lawful (5:2).

وَإِذَا خَلَلْنَاهُمْ فَأُصَطَّافُوا: And when you have put off the pilgrim's garb and left the sacred territory you may hunt (5:3).

صَارَ [aor. inf. noun صَيْبَرٌ and صَيْبَرٌ] : 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 дизайн. كان غنيًا: Zaid became rich, not having been so before. He set about doing such a thing. The juice became wine. The thing or affair or case came eventually to such a state or condition. I came to such a one. To Allah ultimately come or return all things: (42:54). He split or cut it or made it incline to him. 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. They went forth to their places of herbage and water. And to Allah is the eventual return: (3:29). And an evil destination or resort is it (4:98).

[plural]. From their fortresses (33:27).

[plural]. He stayed in the place in summer. We were rained upon by the rain of. The arrow turned aside from the butt. Summer or the hot season. also signifies the rain that comes in the or the herbage thereof. Journey in winter and summer (106:3).
15

باب الضاد

ض

Dzād

Numerical Value = 800
I set apart the sheep from the goats. The word is applied to all animals of the class of which covers both sheep, and goats, specially sheep, such as have wool; opposite of a goat (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 (ضَمِيعُ), said of the fox, the hare and of the owl: It uttered a cry or sound. It also means, he cried out and entered into an altercation for a person who had given him money. By the snorting chargers (100:2).

He was or became weak in his affair. 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 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 made him laugh. 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.  

... is also applied to a menstruating woman (without).  

(feminine of ...).  

Its plural is: Laughing, joyous (80:40).  

Laughing-stock.

[aor. inf. noun ... etc.]  

The man went out in the sun.  

The thing or man was smitten by the sun.  

Thou wilt not thirst therein, Nor wilt Thou be exposed to the sun or suffer the heat of the sun.  

The way became apparent.  

He died.  

An ...: By the brightness of the sun; by the morning hours.  

&: 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 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.
damaged him (syn. with ضرر، ضرر، ضرر، ضرر) or be harmed or injured him in return; he opposed him. Do not harass them (65:7). There shall be no injuring or hurting of one by another in the first instance, nor in return in Islam. And retain them not in order to hurt them (2:232). It or he drove him to have recourse to such a thing. One who is compelled to do a thing against his will. The distressed, the wronged one; the harmed one; or 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; Disease has afflicted me (21:84). I have no power to do good or harm to myself (7:189). and when trouble or injury befalls a man (10:13). Except the disabled or diseased ones (4:96). (act. part. from ضرر) : Harming, injuring; one who harms, injures. And they harmed no one thereby (2:103). Not injuring others (4:13). (act. part. from ضرر) : One who injures, damages; injuring, damaging, hurting. (cont. of السراءة) 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. شدة) ; 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 بأساء which relates to property as poverty; detriment or loss with respect both to persons and property; drought or vehement drought. : In tribulation and adversity (2:178).

ضرر [aor. ضرب inf. noun ضربة ضربه ضربه ضربه] : He struck, smote or hit him or it. And chastise them (4:35). He struck him
or it with it. : Strike the sea with thy rod (26:64).

According to Raghib, it signifies the making of a thing to fall upon another thing or to fall with violence.

I struck off his head. : Then smite (their) necks; smiting of the necks (47:5).

He set forth, framed, propounded etc a parable or similitude.

Allah sets forth similitudes (14:26).

He made him or it the subject of a parable or a proverb, or he propounded or set forth a parable respecting him.

Thus does Allah illustrate or compare truth and falsehood (13:18).

And when the son of Mary is quoted as an example (43:58).

He specified or fixed for him a term (qøÃøØø).

He made a way for them. : And make or strike for them a way (20:78).

He set up or pitched the tent. : There will be set up between them a wall (57:14).

He imposed poll-tax upon them. : Disgrace was imposed upon them or was made to cleave to them or to encompass them (2:62).

or they were smitten with abasement (3:113).

He went forth in the way of God as a fighter and he travelled in the land as a merchantman.

When you go forth in the cause of Allah (4:95).

He turned away from him or it.

He turned away from him and left him.

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)?

He prevented him from hearing.

We prevented them from listening or hearing.

He poured upon them sleep by closing their ears, so that they slept and did not awake.
prevented them from hearing; we made them sleep by preventing any sound from penetrating into their ears in consequence of which they would have awoken (18:12).

: He observed the prayer. Time separated us.

: The night became long for them. He sealed the letter. The time passed. The scorpion stung. He was smitten with a trial or affliction. He trained his dog for the purpose of hunting. Striking; journeying or moving about or travelling. He began suddenly to strike them. They are unable to move about in the land (2:274). Also means a sort or species or the like of a thing and of a person (plural).

[ ] : He became near the thing. The sun set or was near setting. (aor. inf. noun) : He humbled or abased, his horse. said of a kid, means he took with his mouth the udder or dug. This seems to be regarded by some as the primary signification. (aor. inf. noun) and : All these verbs mean, he was or became weak; when followed by , mean, he lowered, humbled or abased himself to him and without , mean, he lowered or humbled etc. himself. 

He lowered, humbled or abased himself; he addressed himself with earnest or energetic application; he manifested severe poverty and want. Such a one came asking or petitioning to another for a thing that he wanted; he wrote and asked or called for aid or succour. The shade contracted, shrank or decreased. So that they may become humble (7:95), or humble themselves (6:43). Call upon your Lord in humility (7:56)

A bad sort of pasture upon which the pasturing cattle do not become fat or fleshy and which renders them in a bad
condition if they do not quit it and betake themselves to other pastures; a certain dry, bitter plant having large thorns; a certain plant in water that has become altered for the worse by standing or the like; wine; thin wine or thin beverage; the skin that is upon the bone, beneath the flesh of the rib.

and [inf. noun ضعيف and ضعيف] : He or it was or became weak, feeble, faint, frail, infirm or unsound (cont. of قويٍٍ غن الشيء). ضعيف also signifies it (a thing) exceeded (syn. زادة). ضعيف الطالب : Weak indeed are both the seeker and the sought (22:74). ضعيفٍ (inf. noun ضعفاء) and ضعفاء (inf. noun ضعوف) and ضعفة (inf. noun ضعفاء) ضعيف : He doubled it or trebled it or redoubled it or simply increased or multiplied it indefinitely. ضعفاءٍ (plural of ضعفاء) which is act. part. from أولمك هم ضعفاءٍ المضعفين : It is these who will increase it manifold (30:40). All signify the addition to a thing so as to make it double or twofold or several-fold or many-fold. ضعفاء ضعفاء ضعفاء ضعفاء : The like of the thing that doubles it (plural الصعفاء). الضعفاء means, the like. This is the original signification, then by later use it came to mean, the like and more, the addition being unlimited. هذا الضعفاء means, this is the double of it and the treble of it and more, because ضعفاء is an unlimited addition. هذا ضعفاء هذا : This is the like of this. لكل ضعفاء : Thou shall have twice the like of it or thrice the like of it and more without limit. لاذهبك ضعفاء الحياة : 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). فلأولمك لهم جزاء الضعفاء : They will have a double reward (34:38). فانهم غداً ضعفاء : So Thou give them a double punishment (7:39). فانب أكلها ضعفاء : It brings forth its fruit twofold (2:266). ضعفاء له أضعفاء كثيرة : He (God) may multiply it
for him manifold (2:246).

The limbs, members or organs of the body.

God is between the heart and the limbs.

A hand搜集 things (2:246).

and (pass. part. of أَضْعَفْتُ) and (plural). We were considered weak in the land (4:98). 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.


More or most weak.


He collected the thing. He related in a confused manner the tradition. He related the dream confusedly. A handful of things or herbs or twigs mixed together, fresh and dry; originally meaning a number of twigs all having one root or stem; what is confused and without truth, or reality of dreams, news etc; a deed that is of a mixed kind, not pure or sincere. A worthless speech. And take in thy hand a handful of dry twigs (38:45). Confused dreams (12:45).

He was or became affected with rancour, malice or spite against him. He inclined towards 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. (plural). And He would bring to light your
malice (47:38).

The water had frogs in it. The man shrank or became contracted; the man voided his excrement.

A frog. (plural). and the frogs and the blood (7:134). The frogs of the body croaked i.e. he was or became hungry.

[aor. and inf. noun (cont. of همادى) : He strayed, erred, or went astray; he deviated from the right course; he missed or lost the right way; he lost his way. He who goes astray will not harm you (5:106). Then I would have lost the right way (6:57). He went astray or strayed away from the way.

He has undoubtedly gone astray from the right path. (2:109). They strayed away from the right path. (5:78). He was or became confounded or perplexed and unable to see his right course. It became lost; it perished, came to naught. Thy labour has been lost. Whose labour is lost or came to naught (18:105). Such a thing became lost from me. They have vanished away or become lost to us (40:75). It also means, they became hidden from us. Also means, he died and became dust and bones. When we become lost or when we die or become dust and bones in the earth (32:11). Also means, he forgot or his memory became absent from him. I forgot the thing or the thing was lost to me. If one of them forgets (2:283). According to some also means "My Lord will not be unmindful or nothing will escape my Lord (20:53). The water became hidden in the milk. I found the man to be erring. I lost my camel and did not know his place. He led him astray; he found him erring etc. God found him to be erring, straying or lost; He adjudged him to be erring or to have gone astray; God forsook or abandoned him. They 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). 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).

Did He not bring their plan to naught or cause it to perish (105:3)?
One who misleads or misguides
He is indeed an enemy, a manifest misleader (28:16).
Those who lead (people) astray as helpers (18:52).

is of two sorts: One of these is the consequence of erring or
straying as I lost my camel, knew not his place; the other sort is
the embellishing to a man that which is false or wrong or vain
in order that he may err. God's
of a man is that God so
constitutes him that when he observes a certain course, he
habituates himself to it, and esteems it pleasant and keeps to it
and finds it difficult to turn from it.

A road that
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.

: Those who lead (people) astray as helpers (18:52).

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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
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.
from also means, lost in love or wandering, in search or persevering in search. and [aor. inf. noun ] : He collected the thing. : He joined the thing or drew the thing to him. : I drew or pressed him to my bosom. : He grasped the thing. : O God, compose my disorganized affairs. : And press thy hand to thy side (20:23).

 and [aor. inf. noun ] : He (a horse or camel) was or became lean or slender and lank in the body. Applied to a she-camel: Lean and lank in the body; applied to a he-camel and to a horse and to a man: Lean, thin and lank in the body (plural). also means, a horse in a state of preparation for racing by his having been fed with food barely sufficient to sustain him after having been fat. and : Horses in the state described above. Applied to a grain, it means thin and slender. (act. part.) : On every lean camel (22:28).

 [aor. inf. noun ] and : He was or became niggardly, tenacious, stingy or avaricious of it. : He was niggardly to him of such a thing. : Niggardly, tenacious, stingy or avaricious of a thing or of a good thing. : Niggardly with respect to the unseen (81:25). : I kept tenaciously to the place and did not leave it.

 [aor. inf. noun ] and : It was or became narrow or strait. : His judgement, body or intellect became weak. : Narrowness or straitness and hardship; raw and hard. : A narrow place. : A strait and hard life, sustenance or means of sustenance. : His will be a strait and hard life (20:125).
The woman had no milk in her breast.

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.

It (a thing) harmed, injured, hurt or damaged him.

Harm, damage, hurt, injury.

He deviated from the right course; he
acted unjustly, wrongfully, tyrannically.

ضاعة في الحُكم : He gave an unjust judgement.

ضاعة حقّة : He deprived him or defrauded him of a part or the whole of his right or due. ضارة (aor. ضَرَّ) : He refused it to him or withheld it from him.

ضائع : An unjust, unfair or a defective division (53:23).

ضاع [aor. ضَيَّع inf. noun ضَيِّعه] : It (a thing) perished, came to naught, passed away or became lost; it was left, let alone or neglected. ضاع الشيء : He made the thing to perish, to become lost; he destroyed it, wasted or lost it; he left or let it alone; he neglected it.

ضاعوا الصلاة : They neglected the Prayer (19:60).

ضائع إنما كُنْتُم : He (God) does not suffer the reward of those who do good to be lost (9:120).

ضاف [aor. ضَفَّط inf. noun ضَفَطَه] : The sun inclined or drew near to setting.

ضاف المرأة : The woman menstruated.

ضاف الرجل : The man feared. ضاف (inf. noun ضيف and ضُفِّي) : He alighted as a guest at his abode or demanded or sought entertainment as a guest or hospitality from him.

ضافة المأوى : Grief alighted upon him or befell him. ضفأه : He made him his guest; he protected him from him who pursued him; he rendered him safe from fear.

ضاف : A guest or guests (singular and plural) إن هؤلاء ضَفَّطِي : These are my guests (15:69).

ضافق [aor. ضَفِقَ inf. noun ضَفَقَه] : It was or became narrow or strait.

ضاق عليه الأمر : The earth became narrow or strait to them (9:118).

ضاق عليه الأمر : The affair was or became strait for him.

ضاق صدره : His bosom became strait or contracted.

ضاق صدرك : And my breast is straitened (26:14).

ضاق عليه الأمر : Thy mind shrank from it. بغميَّك ماضاقت بلاذ يألهها : By thy life, countries have not become narrow with their inhabitants, but the temperaments of the people became narrow.

ضاق الأمر عين الميتون : The property was inadequate to meet the debts. ضاق بالأمر زرعنا : 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  wrongdoing.  And felt helpless on their behalf (11:78).

: 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 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).
16

باب الطاء

ط

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Numerical Value = 9
[aor. inf. noun طَبِيقَةُ] He sealed, stamped, imprinted or impressed (syn. خَمْمَةُ). Imam Raghib says that طَبِيقَةُ signifies the figuring of a thing with some particular form. But it is more general in signification than خَمْمَةُ and more particular than دَقِيقَةُ. According to some other lexicologists, طَبِيقَةُ and خَمْمَةُ both signify the covering, over a thing. طَبِيقَةُ: He figured the thing with a particular form. طَبِيقَةُ عليهُ: He sealed it. طَبِيقَةَ اللهُ عَلَى قَلْبِهِ: God set a seal upon his heart so that he should not heed admonition, nor be disposed to that which is good; or so that belief should not enter it. طَبِيقَةُ عَلَى قَلْبِهِمُ: We seal up their hearts (7:10). طَبِيقَةُ الْخَلْقِ: God created the creation. طَبِيقَةُ الْشَّيْأَة: He branded the goat. طَبِيقَةُ عَلَى الْشَّيْءِ: He was created with a disposition to the thing or was adopted or disposed by nature there-to. (syn. جَيْلٌ وَفَظَرٌ), طَبِيقَةُ السَّيْفِ: being the natural constitution or disposition. The sword was or became rusty; طَبِيقَةُ also means, he was or became filthy in character. طَبِيقَةَ عَلَى الْحِجْلِ: He was created by nature to be ignorant.

[ar. inf. noun طَبِيقَةُ] طَبِيقَةً: His arm stuck to his side and would not be stretched forth. طَبِيقَةً الْشَّيْءِ: He covered the thing. طَبِيقَةً الرَّحْي: I put the upper mill-stone upon the lower. طَبِيقَةً عَلَى الْاِمْرَةِ: They agreed upon the affair. طَبِيقَةً بَينَ الْأَمْرَةِ: He put on himself two shirts, one over the other. طَبِيقَةً: 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 طَبِيقَاتٌ). هذاُ الْشَّيْءُ طَبِيقَةُ هَذَا وَطَبِيقَةُ: 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. طَبِيقَةٌ عَلَى الْأَمْرَةِ: The camels came following one another in a single line. طَبِيقَةٌ عَلَى الْأَمْرَةِ: You will assuredly pass on from one stage to another, hardships after hardships or degrees of hardship after degrees thereof (84:20). طَبِيقَةً: Calamities. (syn. with طَبِيقَةً and طَبِيقَةٌ).
also the plural of طَخَّحُ. This thing is the match of this or its like. خَلَقَ سَبْعَ سَمَوَاتٍ طَيَافًا (67:4): What is upon the earth.

تَطَخَّحَ وَالْأَرْضُ طَخَّحَى: He spread a thing, expanded it or extended it. And by the earth and its spreading (91:7). The people repel one another. ما أَفْرَقْتُ أٍيَنْ تَطَخَّحَ: I do not know where he has gone.

تَطَرُّرَ: The plant was or became fresh, juicy or moist (i.q. طَرَرَ). That you may eat therefrom fresh flesh (16:15). طَرْرُبَانِ: Fish and fresh ripe dates.

تَطْرَحَ: 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. أَوْ تَطْرَحَ أَرْضًا: Or cast him away to a distant land (12:10). The woman cast out her child (embryo) before it became complete. طَرْحَ بِالْذَّهَرِ كُلُّ مَطْرَحٍ: Fortune separated him utterly from his family. طَرْحَ: He was or became evil in disposition; he led a life of comfort and ease.

تَطْرَدَ: He drove him away, expelled him, repelled him, said to him "go away from us". طَرْدُهُ مِنْ بَلْدَتِهِ: He expelled him from his town. طَرْدُهُ: He drove the camels. وَ لَا تَطَرَّدُ الْأَمْوَى بَيْدَوْنَ رَيْحٍ: And do not drive away those who call upon their Lord (6:53) طَرْدُهُ (act. part.). وَمَا أَنَا بِطَرُدُ: and I am not going to drive away the believers (26:115).

تَطْرَفَ: He looked from the outer angle of the eye; he put the edge of the eye-lid in motion and looked. طَرْفُ بِبَصْرَةِ مَطْرَف: 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.

- : 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.

Focusing (used as a plural): Having restrained looks

: Such a one looked with a furtive glance.

Looking with a furtive or stealthy glance

The eyelid. also means, a generous and noble man.

Before thy gaze returneth unto thee; in the twinkling of an eye; before thy noble messengers return to thee.

The extremity or end of anything; a side; an outward part or portion.

That he may cut off a part of the disbelievers; a region, district, quarter or tract; a piece or part, portion or somewhat of any thing; a generous or noble man (plural أطراف).

Observe Prayer at two ends of the day.

And glorify (Him) at the sides of the day.

Reducing it from its outlying borders; curtailing it of its sides, or its outlying parts, or of great and noble men.

Noble and generous in respect of male and female ancestors.

The noble, exalted and learned men of the earth.

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.

also means, he made marks with a finger. (masculine and feminine): A road, way or path (syn. سبيل); a beaten track.

He robbed the people on the road. (masculine and feminine): The devotees.

Nor will He show them any way (4:169). : A way, course, rule, mode or manner of acting or conduct or the like (syn. ذهب) whether approved or disapproved, often relating to the doctrines and practices of religion;

He is following his own course; a manner of being; a state or condition.

Such a one remained in one state or condition. (20:105); tradition; established usage or rule. : Means the best, the most excellent, noble and eminent persons.

We are sects holding different views (72:12).

The vicissitudes of time or fortune. (plural). also signifies the stages of heaven, one above another. : Seven stages of heaven one above another (23:18) also means, a line or streak in a thing.

And old and worn-out garment. : A comer by night because he has generally to knock; the star that appears in the night; the morning star.

- By the heaven and the morning star (86:2).

See under a separate heading dealing with abbreviated letters:

[aor. inf. noun and نُهَ: He tasted the thing.]

[He had power over him; he had the power or ability to do it. (aor. - inf. noun and ) : He ate the food.]

[He who does not taste it he is of me (2:250).]
finished eating), then disperse (33:54).

أكلٌ (يطعمُ) : The eater of this food does not become satisfied.

أطعمٌ (يطعمُ) : The branch received ingraftment.

عُمِّي : He fed him; he gave him food; he supplied him with the means of subsistence.

هوُ يُطعمُ ولا يُطعمُ : They feed....(76:9).

أتّعَمَ : He (God) feeds and is not fed; He provides the means of subsistence and is not provided with those means (6:15).

أطعمُ وُهُمُ مسَاكِينٌ : To feed .

أطعمٌ : To feed ten poor persons (5:90).

أطعمٌ : He asked him to feed him; he demanded hospitality of him.

أطعمُ : They two asked the inhabitants of the town to give them food (18:78).

أطعمٌ : Food of any kind.

أطعمُ وُهُمُ وَاحِدٌ : We will not be satisfied with one kind of food (2:62).

أطعمٌ : Taste, flavour or savour.

أطعمٌ : Its taste is bitter. The word also means, relish, a thing that is swallowed agreeably and easily, whether solid or fluid.

أطعمٌ : Its taste does not change (47:16).

أطعمٌ : A man possessing intelligence and discretion or prudence.

أطعمٌ (act. part.): An eater; one who eats or tastes; eating; tasting.

أطعمٌ : To an eater who wishes to eat it (6:146).

أطعمٌ : He pierced, stabbed, goaded, wounded or smote him with the spear.

أطعمٌ : 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.

أطعمٌ : They slander or assail your religion (9:12).

أطعمٌ : Assailing or injuring or slandering the religion (4:47).

أطعمٌ : He journeyed throughout the night.

أطعمٌ : He exceeded the proper limits and measure.

أطعمٌ : The sea was or became in a state of commotion.

أطعمٌ : The torrent brought much water. is a substantive from this verb.

أطعمٌ : The Thamud denied the truth because of their rebelliousness (91:12).

أطعمُ : It is of the measure and then it became altered to (plural is طَوْغَاتٌ) : 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:

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). They desire to seek judgment 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).
what he does and transgresses other people and devours their property; a thunderbolt; an appellation of the kings of ; the cry of punishment; also syn. with : They were destroyed by a violent blast, or on account of their transgression (69:6); (feminine of  ).

[ aor. inf. noun : The thing was or became near to it.  : He made defective or deficient.  : He gave short measure and short weight; he made the content of the measure to be defective and in like manner of the balance.  : He was niggardly towards his family expenditure.  : The sun drew near to setting.  : Woe unto those who give short measure (83:2). (act. part.). (plural of ).  : Little in quantity; low, base, vile, mean, paltry.

[ 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 ; but when its flame is extinct and its coals have become cool, it is said to be .  : The light of his eye is gone.  : He extinguished the fire.  : He extinguished the fire of the war and he allayed the sedition. : God extinguishes it (5:65).

[ aor. and inf. noun  : He began and continued uninterruptedly to do such a thing.  : Then he began and continued to pass his hand over (their) legs and necks (38:34).  : He kept to the place.  : Such a one attained that what he desired.

[ aor. inf. noun : It was or became soft or tender.  : He entered upon the time of i.e. early infancy or childhood (and also ).  : She had or brought forth a young one of tender age.  : 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; (plural). 

The sparks of the fire became scattered. also means small clouds. is used both as singular and plural.

And when the children among you attain puberty (24:60).

The sparks of the fire became scattered. (plural).

And if heavy rain does not fall upon it, then light rain is sufficient (2:266).

The sky rained small rain or drizzle upon the earth. Weak rain or drizzle fell upon the earth. The dew moistened it. The rain fell vehemently. His blood went unavenged. And when the children among you attain puberty (24:60).

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A moist or humid day. The word also means blood; milk; beautiful or pleasing; an aged man. : A beautiful, elegant woman.

He sought it, desired, demanded or asked for it or pursued it or tried to get it. He demanded it of me. Which pursued it swiftly (7:55). Thou will not be able to find it (18:42). (act. part.): Seeking, desiring or demanding or a seeker. (pass. part.): The object or thing desired, demanded, sought after.

Weak indeed are both the seeker and the sought (22:74). A seeker or student of knowledge. and and and are plurals.

The camel was or became fatigued or lean by reason of fatigue or disease. 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).

[...] and clustered bananas (56:30).

The sun rose or appeared. And clustered bananas (56:30). And clustered bananas (56:30).

The place and the time of rising of the sun. 

He acquainted him with the affair or revealed to him the affair. That He (God) should reveal to you the unseen (3:180).

The star rose. He knew it; he saw it; Has he known or become acquainted with the Unseen? (19:79)

He came upon us suddenly. I looked down or from above upon him. Then he will look and see him in the midst of the Fire (37:56). If thou hadst a look at them (18:19). He rose above it. Which rises above or leaps up over the hearts (104:8).

He had a look at him. So that I may have a look at the God of Moses (28:39). (act. part. from (plural). 

Would you like to have a look at him (37:55)? (inf. noun): Information; knowledge.
[aor. and inf. noun طلقت : The she-camel was or became loosed from her bond or cord by which her fore-shank and her arm had been bound together. طلقت من زوجها (and inf. noun طلق) : She was or became left to go her way or was or became separated from her husband by a sentence of divorce. طلق لسانه : His tongue was or became eloquent or chaste in speech and sweet therein. طلق الرجل : The man was or became happy or cheerful. طلق : He or it was or became distant or remote. طلق : He was or became loosed from his bond; he departed or went his way removing from his place. فاطلقنا : So they departed or went their way (18:72). طلق لسانه : His tongue was or became free from impediment and hence eloquent or chaste in speech. وانطلق ساني (inf. noun طلق) : He separated his wife from himself by a sentence of divorce. طلق البلاد : He left the country. طلقهم : The chiefs broke forth or launched forth with their tongues saying, or they spoke (38:7). طلق السليم : The person bitten by a serpent became rid of pain. إن طلقتم النساء الطلاق : If or when you divorce women (2:237). الطلاق مرتان : Divorce may be twice (2:230). المطالفة : A divorced woman (plural للمطالفات متعة). للمطالفات : For the divorced women also there should be a provision (2:242). (See طمُّم under 940).

[plural طمُّم] بطمَّم : The woman menstruated or menstruated for the first time (the primary signification being that of "devirgination" i.e. coition with the causing to bleed). طمُّمها : He devirginated her causing her to bleed or simply he cohabited with her طمُّم الْمُطْمِمَة (جامعها) : He touched the thing. طمُّم : A young woman menstruating for the first time. لم يطمَّمها أنس : A rope never touched this she-camel. لم يطمَّمها ولا جان : Neither man nor jinn will have touched them before (55:57).

[plural طمَّم] طمس : It became
effaced or obliterated; it quitted or went from its form or shape; it was or became distant or went to a distance.

The man was or became distant or went to a distance.
The star lost or became deprived of its light.
He looked far or he looked at a thing from afar (inf. noun طمس
لا آذى أين طمس. (أو طمس عليه. (يطمس
He effaced it or obliterated it or removed, or extirpated the trace or mark thereof; he destroyed it; he transformed him or it; he changed or altered faces (4:48).
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, طمغ 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 ....

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

طمس also means the daily or monthly subsistence-money or pay of
soldiers.

[O.S. 

inf. noun : The thing was or became abundant.

: The water rose to a high pitch.

: The torrent of the valley flowed and choked up i.e. destroyed by choking up the channel by which the water ran into the meadow.

: He filled the well with earth so that it became even with the ground.

: The affair was or became formidable.

: The mischief was or became severe or formidable.

: A calamity that predominates over other calamities.

: He cut his hair entirely.

: A calamity that predominates over others.

(a saying of the Holy Prophet): There is no calamity but above it is a calamity; a great or formidable thing; a cry or vehement cry that overcomes everything.

: But when the great calamity comes (79:35).

: He bent his back.

: He caused the thing to be or become still, quiet or calm. ( and are infinitive nouns): He was or became in a state of rest or calm or quiet.

: He settled in the place and took it as his home.

: He trusted or relied upon it so as to become at ease.

: And they are content and feel at rest with it (10:8).

: A man in a state of rest or ease, quiet or calm.

: A place low or depressed.

: The soul at rest (89:28). (plural of ).

: Walking about in peace (17:96).

means i.e. be thou at rest, or it means "O man" in the Abyssinian language or so in Syriac, according to Qatada; or so in Nabathacan, according to other authorities: Read with the two fet-hahs pronounced fully. (20:2). The word also means, O my beloved or "O you".

and [O.S.

inf. noun and and : It was or became clean, free from dirt or filth, or pure.
She became pure from the menstrual discharge or it stopped. **طَهِّرَت** (aor. **طَهِّرَ ي**): He caused it to be distant. **طَهِّرَ وَ أَطْهَرَت**: 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 **طَهِّرَت وَ أَطْهَرَت**). **حَتَّى يَطْهِرُنَّ فَإِذَا تَطْهِرُن**. 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. **طَهِّرَ ي** (inf. noun **طَهِّرْ بِهَا**): He removed himself far from sin. In 7:83 and 27:57 the word **يَطْهِرُونَ** has been used ironically. He cleansed or purified him or it; **وَ يَطْهِرُ كَمْ يَطْهِرُوا**. He washed him or it with water. And cleanse thy clothes from dirt, or shorten thy clothes, to prevent their being rendered dirty by trailing along the ground or purify thy heart or thy soul, or make thy conduct right. Repentance is a means of purifying the sinner. (**طَهِّرَ مُطَهِّرٌ** and **طَهِّرَ اَحْمَدٌ** and **طَهِّرَ اَحْمَدٌ اَحْمَدٌ** are syn. and infinitives from **طَهِّرَ ي**). More and most clean. They are most pure for you (11:79). (**طَهِّرَ كُلُّ مَعْطَرٍ** and **وَ مُطَهِّرَ كُلُّ مَعْطَرٍ**): And I will cleanse thee or will clean thee from the charges (3:56). **مُطَهِّرٌ** (pass. part.). None will touch it but the purified (56:80). (**مَعْطَرٍ** plural of **مَطَّرٍ**). (**مَعْطَرٌ إِلَّا مُطَهِّرٍ**): And He loves those who keep themselves clean (2:223). (**مَطَّرٍ** feminine of **مَطَّرٍ**). (**أَرَّاجٍ مُطَهِّرٍ**): Pure mates (2:26).

[**طَأْد** inf. noun **مَطَرَدُأ**]: It was or became firm or steadfast. **مَطَرَدَتْ أَرْضًا**. A mountain, or a great mountain rising high into the sky; an elevated or overlooking tract of sand (**مَطَرَدَة** plural, applied by some poets to the camel's humps). **مَطَرَدَ يُ أَرْضًا**. The mass of rock.
that falls from the upper part of a mountain or the echo. Like a huge mountain (26:64).

طَارَ [aor. inf. noun طَأَرَı and طَأَرَ] : He hovered round about it. طَارَ : He drew near to such a one. طَأَرَ : A time; one time (plural طَأَرَ). طَأَرَ : He did that time after time. جَنَّةٌ طَأَرَ : I came to him many times. طَأَرَ means, state; condition; quality or mode or manner; form or appearance. الناسُ طَأَرَ : Mankind are of diverse sorts and conditions. طَأَرَ : 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). طَأَرَ also means, quantity; measure; extent; limit. طَأَرَّ فَلاَن طَأَرَّ : 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. طَأَرَ : The yard of a house; a mountain or any mountain that produces trees. طَأَرَّ فَلاَن طَأَرَّ : And We raised high above you the mountain (2:64). طَأَرَّ has been applied in the Holy Qur'an to Mount Sinai which is also called طَأَرَ (23:21) and طَأَرَ (95:3).

طَاعَ [aor. inf. noun طَأَعَن طَأَعٌ] : He was or became submissive to such a one. طَأَعَ : The pasturage enabled him to pasture his cattle upon it and was ample and accessible to him. طَأَعَ (طَأَعَ and طَأَعَ inf.nouns) : He commanded him and He obeyed him. طَأَعَ : Whoso obeys the Messenger, obeys Allah (4:81). طَأَعَ also signifies he consented, or he complied with what was desired of him. طَأَعَ الْخَيْرَةٌ : The trees had ripe fruit that might be gathered. According to Imam Raghib, طَأَعَ is like طَأَعَ but is mostly used as meaning obedience to a command. It sometimes means submission or submissiveness. طَأَعَ مُعْلُومَةٌ : Actual or known obedience (24:54). طَأَعَ : Such a one is submissive to misfortunes being subject thereto. طَأَعَ : A tractable horse. طَأَعَ : He did it willingly. (syn. with طَأَعَ).
(act. part. from طَعَعَ).  طَعَعَ and طَعَعُونَ are plurals.  

Such a one came submissively or obediently or willingly: They said we come willingly (41:12).

One who is obeyed: Obeyed and faithful to (his) trust (81:22).

He caused or made him to obey him: His mind or soul facilitated or made easy to him the doing of such a thing.

His mind induced him or made it look easy to him or imposed upon him the killing of his brother (5:31).

He 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).

He caused or made him to obey him: His mind or soul facilitated or made easy to him the doing of such a thing.

Those who taunt with such of the believers as give willingly (9:79).

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.

[act. part. from طَطَعَ]. طَطَعَ and طَطَعُونَ are plurals.  

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 طَطَعَ and طَطَعُ). If he goes round the two (2:159).
apparition; temptation.

Then a visitation from thy Lord visited it (68:20).

Purify My House for those who perform the circuit (2:126).

One who goes round often and much; a servant who serves one gently and with care (plural طَائَفَةُ 
طَائِفَةَ). Going round attending upon you (24:59).

A party of believers (24:3).

A flood, deluge; a storm or calamity; affliction; general mortality; dark night; irritable person given to anger.

Then the deluge overtook them (29:15).

He was or became able to do or accomplish or to bear the thing or to bear or do it with difficulty.

And those who are able to fast only with great difficulty or find it extremely hard to fast i.e. which is never used for God. Corresponding words used about God are and also means the utmost that one can do with difficulty, trouble or inconvenience.

I have imposed upon thee the thing that is

I have not the power or ability to bear or endure it.

Which we have not the power or strength to bear (2:287).

also means a single thread of a rope i.e. the weak part of a rope which cannot stand tension alone.
difficult or troublesome. Some read ٍ ٍَِّٓٓ ٌٌَِٓٓ ٌٍَٓ ٌَِٓ as i.e. have it imposed upon them as a thing that is difficult, troublesome or inconvenient. ٍ ٍَِّٓٓ ٌٌَِٓٓ ٌٍَٓ: I made the thing to be, as though it were, his ٍ ٍَِّٓٓ ٌٌَِٓٓ ٌَِٓ. ٍ ٍَِّٓٓ ٌٌَِٓٓ ٌٍَٓ: That which they hoard will be their collar or shall have it put upon their necks like the (3:181). Neck-ring; power or ability etc.

ٍ ٍَِّٓٓ ٌٌَِٓٓ ٌٍَٓ [aor. inf. noun ٍ ٍَِّٓٓ ٌٌَِٓٓ ٌٍَٓ]: It was or became extended or long; it was or became tall or high. ٍ ٍَِّٓٓ ٌٌَِٓٓ ٌٍَٓ: It became extended or elongated upon the surface of the earth. ٍ ٍَِّٓٓ ٌٌَِٓٓ ٌٍَٓ: The night became long or protracted. ٍ ٍَِّٓٓ ٌٌَِٓٓ ٌٍَٓ: The time of the assembly was or became prolonged. ٍ ٍَِّٓٓ ٌٌَِٓٓ ٌٍَٓ: He confirmed or bestowed a benefit or benefits upon him. ٍ ٍَِّٓٓ ٌٌَِٓٓ ٌٍَٓ: Life was prolonged unto them or their lives became long (21:45). ٍ ٍَِّٓٓ ٌٌَِٓٓ ٌٍَٓ: It became tall by degrees; he (a man) stood upon his toes and stretched his stature to look at a thing; he made a show of his tallness or beneficence. ٍ ٍَِّٓٓ ٌٌَِٓٓ ٌٍَٓ: They two vied with each other in tallness or in beneficence and excellence. ٍ ٍَِّٓٓ ٌٌَِٓٓ ٌٍَٓ: Beneficence, bounty, a benefit, favour or gift; excellence, excess or super abundance; power or ability; wealth or competence; amleness of circumstances; superiority; ascendancy. ٍ ٍَِّٓٓ ٌٌَِٓٓ ٌٍَٓ: who possess wealth among them (9:86). ٍ ٍَِّٓٓ ٌٌَِٓٓ ٌٍَٓ: Whoso of you has not the power or ability (4:26): Length; tallness or height. It is in man and other animals and also in inanimate things, in real things or substances, also in ideal things or attributes as time and the like. ٍ ٍَِّٓٓ ٌٌَِٓٓ ٌَِٓ ٍ ٍَِّٓٓ ٌٌَِٓٓ ٌٍَٓ: He cut it lengthwise. It also signifies the utmost extents of time. ٍ ٍَِّٓٓ ٌٌَِٓٓ ٌَِٓ ٍ ٍَِّٓٓ ٌٌَِٓٓ ٌَِٓ ٍ ٍَِّٓٓ ٌٌَِٓٓ ٌٍَٓ: I will never speak to him. ٍ ٍَِّٓٓ ٌٌَِٓٓ ٌَِٓ ٍ ٍَِّٓٓ ٌٌَِٓٓ ٌَِٓ ٍ ٍَِّٓٓ ٌٌَِٓٓ ٌَِٓ ٍ ٍَِّٓٓ ٌٌَِٓٓ ٌَِٓ ٍ ٍَِّٓٓ ٌٌَِٓٓ ٌٍَٓ ٍ ٍَِّٓٓ ٌٌَِٓٓ ٌَِٓ: Nor canst thou reach the mountains in height (17:38). ٍ ٍَِّٓٓ ٌٌَِٓٓ ٌَِٓ ٍ ٍَِّٓٓ ٌٌَِٓٓ ٌَِٓ ٍ ٍَِّٓٓ ٌٌَِٓٓ ٌَِٓ ٍ ٍَِّٓٓ ٌٌَِٓٓ ٌَِٓ ٍ ٍَِّٓٓ ٌٌَِٓٓ ٌَِٓ: A long chain of business; prolonged occupation (73:8).

ٍ ٍَِّٓٓ ٌٌَِٓٓ ٌٍَٓ [aor. inf. noun ٍ ٍَِّٓٓ ٌٌَِٓٓ ٌٍَٓ]: He folded up the cloth or the written piece of paper. ٍ ٍَِّٓٓ ٌٌَِٓٓ ٌَِٓ: May God make his life pass away. ٍ ٍَِّٓٓ ٌٌَِٓٓ ٌَِٓ: He concealed the story or
narration. He traversed one country after another. He built or cased the well with bricks. May God contract the distance for us. He 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 roleth up written scrolls (21:105). (Feminine of مطَيِّبَة. is pass. part. from مطَيِّبَة: A plump woman or a woman compacted or rounded in make. A well cased with stones or bricks. (masu'āt is plural). And the heavens rolled up in His right hand (39:68).

طَابَ [aor. inf. noun طَابِعَ and طَابَ and طَابَ and طَابَ and طَابِعَ and طَابِعَ and طَابِعَ and طَابِعَ and طَابِعَ: (1) it was or became the cont. of خَبِيطَ i.e. it was or became or was esteemed good i.e. delightful delicious, sweet etc; (2) it was or became pure or clean. طَابَ نفسه: He himself was or became cheerful, happy. طَابَ عَيْشَهُ: His life was pleasant and plentiful. طَابَ عَيْشَهُ: Be ye happy and enter it (39:74). فَعَلَّهُ: I did that of my own free will. طَابَ: If they willingly or of their own accord remit unto you a part thereof (4:5). طَابَ ليَّ كَذَا: Such a thing became lawful for me. طَابِعَ: So marry of the women such as are lawful to you or as seem good to you (4:4). طَابُ: The land became abundant in herbage. طَابَ: Of the measure of طَابَمَانِي an infinitive of طَابَعَ meaning a good final or ultimate state or condition; good, good fortune; favour or blessing; external life; pleasant life. طَابَ لَكُمَا: May good betide Syria. طَابُكَ: 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. طَابَكَ بَالمَثَّ وَخَصَّسَ مَامِ: Happiness shall be their lot and an excellent place of return (13:30). طَابِعَ: (1)
pleasant; delightful, delicious, sweet, savoury, happy; (2) pure and clean. طعم: Pure or sweet water. طيب: Delicious food. عطَّب: Good sayings or words (35:11); a good thing. الطَّيب: Exchange not the good for the bad (4:3). طيب: Good things or women are for good men and good men are for good things (24:27). طيب: Spend of the good or lawful things (2:268). طيب: All good things have been made lawful to you (5:6).

طارَ: The bird flew. The word is also used of other things than those which have wings. طاروا إليه زرافات: They went away quickly. طاروا فرادة: They fly to it in companies and one by one. طار عَبَة: His courage fled away i.e. he lost heart. طار عَبَة: His eyes throbbed. طار لَه صيبة في الناس: He became famous among the people. طار: That flies on its two wings (6:39). طار: 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. طار: Surely, we augur evil fortune from you (36:19). طار: They said, we augur evil from thee (27:48). طار: A flying thing whether bird or insect. وَ لا طائر يُطْيِر بِجِنَاحِه: Nor a bird that flies on its two wings (6:39). طائر: He became inconstant; he became angry. جَرَى لَه الطَّائِر بَامِر كَذَا: Fortune brought to him such an event, thus signifying a thing from which one augurs evil, an evil omen; ill luck; evil fortune. هو: He is staid and grave. The Arabs used to say to a man or other thing from which they augured evil. طائر الله لَا: What God doth and decreeth, not what thou dost and causeth is to be feared. Hence طَيِّب signifies fortune, good or evil or its cause, but mostly evil fortune. أَنَّمَا طَيِّبَمُ عِندَ اللَّه: 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. 

We have fastened his actions to his neck or his misery or happiness or his means of subsistence (17:14). 

also signifies the brain. is the plural of . It is plural and has a collective signification and is more frequently feminine than masculine. 

: As though birds were sitting on their heads. 

: And the birds with their wings outspread (24:42). It is also sometimes used as singular. 

: The likeness of a bird. 

: 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

ظر

Zuā

Numerical Value = 900
ظلمَ [aor. ظَلَّ inf. noun ظَلَّ] : He journeyed or journeyed to seek herbage or water, or he went from one country to another. 

عَمَّ [o.m. ظَلَّكُمِ] : The day when you travel (16:81).

ظلمَ [aor. ظَفَرَ inf. noun ظَفَرَ] : He attained what he required, desired, or sought; he was successful. 

ظلمَةٌ [o.m. ظَفَرَةٌ] : He gained victory over the enemy or overcame him. 

أَظْفَرَةٌ عَلَيْهِ [indef. noun ظَفَرَةٌ] : 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.  

أَظْفَرَةٌ عَلَيْهِمْ : He caused him to gain victory over him.  

أَظْفَرَةٌ عَلَيْهِمْ : After He had given you victory over them (48:25). 

ظلمَ [aor. ظَفَرَ inf. noun ظَفَرَ] : A nail; a claw, or a talon (pertaining to a human being and to birds and beasts).  

ظلمَةٌ : All animals having claws (6:147).  

ظلمَ أَلْتَى غُرَّةٌ [aor. ظَفَرَ inf. noun ظَفَرَ] : He continued doing this.  

ظلمَةٌ وَجَهُهُ مَسْحُورًا [o.m. ظَفَرَ] : They continued, ascending through it (15:15).  

ظلمَةٌ وأَغْمَلَ كَذَا [aor. ظَفَرَ inf. noun ظَفَرَ] : I continued to do such a thing.  

ظلمَةٌ : So they continued or became motionless (42:34). 

Because ظَلَّ also being syn with صَارَ (an incomplete verb) signifies he or it became.  

ظلمَةٌ وَجَهُهُ مَسْحُورًا : His face darkens or becomes black (16:59).  

ظلمَةٌ : The day became shadowy i.e. sunless.  

ظلمَةٌ عَلَيْهِ : The day became long.  

ظلمَةٌ عَلَيْهِمْ : He shaded him or it.  

ظلمَةٌ عَلَيْهِمْ : He made it to give shade over him or it.  

ظلمَةٌ عَلَيْهِمْ : We caused the clouds to be a shade over you or to give you shade (2: 58).  

ظلمَةٌ : (said of a day) it was or became shady.  

The word also means it advanced.  

ظلمَةٌ : He took him into his shelter or protection.  

ظلمَةٌ الشَّجَرَةِ : The tree shaded me or gave me shade.  

ظلمَةٌ : It covered me.  

ظلمَةٌ : 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.  

ظلمَةٌ : As though it were a covering (7:172).  

ظلمَةٌ : Then the punishment of the day of overshadowing gloom overtook them (26:190).  

ظلمَةٌ عَلَيْهِمْ : They will have
coverings over them of fire (39:17).  ظليم and ظلم have been generally used in the Holy Qur'an in connection with punishment.  ظلم : 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; مَثََّل َكَانِهَا ظلَّ ذُبُّبُ: He passed by us as though he were the shadow of a wolf.  الشَّيَابُ : The beginning of youth; a covering; might or power of resistance or defence; (السُلطان ظل الله): protection or shelter; فلنَعيشُ في ظل فلان : 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.  ظلُّ المُشَيَّئُ : That which serves for the veiling, covering or protecting of a thing.  وظلِّ مَمَدُودٌ : And extended shade (56:31).  ظلٌ مِنْ يَحْمُومٍ : The shadow of black smoke (56:44).  ظلالٌ : and ظلالٌ are plurals of ظلال.  إنَّ المَتَّقينَ في ظلالٍ : The righteous are in the midst of shades (77:42).  ظِلَّٰ : Giving or having shade or constant shade; cool.  مكانَ ظِلَّٰ : A place having or giving shade.  لا ظِلِّٰ : Neither affording shade (77:32).  ظِلَّٰ : Constant, extensive or dense or pleasant shade.  وَنَدْعُلُهُمْ ظِلَّٰ : And We will make them enter dense shade or pleasant and plenteous shade (4:58).

ظلمَ inf. noun ظلمٌ and ظلمةٌ and ظلمةٌ [aor. بينظَّلم] : He did wrong or acted wrongfully, unjustly or tyrannically; he wronged some one; he misused.  ظلمُ signifies: (1) The putting of a thing in a place not its own; i.e. putting it in a wrong place or misplacing it.  من أَشْأْنُهُ أَنْ أَعْمَلُ ظُلمًا : Whoso resembles his father, has not put the likeness in a wrong place; (2) transgressing the proper limit.  إنَّ مِنْ حَمْلٍ : "Shirk" is a grievous wrong (31:14).  ظلمًا : Who makes himself responsible for or who does a great wrong (20:112).  فقدَ جاءَوا ظلَّاماً : They have brought forth a great injustice (25:5).  ظلمٌ الْوَادِيَّ : The water of the valley reached a place that it had not reached before.  فَبَدَّلُ أَلْبَيْنَ ظلَّامًا : Those who transgressed changed it (2:60); (3) making a person to suffer loss or detriment, and this is said to be of three kinds: Between
man and God, between man and man and between man and himself.

He made him to suffer loss of his due or defrauded or deprived him of it.

And they did not wrong Us or made Us suffer loss; (2:58).

God will not make (them) to suffer loss or deprive them of the weight of an atom (4:41).

What has prevented thee from doing such a thing. The word is also used transitively by means of فَظَنُّوا بِهَا

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).

What has prevented thee from doing such a thing. The word is also used transitively by means of فَظَنُّوا بِهَا

They wrong-fully rejected them (17:60).

More and most unjust, injurious etc.

Who is more unjust than he who prohibits (2:115).

Who is killed wrongfully (17:34); the word meaning wronged, treated wrongfully or unjustly.

Very unjust. He is very unjust and ignorant (33:73).

He thirsted in the slightest degree. He longed or desired to meet him.
Thou wilt not become thirsty there in (20:120).
Thirst does not distress them (9:120).
Thirsty; most thirsty; thirsty in the slightest degree. (24:40)
A face having little flesh. (24:40)
A wind that is hot, thirsty, not gentle and having no moisture.

[inf. noun]: He thought, opined, supposed or conjectured; he doubted; he knew or he was certain.

Those who know or know for certain that they will meet their Lord (2:47).
I knew or I was certain that I shall meet my account (69:21).
And you entertained various thoughts about God (33:11).
His opinion about such a one was evil; an inference from a sign or mark or token, when strong leading to knowledge and when weak not exceeding the limit of (inf. noun): It also means, suspicion or evil opinion. (plural)
They follow only conjecture (53:29).
You thought an evil thought (48:13).
A man who thinks evil of every one. (plural).
Who entertain evil thoughts about Allah (48:7).

[inf. noun]: It was or became apparent, manifest, plain or evident after having been concealed.
Corruption has appeared (30:42).
He boasted of his knowledge (inf. noun).
He beat or struck or hurt his back; He threw the thing behind his back.
He got upon the top of the house. And stairways by which they could go up (43:34).
He overcame him, conquered or subdued him or gained victory over him. If they overcome you or get knowledge of you (18:21).
He became acquainted with him or it or got knowledge of him or...
Who have no knowledge of the hidden parts of women (24:32). 

He helped or assisted him. 

He knew or learned it by heart. 

He had a complaint of the back. 

He was or became strong in the back. 

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). 

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). 

That He may cause it to prevail over all religions (61:10). 

Also signifies: 

He entered upon the time of midday or afternoon; he went or journeyed in the afternoon. 

And when you enter upon the time when the sun declines (30:19). 

The back; 

That had almost broken thy back (94:4). 

He held it in contempt; he neglected or forgot him or it. It is syn. with i.e. he cast it behind his back. 

And you have cast it behind your backs i.e. neglected it (11:93). 

He receded, retired or retreated. 

Signifies also property consisting of camels and sheep or goats, or just much property. 

The back of the hand. 

Also signifies an elevated tract of land. 

They cast it behind their backs (3:188).
outward, external, apparent, manifest plain, evident cont. of 

It also means the external, outward state of a man and the 

outward or apparent character of the mind.  

Such a one has ascendency over such a one.  

But outward contending or overpowering argument (18:23).  

The outer aspect of this life (30:8).

Is an attribute of God, meaning Manifest; the Ascendant over all things.  

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

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.  

is the plural of which also means, ascendant, predominant, victorious.  

And they became victorious (62:15).

Both externally and internally (31:21).  

Towns prominently visible (34:19).  

And aider or assistant; aiders and assistants.  

Nor has He any helper among them (34:23).

And the angels are (His) helpers in addition (66:5).  

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.  

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).
Aian

Numerical Value = 70
[aor. inf. noun عَبْدُ اللهَ : He served, worshipped or adored God alone, or he rendered to God humble obedience; he obeyed Him.]

ما عَبْدَكَ عَنِّيَّ: What has withheld thee from me.

عَبْدُ المُقَدَّمِ: He served, worshipped or adored God alone, or he rendered to God humble obedience; he obeyed Him.

عَبْدُ اللهَ : He was or became a slave, his forefathers having been so before him.

عَبْدُ اللهَ : He was angry.

عَبْدُ اللهَ : He was angry with him.

عَبْدُ اللهَ : He denied, disacknowledged or disallowed; he repented and blamed himself for having been amiss; he mourned, grieved or was sorrowful; he was covetous.

عَبْدُ اللهَ : He clove to it or him.

عَبْدُ اللهَ : You will worship none but Allah (2:84).

عَبْدُ اللهَ : He enslaved him; he subdued him so that he did the work of slaves.

عَبْدُ اللهَ : He trod the road so as to make it even or easy to walk or ride upon.

عَبْدُ اللهَ : He subdued or rendered the camel submissive.

عَبْدُ اللهَ : A male slave.

عَبْدُ اللهَ : A believing slave is better (2:222); a servant or worshipper of God and of a false god.

عَبْدُ اللهَ : He said, I am a servant of Allah (19:31).
servants (66:11). He does not wrong (His) servants (3:183).

signifies a human being as being a bondman to his Creator, applied to a male and female; also means ignoble or base-born; also a righteous servant of God.

: They are the worshippers or servants of the Devil. The servant or worshipper of the sun. (act. part.): A servant; a worshipper. And I am not going to worship what you worship (109:5). (pass. part): God worshipped. (plurals of غابد). also means angry, disdaining or disdainful, scorning or scornful.

may be interpreted as): There is not to the Compassionate God a son; and I am the first of the angry disdainers of the assertion that there is one; or I am the first of the deniers of this assertion; or I am the first of the worshippers of God, or I would be the first of his (the son's) worshippers if there be to the Gracious God a son in your opinion; I am the first of those who have worshipped God alone, and who have thus charged you with uttering a falsehood in this your assertion (43:82).

Virtually travelling (4:44). The word does not apply to every person away from home. A person who is on journey and stops for a day or so at a place e.g. at a railway station, during his journey, he will be called غابد but if his stay prolongs to some days, he will not be called غابد. He interpreted or explained the dream. If you

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can interpret dreams (12:44).

\( \text{غَيّرُ} \) (inf. noun from \( \text{غَيّرُ} \))

He weighed the gold so that he may know its quality and quantity.  
\( \text{غَيّرُ} \): He destroyed him.  
\( \text{غَيّرُ} \) لِهِ: The affair became distressing to him.  
\( \text{غَيّرُ} \) لِهِ عَنْ: I spoke for such a one.  
\( \text{غَيّرُ} \): He became admonished or he took warning.  
\( \text{غَيّرُ} \): The fortunate one is he who takes warning by others, and the unfortunate one is he by whom others take warning.  
\( \text{غَيّرُ} \): So take a lesson, O ye who have eyes (59:3).  
\( \text{غَيّرُ} \): He compared one part of the book or writing with another part in order to understand it.  
\( \text{غَيّرُ} \): He regarded what he witnessed as an indication of what was concealed from him; he compared what was unapparent with what was apparent;  
\( \text{غَيّرُ} \): He held him in high estimation.  
\( \text{غَيّرُ} \) عَنْ: He wondered at him or it.  
\( \text{غَيّرُ} \) عَنْ مِنْهُ: 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.  
\( \text{غَيّرُ} \) : In that surely is a lesson for those who have eyes (3:14).  
\( \text{غَيّرُ} \) 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.

\( \text{عَبَسّ} \) [aor. inf. noun \( \text{عَبَسّ} \) or \( \text{عَبَسّ} \) وُجِّهَهُ [\( \text{عَبَسّ} \) \( \text{عَبَسّ} \) وُجِّهَهُ]]

He frowned; he grimmed frowning or looking sternly or austerely.  
\( \text{عَبَسّ} \): The day was or became distressful or calamitous.  
\( \text{عَبَسّ} \) اللَّيْلُ: He frowned and turned aside (80:2).  
\( \text{عَبَسّ} \): He was or became dirty.  
\( \text{عَبَسّ} \) أَ لاَمْ: A distressful or calamitous day.  
\( \text{عَبَسّ} \) فَيْتَرًا: A frowning and distressful day (76:11).  
\( \text{عَبَسّ} \) : Very austere and frowning. Both epithets are used for a lion.

\( \text{عَبَقَرُي} \) 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.

\( \text{عَفَرُى} \) هُوَ: This \( \text{عَفَرُى} \) قُومُ:
This is a chief or lord of a people.  : Beautiful carpets (55:77). It is also applied as an epithet denoting superlativeness of any quality.  : An excessive wrong doing.  : A relative noun from  , 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  : 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.

: He was angry with him with the anger that proceeds from a friend; he reproved, blamed or censured him;  and signify, to reprove a man for an evil act and to desire him to return to what will please the person who is angry with him.  : I did not tread the threshold of his door.  : He reproved or reproached him. The two infinitive nouns signify two persons reproving each other.  : 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.  : 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.  : He reverted from a thing.  : He sought or requested to be regarded with goodwill or favour or to be taken back into favour.  : He requested him to grant him his favour or to become pleased with him; he desired of him that he should return to making him happy. It is also syn, with  : He granted him his favour; he was pleased with him.  : They will not be taken back into favour (45:36).
[aor. inf. noun] عُتُبَ : They will not be of those to whom favour or forgiveness will be shown (41:25).

[aux. inf. noun] عُتُبَ : The thing was or became at hand, ready, prepared; the thing was or became great, big or bulky.

عَتَّبَ : He made it ready or he prepared it.

عَتَّبَ : We have prepared a blazing fire for the disbelievers (48:14).

عَتَّبَ : Ready, at hand; near; bulky, big or great.

رَقَبُ : A guardian angel ready (to record it) (50:19).

عَتَبَ : We have prepared a blazing fire for the disbelievers (48:14).

عَتَبَ : The thing was or became at hand, ready, prepared; the thing was or became great, big or bulky.

عَتَبَ : He made it ready or he prepared it.

عَتَبَ : We have prepared a blazing fire for the disbelievers (48:14).

عَتَبَ : Ready, at hand; near; bulky, big or great.

عَتَبَ : A guardian angel ready (to record it) (50:19).

عَتَبَ : The slave became free.

عَتَبَ : The horse proceeded and became safe and secure.

عَتَبَ : The property became in a good or right state.

عَتَبَ : The thing became old.

عَتَبَ : The wine became old.

عَتَبَ : He freed the slave.

عَتَبَ : A horse that proceeds or outstrips or that proceeds and becomes safe and secure; an excellent horse; swift horse; anything excellent, choice, best; beautiful or comely.

عَتَبَ : Old, freed, beautiful, safe and secure, best and excellent House (22:30).

عَتَبَ : A well-woven garment.

عَتَبَ : Wine and milk.

عَتَبَ : 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.

عَتَبَ : Rude and in addition of doubtful birth (68:14).

عَتِنَ : He behaved proudly and exceeded proper limits; he was excessively proud,
corrupt or disbelieving; he revolted or was averse from obedience. 

The man became very old and in a declining state or reached the extreme limit of old age; the man became unable to produce children. 

She proudly disobeyed or rebelled against the command of its Lord (65:9). 

Revolt; disobedience, exceeding the proper limits in disbelieving, disobedience and behaving proudly. 

Greatly exceeded the bounds (25:22). 

Extreme limit of old age; dryness; disbelief and disobedience. 

The extreme limit of old age or being dried up (19:9). 

Proud; exorbitant or inordinate; revolting; corrupt. (act. part.) 

Intensely dark night. 

By a fierce roaring wind (69:7). 

He stumbled or fell upon his face. 

He lighted on it by chance; he knew or saw it, became acquainted with it accidently. 

If it becomes known (5:108). 

Fortune or time destroyed them. 

He acted corruptly or did mischief or did so in the utmost degree. 

And do not act corruptly in the earth (2:61). 

He wondered at it i.e. he deemed it strange, extraordinary or improbable on account of his being little accustomed to it. 

is of two kinds: one is wondering at a thing which one commends, and it means approving a thing and accounting it good; the other is wondering at a thing that one dislikes. 

Wonder; wondrous; marvellous; a wonderful or marvellous thing. 

If thou dost wonder, then wondrous indeed is their saying (13:6). 

when attributed to God, means His being pleased, or His recompensing the people for their wondering at the truth.
and ُجَبَثُ and ُجَبَتُ are syn. According to some authorities, the first two are syn. but ُجَبَتُ has an intensive sense, yet according to others ُجَبَتُ and ُجَبَتُ are syn; signifying a thing, affair or event wondered at or inducing wonder or admiration or joy. 

لَسْنِي ُجَبَثُ: It is a wonderful thing (50:3). 

أُجَبَتْ: It is indeed a wondrous or marvellous thing (38:6). 

أُجَبَتْ كُنْتُمُ: It excited his wonder; it excited his admiration; it pleased him; it made him proud, conceited, haughty. 

فَلا تَعْجِبْكُمُ أَمْوَالُهُمُ: Their wealth should not excite thy wonder (9:55). 

إِذِ أُجَبَتْ كُنْتُمُ: When your numbers made you proud (9:25). 

أُجَبَتْ حَسَبَهَا: Her beauty excited my admiration. 

أَمَرْ ُجَبَتُ وَأَمَرْ ُجَبَتُ: A wonderful affair.

وَجَرَّ and ِعْجَرُ [aor. ِعْجَرُ inf. noun ِعْجَرُ]: The woman became old, aged. ِعْجَرُ (aor. ِعْجَرُ inf. noun ِعْجَرُ) and ِعْجَرُ (aor. ِعْجَرُ inf. noun ِعْجَرُ): 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. 

إِمْرَأَةٌ: Am I not able to be (5:32). 

ِعْجَرُ: A weak woman. ِعِجْرُ (i.e. ِعِجْرُ: An old and aged woman; old and weak woman; (plural ِعِجْرُرْ): a man's wife whether old or young and in like manner the husband, though young is called; ِشَيْخُ: an old or aged man or extremely weak and old man; wine or old wine; a sword; a calamity; a boat; fire. 

وَأَنَا ِعْجَرُ: And I am an old woman (11:73). The primary significance of ِعْجَرُ 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. ِعِجْرُ: 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 ِعِجْرُ): 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. 

فَلَيْسَ ِعْجِرُ فِي. ِعِجْرُ (act. part.): That we cannot frustrate the plan of Allah on the earth nor can we escape Him by flight (72:13). 


ِعِجْرُ: He outstripped him.
be caught. I contended with him in a race and overtook him. (singular of 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).

[O.A.R.] : He gave up the food. (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 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 and which means, weak, lean, having lost his fatness or plumpness). نُزِلَ فِي بَيْلَةٍ عَجَافٍ : They alighted in towns affected with drought.

[O.A.R.] : 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 (20:115). : I have hastened to Thee, O my Lord (20:85). : He induced, urged, made him to make haste, or to hasten or commanded him to be quick or to hasten. : And what has made thee hasten away from thy people (20:84)? : He did the thing hurriedly before its time. : She brought forth her offspring before its maturity. : This is syn. with : But who so hastens (to leave) in two days (2:204). : He hastened to do a thing. : He went before
him. 

**عَجلَ** (عَجلَّهُمُ الْعَذَابَ): He (God) would hasten on their punishment (18:59). 

**عَجلَ** (عَجلَّهُمُ الْعَذَابَ): He induced, urged or commanded him to do a thing quickly. 

**عَجلَ** (عَجلَّهُمُ الْعَذَابَ): He desired or demanded the thing being done quickly, not waiting patiently until its time. 

**عَجلَ** (عَجلَّهُمُ الْعَذَابَ): And they desire or demand thee to hasten on with the punishment (22:48). 

**عَجلَ** (عَجلَّهُمُ الْعَذَابَ): And if God were to hasten on for men the ill they have earned as they would hasten on the good (10:12). 

**عَجلَ** (عَجلَّهُمُ الْعَذَابَ): A calf. 

**عَجلَ** (عَجلَّهُمُ الْعَذَابَ): Haste; seeking or pursuing before its proper time. 

**عَجلَ** (عَجلَّهُمُ الْعَذَابَ): Man has been made or created from haste (21:38). It also means, clay or earth; black mud or black fetid mud (Syn. حَمْطَة. **عَجلَّةً**). 

**عَجلَّةً** (عَجلَّهُمُ الْعَذَابَ): And man is very hasty (17:12). It signifies death. 

**عَجلَّةً** (عَجلَّهُمُ الْعَذَابَ): **عَجلَّةً** means this life, the present life. It is the cont. of عَجِلَّةٍ which means the next world. 

**عَجَّالَةً** (عَجلَّهُمُ الْعَذَابَ): These people love the present world (76:28). 

**عَجَّمَ** (عَجلَّهُمُ الْعَذَابَ): He bit it; he chewed it. 

**عَجَّمَ** (عَجلَّهُمُ الْعَذَابَ): He had an impotence or an impediment or a difficulty or a want of clearness or chasteness in his speech, especially in speaking Arabic. 

**عَجَّمَ** (عَجلَّهُمُ الْعَذَابَ): He made the speech to want or without chasteness or correctness. 

**عَجَّمَ** (عَجلَّهُمُ الْعَذَابَ): **عَجَّمَ** (ٰ): Foreigners, as meaning others than Arabs. 

**عَجَّمَ** (عَجلَّهُمُ الْعَذَابَ): One who is of the race of the (non-Arab), though he may be chaste in Arabic speech. 

**عَجَّمَ** (عَجلَّهُمُ الْعَذَابَ): A people not of the Arabs. 

**عَجَّمَ** (عَجلَّهُمُ الْعَذَابَ): Also means one who is not clear, perspicuous, chaste or correct in speaking Arabic though he may be an Arab; foreign tongue. 

**عَجَّمَ** (عَجلَّهُمُ الْعَذَابَ): If We had made it a Qur'an in a foreign tongue (41:45). 

**عَدَّ** (عَجلَّهُمُ الْعَذَابَ): He numbered, counted, reckoned or computed it. 

**عَدَّ** (عَجلَّهُمُ الْعَذَابَ): 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). is sometimes syn. with عدد.

He reckoned it time after time. He made it numerous; he made it a provision against the casualties of time. He amasses wealth and counts it time after time (104:3). عددت العَمْلَاتِ: I enumerated and counted the good qualities of the dead person. عددت الدَّمَراَمَ : I counted the dirhems. عددَةٌ: He made it ready, prepared it or provided it for such an affair. عددَةٌ لأَمْرٍ كَذَا: He (God) has prepared for them a punishment (33:58). عددَةٌ: What is numbered, counted, reckoned or computed i.e. number. عددَةٌ السَّبيْنِ: The number of years (10:6).

The reckoning of months (9:36). عددَةٌ: A number collected together; a number collectively numbering or reckoning. عددَةٌ المَراَةٌ: 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. عددَةٌ مُقَدَّمَةٌ ثلاثَة أَمْهُرَ: Their prescribed period is three months (65:5).

The man's term of life ended. عددَةٌ: A state of preparation. كُونُوا على عَدَّةٍ: Be ye in a state of preparedness; preparation or things necessary to prepare for an affair. عددَةٌ: He prepared or provided himself for the affair; he took for the affair his necessary apparatus. عددَةٌ لَعَدَأَرْوَتْهُ عَدَّةٌ: They would have made some preparation for it (9:46) (plural of عَدَأَرْ وَتْن ِ: one who numbers or keeps count).

So ask those who keep count (23:114). عددَةٌ مَعْدَودَةٌ: 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 ت (عَدَةٍ تْ: feminine of عددَةٍ). عددَةٌ مَعْدَودَةٌ: For a computed or measured term (11:105).

A few dirhems i.e. low price (12:21). عددَةٌ: A fixed number of days (2:185).

[an. يَعْدِلُ inf. noun يَعْدَلَةٌ : He acted equitably. يَعْدَلَ : He acted justly in his affair. يَعْدَلَ : That you act equitably or keep perfect balance between the women (4:130). يَعْدَلَ : He declined, deviated. يَعْدَلُونَ : But they are a people who deviate from the right path (27:61). يَعْدَلَ : He deviated from the right path. يَعْدَلُونَ : He attributed co-partners with his Lord. يَعْدَلُونَ : They attribute copartners or set up equals with their Lord (6:151). يَعْدَلَ : Perfect balance between two things. يَعْدَلَ : 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; يَعْدَلَ : It was or became equiponderant to it. يَعْدَلَ : Then He made thee well proportioned (82:8). يَعْدَلَ : He was or became just. يَعْدَلَ : He acted unjustly, wrongfully. يَعْدَلٌ : Equity, justice or rectitude; the mean between excess and falling short. يَعْدَلُونَ : Verily, Allah enjoins justice (16:91). Imam Raghib says that يَعْدَلُ 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. يَعْدَلُونَ : Fast an equivalent number (of days) (5:96); ransom. يَعْدَلُونَ : 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. يَعْدَلُ = syn.

[an. يَعْدِنَ and يَعْدِنَ inf. noun يَعْدَنَ : He remained, stayed, dwelt or abode in the place. يَعْدَنَ : I took for myself the country or town as a home. يَعْدَنَ : In gardens of perpetual abode or eternity (61:13). يَعْدَنَ : He pulled out
the stone with the hoe. مَعَدْنَ : A mine; a place of fixedness of anything or origination of anything i.e. source. هو مَعَدَّنٌ لِلْمُحْرِّرَ : He is a natural source of goodness and generosity.

عَدَدٌ [aor. inf. noun مَعَدَّنٌ وُلْدَوُوْرَ وُلْدَانَ وُلْدَانٌ and مَعَدَّنٌ : He ran quickly and also he ran gently but it often signifies he ran vehemently. عَدَدٌ: The water ran. غَدَا : He passed from it and left it; he passed beyond it, exceeded it or transgressed it. عَدَدٌ طَوْرَةً : He exceeded his proper limit. According to Imam Raghib, غَدَا: primarily signifies transition; a passing beyond or exceeding the limit and incompatibility to coalesce. تَعَدُّدٌ : He acted wrongly, unjustly or tyrannically against him, transgressed against or exceeded the proper limit against him or acted aggressively against him. إن تَعَدُّدٌ في السَّبِّيْتِ: When they transgressed the proper limits with regard to As-Sabbath (7:164). لَا تَعَدِّدِ أَبَاَكُمْ: And let not thy eyes pass beyond them (18:29). غَدَا عَلَيْهِ (inf. nouns غَدُودٌ and غَدَا عَلَيْهِ غَدُودٌ وَغَدَا عَلَيْهِ غَدُودٌ) and also غَدَا: He exceeded the limits of truth. غَدَا عَلَيْهِ: He transgressed against him; he attacked or assaulted him. إنَّغَدَّا عَلَيْهِ عُفُوًّا: Which is inf. noun from غَدَا is the exceeding what is right and it is sometimes in the way of aggression and sometimes in the way of requital. فَغَدَّا عَلَيْهِ بِمَثَلِ مَعَدَّنٍ عَلَيْنِ: Whosoever acts aggressively against you, punish him for his aggression to the extent to which he has transgressed against you (2:195). وَكَانَوا غَدُودٌ : And they exceeded the proper limits (2:62). غَدُودٌ لَّهُ : And who exceeds the limits of Allah (2:230). غَدُودٌ : Signifies glaringly wrongful, unjust or tyrannical act. في الإِلَمِ: In sin and tyranny or transgression (5:63). لَا تَعَدَّدُ أَيْمُ : No blame upon me. إِغْدَادَ أَيْمُ (act.part. from إِغْدَادَ) : Transgressor. مَعَدَّدٌ : Every sinful transgressor (83:13). مَعَدَّدٌ and مَعَدَّدٌ are plurals (9:10;2:191). غَدَا عَلَيْهِ (inf. noun غَدَادًا and غَدَادًا is substantive): He treated or regarded him with enmity. غَدَادًا الْشَّيْءَ: He was or became distant or aloof from the thing, or he made the thing to be distant from him. غَدَادًا
(sometimes) signifies I vied with him in running.

أَنِّي مُعَجِّلْ بِنَيَكُمْ: That He should bring about between you and those with whom now you are at enmity (60:8).

غَدْرُ: An enemy (plural غَدْرٌ). It is used both as singular and plural.

إِنَّ اللّهَ: Verily, Allah is the enemy of the disbelievers.

غَدْرٌ لِلْكَافِرِينَ: And they are your enemies (18:51).

عَدَّاسٌ: When you were enemies (3:104).

غَدَا: Remoteness

بَيْنِكَ وَبَيْنِي غَدْرٌ: Between him and thyself was enmity (41:35).

عَدَّةٌ: Side of a valley; a side; an elevated place; a distant place; a place for extending.

عَدَّةٌ: And they were on the further side or bank of the valley (8:43).

عَادِيًا or عَادِيٌّ: Enemy; transgressor; one who exceeds the proper limit (act. part. from غَادِر). غَادِر: Neither disobedient nor transgressing the limit (2:174).

عَادُونَ: plural of عَادِي. حَدِيثٌ: Transgressors.

عَادِيَةٌ (female of عَادِي): Also signifies a company of warriors; horses or chargers of the warriors; remoteness.

عَادِيَاتٌ: By the snorting chargers of the warriors (100:2).

عَذَّبٌ [aor. غَذَّبْ]: It was or became sweet or it was or became easy and agreeable to be swallowed or drunk.

غَذَّابُ: Sweet water or water, wine or beverage and food that is easy and agreeable to be swallowed or drunk.

مَاءٌ غَذَّابٌ: Sweet or palatable, agreeable or good water.

إِنَّهُ غَذَّابُ الْلِّسَانِ: Verily, he is sweet of tongue.

هَذَا غَذَّابُ قُرُّاءٌ: This is palatable and sweet (25:54).

غَذَّابُ: He gave up food on account of vehement thirst.

غَذَّابُ: He abstained from it.

غَذَّابُ عَنِ الْأَمْرِ: He punished or chastised him for the thing; he debarred, detained, forbade, prevented him from doing the thing.

غَذَّابٌ: Punishment or chastisement; any corporal punishment; any infliction of pain that disgraced the person punished (syn. with عَذَّابٌ or نَكَالِ غَذَّابٍ).

غَذَّابُ: 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 (غَذَّابٌ meaning he prevented).

قَفَعُبْهُمْ غَذَابًا إِلَيْهِمَا: So He will punish them with a painful punishment (4:174).

عَذَّابٌ (act. part. from غَذَّبَ): One
who punishes (17:16; 17:59; 17:16).

God is not going to punish them (8:34).

One who is punished.

He excused or cleared him from blame; he exculpated him; he accepted his excuse. 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.

He asserted himself to be clear of his crime, sin or misdeed.

They will make excuses to you (9:94).

It is said that the primary meaning of 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.

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).

An excuse; an apology; a plea whereby one excuses oneself.

Then thou shalt have got sufficient excuse from me (18:77).

also means success or victory.

Whose is the success or victory?

An excuseTel: 

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.

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The camels were or became mangy and scabby. (aor. 

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 

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). (plural of عَرْوَبٍ: Loving wives; passionately loving and obedient wives. عَرْوَبَات آثِرَاء: Loving and of equal age (56:38). 

The Arabic language.

[ar. and inf. noun  عَرْجَ in the pl. عَرْجَات: He ascended or mounted the ladder. He mounted upon the thing. The thing became high.

[ar. inf. noun  عَرْجَ: 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. And stairways by which they could go up (43:34). 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).

[ar. and inf. noun  عَرْجَ: 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. 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 عَرْجَات).
Having fallen down upon its roofs (2:260); the throne of a king or the ceremonial chair or seat of a king.  

: Is thy throne like this (27:43).  

: He (God) reigned as king; He became established on the throne of power; He governs every thing (10:4); highest sphere.  

: From the highest sphere to the earth; the bier of corpse.  

: The bier shook with pleasure because it carried the dead body of Sa'd; or the throne of the (Gracious God) shook with pleasure because of the death of Sa'd; the nest of a bird such as is built in a tree; the angle, corner or strongest side; the head or chief of a people.  

: The chief of the people; the means of support of a thing.  

: His power or might departed or his affairs or state became weak and his power and prestige departed, or he perished; regal power, sovereignty, dominion, might or power.  

also signifies the  i.e. 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).  

 : 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; 

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.

Respecting that which you speak indirectly about a proposal of marriage to these women (2:236).

: He turned away from it, avoided, shunned or left it.

Who avoids remembering Me (20:125).

: He expressed the question broadly.

We shall present face to face the Hell to the disbelievers (18:101).

Breadth, width; vastness. 

He went breadthwise and lengthwise; latitude; a valley; a mountain; a collection of clouds that obstructs the horizon; a great army; worldly goods; price; gain; an accident; happening; a compensation; a substitute; any goods or commodities except gold or silver; madness; insanity; a portion of the night.

You seek the goods of this world (8:68).

Its vastness is like the vastness of the heavens (3:134).

If it had been a near gain (9:42).

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.

Such a one is butt to men i.e. a person whom men revile or cut jokes with.

And make not Allah a target or butt for your oaths or an obstacle in the fulfilment of your oaths (2:225).

This is a thing prepared for thy common use. 

also means, a purpose, an object or desire.

Any thing showing its breadth or side hence appearing; collection of clouds extending sideways in the horizon or a collection of clouds that comes over against one in the sky unexpectedly or comes like as does a mountain; an occurrence; a gift appearing
from a person; any thing facing one; an obstacle; the side of the cheek. 

When they saw it as dense cloud coming or appearing towards their valleys, they said this is a cloud which will give us rain (46:25).

Act. part. of عُرِضَ i.e. one who turns away, shuns, leaves. عَرِضٌ are plurals (3:24;6:5). 

Large, much; wide or broad. دُعَاءٌ عُرِضٌ: Long prayer, (41:52).

عُرْفَ inf. noun مَعْرُوفَةٌ and مَعْرُوفٌ: He knew or it became acquainted with it; he knew it by means of any of the five senses and also by mental perception; he recognized it. Imam Raghib says that مَعْرُوفَةٌ is perceiving a thing by reflection and by consideration of the effect thereof upon the mind or sense (syn. علمَةٌ). According to some authorities مَعْرُوفَةٌ differs from علمَةٌ 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 إنكار and of the latter is جاهز. When that came to them which they knew (2:90). 

ثُمَّ وَجَزِّهِمْ مَا عَرَفَوْا: Thou wilt see in the faces of .... (22:72). 

They recognize the favour of Allah (16:84). عَرَفَة also signifies he requited. (inf. noun عَرَفَ الْفَرْسُ: He clipped the mane of the horse. عَرَفَ الْأَمْرُ: He was patient in relation to the affair. عَرِفَ: He was or became submissive. عَرَفَ: He was or became sweet or pleasant in his odour. عَرِفَ الْأَمْرُ: He acquainted him with the affair. عَرَفَ بَعْضَهُ: He acquainted (her) with a part of it (66:4). عَرَفَ also means, rendering a thing fragrant and adorning, decorating or embellishing it. حَمَّالَةٌ عَرَفَها لِهِمْ: He (God) made it known to them, or made it pleasant for them; He decorated it for them (47:7). 

إِذَا عَرَفَهُ بِذِنْهِ: He branded him with his misdeed. عَارَفُوا: They knew or were acquainted with each other; they vied or competed for superiority in glory, or simply they vied with one another. لِتَعَارَفُوا: So that you may become acquainted with each other or vie with one another for superiority in glory (49:14). 

عَارَفَهُ: He confessed it or acknowledged it (inf. noun إِعْتِرَفُ: (إِعْتِرَافٌ).
He acquainted me with his name and condition.

They confessed their guilt (67:12).

Confession or acknowledgement. It also means goodness or a good action or quality; gentleness; a favour; beneficence or bounty; a thing liberally or freely bestowed; moderation; sincere or honest advice; good fellowship with men.

And enjoin goodness (7:200). غَفَرَ also means, common parlance or common usage.

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). غَفَرَ also means, waves of the sea; elevated sand; elevated place; (plural). أَصْحَابُ الْغَفَارِ: Occupants of the elevated places (7:49). غَفَرَ 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. غَفَر (act. part.) مَغْفُورَة (pass. part.): Known particularly well or commonly known; lawful; according to use and custom. Being equivalent to غَفَر it possesses all the meanings of the latter word.

You enjoin goodness (3:111).

طَاعَة: (مَغْفُورَة) مَعْرُوِفَة: Known or actual obedience (24:54).

The place where the pilgrims halt on the day of the ḥج (2:199).

[Pass. part.] غَفَرَ: The child sucked the breast of his mother.

 infra. غَفَرَ: 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.

Inf. غَفَرَ: A wicked man.

Fierce flood
[aor. inf. noun عَرَى فَالَّا] غُرَى: He came to such a one seeking his bounty; he came to such a one or upon him.

َعَرَىٰٱلْأَمْرُ : The affair befell him; attacked him; distressed him. (syn. with عَرَىٰٱلْأَمْرُ) : The affair betided him, befell him or distressed him.

َعَرَىٰ: He was or became affected with the tremor of fear. غُرَىٰ بِغَضٍّ الْيَتِينة: Some of our gods have smitten thee with evil (11:55).

َعَرَىٰ: 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. غُرَىَٰٱلْوَلْقِى : A firm handle (2:257) or the firmest thing upon which one lays hold. غُرَىٰٱلْضَّعَائِلِكِ: The support of the poor or the needy. It also means tangled trees of which the leaves do not fall in winter.

َعَرَىٰ غُرَىٰ مِنْ يَبِاهٍ: The body was or became bare of flesh or was lean. غُرَىٰ مِنْ الْعُبْدِ: He or it was or became free from fault, defect, blemish etc. غُرَىٰ مِنْ الْمَوْتِ أَحَدٍ: No one can be exempted from death. لَا غُرَىٰ بِغَلَابِ الْعَرَىٰ: And thou wilt not become naked (20:119). غُرَىٰ: 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. لَبِيدُ بِغَلَابِ الْعَرَىٰ: Would have been cast upon a bare tract of land (68:50).

َعَرَىٰ غُرَىٰ وَجَلَّ: Allah to Whom belong might and majesty or glory and greatness; He magnified or exalted Himself; He was disdainful or scornful; He resisted; He was invincible, not to be overcome. غُرَىٰ الدِّيَّةِ: 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. غُرَىٰ ٱلْمَاءَ: The water flowed. َعَرَىٰ also
means, he was or became weak.

He has prevailed against me in dispute (38:24).

He exalted or elevated him; he loved him; he aided or helped him.

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. "عَزَّىٰ: Might, power or strength (as also "عَزَّة"); especially after meanness of condition; high or elevated rank; nobility; honour; disdainfulness or pride or self-exaltation (as also "عَزَّة"); the power of resistance (as also "عَزَّة"); rareness, scarceness (as also "عَزَّة"); invincibility (as also "عَزَّة"); the act of overcoming; superior power (as also "عَزَّة").

Copious or vehement rain.

So that they may be a source of power for them (19:82).

Self-exaltation or pride incites him. (2:207).

They said: By Pharoah's honour (26:45).

And all honour belongs to Allah (35:11).

Mighty, strong; noble; honourable, glorious; proud; disdainful; invincible, indomitable; not to be overcome; rare, scarce; highly esteemed; greatly valued; one who overcomes everything; incomparable, unparalleled. "عَزَّىٰ also signifies the king. العَزِيزُ الْحَكِيمُ: The Mighty, the Wise (62:2).

A surname applied in ancient times to the ruler of Egypt i.e. the valley of the Nile together with Alexandria like جَبَلُ النُّجُومِ (the Negus) applied to the king of Abyssinia, قَبَضُ (Kaiser) to the emperor of the Romans.

الْكِتَابُ العَزِيزُ: Great, mighty Book; inimitable and unequalled (41:42). "عَزَّىٰ also signifies severe, difficult, distressing or grievous.

It is distressing to him that you should fall into trouble (9:128).

They turn the honourable, the most elevated or esteemed of its people (27:35).

More and most honourable, mighty, powerful etc.
honourable will surely drive out (63:9). An idol of the Arabs (53:20).

غَزَبَ [aor. يُغَزَّبُ and inf. noun غَزِّبَ] : 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 يُغَزَّبَ عَنْهُ : Nothing is absent or hidden from His knowledge. غَزَبَ الْأَرْضَ : The land became destitute of inhabitants. وَلَا يُغَزَّبَ عَنْهُ مِنْقَالٌ ذَٰلِكَ : Not an atom's weight is hidden from Him (34:4).

غَزَرَ [aor. يُغَزَّرُ inf. noun غَزَّرَةَ عَنِ الشَّيْءِ] : He prevented or turned him away from the thing. This is the primary signification from which others are derived. غَزَرَةَ (inf. noun تَغَزَّرَ) : 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). غَزَزَةُ وَضَرْوَةُ : Who honoured, aided and supported him (7:158).

غَزَلَ [aor. يُغَزَّلُ inf. noun غَزَلَةَ عَنْ كَذَا] : He removed him, put away, displaced him from such a thing. غَزَلَةَ عَنْ مَنْصِبٍ : He removed or dismissed him from his office. غَزَلَ عَنْهَا : He did not wish her to have children. مُغَزَّلَ غَزَلٌ : From whom thou hast put aside (33:52). غَزَلَةٌ : He separated himself from him or it. فَغَزَلُوا الْبَيَاسَ : Keep away from women (2:223). (pass. part.) : One kept away; one dismissed from office. مُغَزَّلَةٌ (plural of مُغَزَّلَ) : Those dismissed from office. فَلَانِ غَزِّلُونَ : They are kept away or debarred from hearing (26:213). مُغَزَّلٌ : A state or place of aloofness. فَلَانُ غَزِّلُونَ : They were kept away or debarred from hearing (26:213). مُغَزَّلٌ : A state or place of aloofness. كانَ فِي مُغَزَّلٍ : He was keeping apart (11:43). أَلَوْحَةٌ مِنْ غَزَلٍ : Such a one is aloof from the truth.

غَزَوَ [aor. يُغَزَّوُ and غَزَّى and غَزَّةَ etc.]:
He determined, resolved or decided upon doing the thing; he strove hard in the affair; he settled it firmly. If they decide upon or are resolved upon the divorce (2:228). 

And when the affair is decided upon or is determined upon (47:22). And decide not or resolve not on the marriage-tie (2:236). He commanded the man earnestly that he should do such a thing. Firmness and perseverance in doing a thing upon which one's heart is set or upon which one is determined; earnestness, constancy and patience; the quality of deciding an affair.

And We did not find in him the quality to decide the affair or resolve to disobey (20:116).

Messengers of strong determination (46:36).

Matter of strong determination (42:44).

[ar. لغزا inf. noun لغزا : He asserted his (another person's) relationship as son to such a one. لغزا : He asserted his own relationship as son to him. لغزا : A party of men; a separate party. According to Imam Raghib, the word means, a company of men who assert their relationship, one of another, either by birth or by leaguing together for mutual aid. (لغزا are plurals of لغزا and mean, separate or sundry parties). لغزا : From the right and from the left in different parties (70:38).

[ar. لغسر inf. noun لغسر and غزارا and غسارة and غسر etc.] and [aor. لغسر inf. noun لغسر : It (a thing or affair) was or became difficult, hard, intricate. لغسر : It was or became difficult for him (لغسر الرجل) (مشاهد جلد and غمر) : The man was hard in disposition, or ill-natured. لغسر الزمان عليه : Time became severe to us. لغسر العزم : He demanded the debt of the debtor, it being difficult for him to pay it. لغسر : He forced him to do a thing against his wish. لغسر : He was left-handed. لغسر : 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. ولي أن تغسرنَم : 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). Hour of distress (9:117). The army of difficulty (an appellation given to the army of Tabuk). Difficulty (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. It is also said of a beast of prey when it goes about in the night seeking for prey.

He prepared the food with honey; he mixed it with honey and made it sweet and pleasant. He fed him with honey; he made him an object of eulogy; he made him an object of love to men. Honey. Streams of clarified or purified honey (47:16). It also means, flowers or blossoms because honey is made therefrom; a good or righteous deed.

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. 

Is it not likely that if fighting is prescribed for you, you will not fight (2:247). Would you then, if you were placed in authority, create disorder in the land (47:23)? As uttered by God, it is expressive of an event of necessary occurrence. May be Allah will vouchsafe victory to you (5:53). It is generally followed by the particle أن (= that). It is used in various ways as shown in the following sentences. 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.

[inf. noun التّفْحِيظ] : He took one from ten; he added one to nine and made the number ten. مَعْشَرٌ : He made them ten by adding himself to their number. عشرَةٌ النَّافَقَةُ : The she-camel became i.e. ten-month pregnant. عشرَةٌ المَالٌ : He took the of the property (tenth part). عشرَةٌ : 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. عشرٌ : Ten; used for feminine. عشرَةٌ نِسَاءٌ : Ten women. فَأْتُوا بِعَشْرَةٍ سُورَّ : Bring ten chapters (11:14). عشرَةٌ : Ten. It is used for masculine. عشرٌ : Ten men. عَشْرَةٌ رَجَالٍ : Aleph Umaa عشرَةٌ مُسْكِكُينَ : Ten feeding ten poor persons (5:90). عشرَةٌ (inf. noun مَعْشَرٌ) : He mixed with them; consorted with them; held social and familiar. عشرٌ : A tenth part as also and مَعْشَرٌ : Plural of عشرَةٌ. عشرٌ آتَىَهُمْ : A tenth part of that which We have given them (34:46). عشرَةٌ (inf. noun مَعْشَرٌ) : He mixed with them; consorted with them; held social and familiar.
kindness (4:20). Kinsfolk or nearest relations or kin by
descent from the same father or ancestor; a small sub-tribe; a
small portion or smallest subdivision of a tribe, or a tribe (syn.
"kinsmen").

Warn thy nearest kinsmen (26:215).

A company, a great company or collective body of
people, consisting of men, exclusive of women like جماهير
people and جماهير having no proper singular; a community; any company
whose state of circumstances is one.

O company of jinn and men (6:131).

A she-camel that has been ten months pregnant or that has been eight months
pregnant. Its plural is عَشْارِيَاتُ and عَشْارِيةٌ is applied to she-camels
until some of them have brought forth and others are expected
to bring forth.

And when the she-camels ten
month pregnant are abandoned (81:5).

An associate; a husband; a wife; a friend.

And evil indeed is the
associate (22:14).

He turned away
from him or it to another.

And who turns
away from the remembrance of the Gracious God (43:37).

I repaired to him by night.

He pastured the
camels by night.

He betook himself towards the
fire hoping to obtain thereby guidance and good.

(aor. عَشَى) : He was or became blind or he was or became
weak-sighted, or he did not see by night but saw by day.

Weakness of sight or sightlessness by night.

The beginning of the darkness of night; from sunset to darkness of night. It is syn. with عَشَى (or from
the declining of the sun from the meridian to the rising of the
dawn).

And they came to their father in
the evening weeping (12:17).

The late part of evening or
the evening or the afternoon (as also عَشَى), or time between the
decaying of the sun from the meridian to the rising of the
dawn. Sometimes it means the night.

I came to him early in the morning and late in the evening.

The two Prayers of the afternoon i.e. عصْرٍ وَصَلاةُ عَشَى.
And glorify (Him) in the evening and in the early morning (3:42).

(79:47).

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).

I am pressing wine (12:37).

They were rained upon.

In it they shall have rain (i.e. they shall aid or succour one another; they shall give gifts to one another (12:50); they shall be preserved and saved.

Time; a period of time; (ذَهَرُ) an hour or a time of the day; a day as opposed to night; a night as opposed to day; the morning before or after sunrise the afternoon; evening; last part of the day when the sun becomes red. The night and the day; the morning and the evening i.e. also signifies,
rain from the clouds called مَعْصَرَاتِ اللَّهِ. A man's near kinsfolk such as are called رُطُحٍ وَالْعَضُرِ عُشْبَةٌ (plural of مَعْصَرَةٍ): Clouds, so called because they press forth water; clouds full of rain; clouds ready to pour forth rain; winds ready to press forth the rain from the clouds (78:15).

أَغْصَارُ: A whirl-wind 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 i.e. vehement dust.

إِنَّ كَتَبَ رَبُّكَ لَا تَقْتُلُوا إِغْصَارًا: If thou art a wind, thou hast met with a whirlwind.

تَحْذَرُوهُ: A whirlwind should visit it (2:267).

[ar. inf. noun غَفُضَ The wind blew violently or vehemently; hence signifies also to be quick or swift. غَفُضُ الْحَرَّبُ: The war carried off and destroyed the people. غَفُضُ الْزَّرَعُ: He cut the corn from its stalks or before its maturity. غَفُضُ: 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. غَفُضٌ مَأَكُولٌ: Corn of which the grain has been eaten and the straw thereof remains (105:6). يَوْمٌ غَفُضٌ: A day in which the wind blows violently (14:19) i.e. يَوْمٌ غَفُضٌ also signifies an arrow turning aside from the butt. الرَّيْحُ غَفُضٌ: Violent wind (10:23 and 21:82). فَأَعْضَفُتُ غَفُضًا: And then they blow violently (77:3).

[ar. inf. noun غْصُمُ: He or it prevented or hindered i.e. رُفِّقُ: he defended or protected; he preserved or kept; (i.e. رُفِّقَهُ) it withheld (5:68). غَصُمُ اللَّهِ مِنَ الْمُكَرُورِ (أَنْسَكَهُ) : God defended, protected him from evil. غَصُمُ اللَّهِ مِنَ النَّاسِ: God will protect thee from the people (5:68). غَصُمَ إِلَيْهِ: He took refuge with him i.e. غَصُمُ: God will protect or preserve him. غَصَّمُ إِلَيْهِ: 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. 

**Verse Reference:**

- Hold fast to Allah (22:79).

**Meaning:**

He defended or preserved himself or he refrained or abstained.

**Verse Reference:**

- One who protects; defending or defender. In this verse may be an instance of فاعل meaning, no person defended or no possessor of defence. 

**Meaning:**

Prevention or hindrance; defence or protection; rope or cord.

**Verse Reference:**

- The tie or bond of marriage. Ties or bonds of marriage.

**Meaning:**

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;

**English Translation:**

- He beat or struck him with the staff or stick or rod.

**Meaning:**

He collected together the people for good or evil.

**Verse Reference:**

- A staff, stick or rod. This is my staff (20:19).

**Meaning:**

He threw down his staff; or having reached his destination, he stayed and rested and thus means, he departed; collecting or gathering; community or party. It is said that the primary signification of the word عصا is the state of combination and union.

**Verse Reference:**

- He opposed the community or separated himself from them.

**Meaning:**

They have made or created a schism or dissension among the Community of Muslims. 

**Verse Reference:**

- A staff, stick or rod.

**Meaning:**

People are afraid of him who harms them, i.e. they should be kept in awe.

**Verse Reference:**

- Their cords and their staves or sticks.

**Meaning:**

If a man disclosed to him what was in his mind. عصى also means the tongue, perhaps as being likened to a staff because used in chiding. It also means the bone of the shank. عصى (plural).

**Verse Reference:**

- Their cords and their staves or sticks (20:67).
disobeyed him or rebelled against him. : And he who disobedient or rebellious.

The vein did not stop bleeding.

Disobeying or rebelling or disobedient or rebellious. : Disobeying or rebelling or disobedient or rebellious. is also the intensive form of and means very disobedient or rebellious. is an appellation for the young camel when it disobeys its mother and does not follow her.

He is a rebel against the Gracious God (19:45).

And wickedness and disobedience (49:8). is cont. of and so is . : And disobedience to the Messenger (58:9).

: He seized it with his teeth and pressed it therewith. : He stuck or clove to his companion. This is said to be the primary signification or he seized him with his teeth, because this also signifies cleaving. : He bit his hands in rage. : On the day when the wrongdoer will bite his hands (25:28).

: Hold ye fast thereto. : He backbit or defamed him. : The time was severe to him.

: 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. : The upper arm or upper half of the arm from the elbow to the shoulder-blade (plural); : We shall strengthen thy arm with thy brother or shall assist thee by thy brother (28:36); an helper, assistant or aider. : Such a one is my support or stay or aider or assistant. : Nor could I take as helpers those who lead people astray (18:52); the side of the armpit; a side of a road; a quarter, region or tract; the two sides of a watering trough or tank etc.
He prevented, withheld or debarred her from marrying wrongfully. The primary signification of عُضَلْ 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 عَضْطَ، which is inf. noun from عضة فلانا، also means, he enchanted. عَضْطَ: A lie or falsehood; a calumny; enchantment. عضتُونَ and عَضْطَينَ are plurals. "أَلْبَيْنَ جَعَلُوا الْقُرْآنَ عَضْطِينَ": 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 عضى which is equivalent to عضتُ signifies the act of dividing a thing into parts. عَضْتَ: A limb of the body; one person of a party. عَضَى: A piece, part or portion of a thing; a part, sect or class of people. فِي الْبَيْنِ عَضْتَونَ مِنَ النَّاسِ: In the house are several parties, sects or classes of people, عَضْتَونَ being plural of عَضَى: The word also means a lie or falsehood as given in V 1017. أَلْبَيْنَ جَعَلُوا الْقُرْآنَ عَضْتِينَ: Those who have divided the Qur'an into parts (15:92).

He or it inclined or bent. He inclined towards him or it. He returned against him with that which he disliked. عَطَطَ: He returned against him with that which he disliked. عَطَطَ: He became compassionate towards her young one and yielded her milk. عَطَطْتَ عَلَيْهَا وَلَدَهَا (said of a she-camel): She became compassionate towards her young one and yielded her milk. عَطَطْتَ: The side of a thing; the side of a human being from the head to the lip or to the foot. جَاءَتَ عَطَطُهُهُ: He came in an easy or a pleasant state. عَطَطْتُهُ: 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. عطلة المَرَأة) The hired man was without occupation. عطلت الشيء، عطلت الأبل: He left the thing unattended or neglected. عطلت: He left the camels without a pasture to tend them. العطل: 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.

وَإِذَا أُعْشَرْتُ، عطلت: 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. عطلت البَيْرُ: The well was left in a state that none came to it for taking water from it. عطلت: He left off going to the well. عطلت is pass. part. and feminine of it. يَبْنُ مُعْطَلَة: Deserted well (22:46).

عَطَأ [aor. inf. noun عَطَأ] : He took the thing. عطأ إليه بَدَة: He raised his hand towards it. عطأ signifies the act of raising the head and hands to take a thing. عطأ إليه الشيء: He gave him the thing. عطأ الشيء is the act of giving, presenting or offering. عطأ إلى الأمر: He ventured upon the affair. عطأ إلى الرجل: The man stood upon the extremities of the toes and raised his hands to take a thing. عطأ نماذج لَيْه: 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. أَنَّى عطأَتَكَ الكَوْنُ: Indeed We have given thee abundance of good (108:2). عطأ: And he seized (a sword) and hamstrung (her) (54:30). عطأ: A thing that is given; a gift, meaning an act of giving of such as is bountiful or generous. عطأَت غَيْرِ مَجْذُوَدَت: A gift that shall not be cut off (11:109). عطأ also signifies a soldier's pay or stipend.

عَظَم [aor. inf. noun عَظَم] : 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.

- **عظم** (عَظَمْ): The affair became difficult and oppressive for him.
- **عظم الشيء** (عَظَمَ الشَّيْءُ): He made the thing great, big or large; he treated it or him with respect or veneration.
- **عظم لهُ** (عَظَمَ لِهُ): I did thus for the purpose of rendering honour to him or it.
- **ومَنْ عُظِمَ شَعَاءُ اللَّهِ** (وَمَنْ عُظِمَ شَعَاءُ اللَّهِ): And He will enlarge his reward (65:6).
- **وعَظِمُ لهُ أَحْرَاءٌ** (وَعَظِمُ لِهُ أَحْرَاءٌ): And whoso respects the sacred Signs of Allah (22:33).
- **عظم: Bone of an animal upon which is flesh.**
- **عظم** (عَظَمْ): My bones have become feeble (19:5).
- **عظم الماء** (عَظَمُ الْمَاءِ): A man great in respect of glory.
- **عظم** (عَظَمْ): He accused him of an act of great gravity or with an enormity.
- **عظم** (عَظَمْ): In the sight of God it was a grievous thing (24:16).
- **عظم** (عَظَمْ): The punishment of a dreadful day (6:16).
- **عظم** (عَظَمْ): More or most great etc.

**عظم** (عَظَمْ) is superior to **كبير** (كَبِيرٌ) because while the latter signifies great etc. in itself, the former i.e. **عظم** signifies esteemed great by others or great in comparison with other things of its kind. **كبير** (كَبِيرٌ) is cont. of **سمير** (سَمِيرٌ): A man great in respect of glory. **رسمة** (رَسَمَةٌ عَظَمَّ): He accused him of an act of great gravity or with an enormity. **وَهُوَ عَنْدَ اللَّهِ عَظِيمٌ** (وَهُوَ عَنْدَ اللَّهِ عَظِيمٌ): In the sight of God it was a grievous thing (24:16).

### غَفَٰفَ (غَفَٰفَ and غَفَوَّ الفَبَنْ: He abstained from (عَنْ) what was unlawful or not decorous or from things that should be sacred or inviolable, base or carnal, objects of inordinate desire. غَفَٰفَ 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. غَفَٰفَ and غَفَوَّ signify the same; غَفَوَّ also signifies, he affected or constrained himself to abstain from what was unlawful.

- **ومَنْ كَانَ غَفِيْبًا فَلَا يَنْتَفِفْ (وَمَنْ كَانَ غَفِيْبًا فَلَا يَنْتَفِفْ): 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).

[Infinitive form of غفرن] غفران inf. noun غفرن and غفرن and غفرن: He defiled and soiled it with dust; he rolled him in the dust; he cast him on the ground;

غفرن: The lion sprang upon him, dragged him and cast him upon the ground. غفرن: He acted like an غفرن غفرن: (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).

غفاة: A strong, powerful, great lion.

[3rd person singular and plural forms of غفرن] غفرن and غفرن: 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.

غفرن also signifies the act of effacing or obliterating.

غفرن: The wind obliterated the trace or vestige of the house. غفرن: Ask ye of Allah the effacement or the forgiveness of sins.

غفرن: And Thou efface our sins or pardon us (2:287). The primary signification of غفرن (when transitive) signifies the turning away (غفرن) from the committer of a crime and relinquishing the punishment thereof. And غفرن rather implies the relinquishing of the blame or reproof, and this is more than غفرن for the latter is sometimes without the former.

غفرن: So pardon them and turn away from them (5:14). The primary signification of غفرن (when transitive) is said to be "the purposing to take" a thing. Imam Raghib says that it is as though it meant I have purposed to remove or to take away thy crime or the like.

غفرن: Allah remove thy cores (9:43), or as is given above, Allah remove or completely obliterate the bad effects of your slip or error.

غفرن: 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.

إِلَّاَ أَنْ يُفَضِّلُونَ أَوْ يُفَضِّلُ الْآخَرُ

بِيْدِهِ عَقُدَةُ الْبِكَاحِ : Or they remit or he in whose hand is the tie of marriage should remit (or give more) (2:238).  

عَفَّوُتْ عَنْ اْلْحَقِّ : I have remitted the right or due as though I erased it from the account of him who owed it. عَفَّا 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.

حَيْثْ عَفَّا : Until they grew in numbers or in affluence

قَضَوْا السُّوَارَبَ وَعَفُّوُا الْلِّحْمِ (7:96): Clip your moustaches and let the beard become large or let it grow.

عَفُّ عَمَّرَ : The land became covered with herbage. عَفُو 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.

عَفَّوُتْ عَمَّرَ أَمْلَى : I gave to him of the property spontaneously without being asked; it signifies the best or most excellent portion of a thing.

مَا ذَا يَفَضِّلُونَ فَلَلْعَفُو : 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).

عَفُو 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. عَفَّا also means, he gave.

أُعْفَاهُ : He gave to him wholly his due or right. عَافِ (act. part.): One who pardons, turns away from the sins of others. عَافِيُّ (plural): Those who pardon men (3:135).

عَفَّوُ : (Intensive form of عَفَّ). عَافُوُ : The effacer of sins, one who forgives, often and much; very forgiving. Verily, Allah is the Effacer of sins, the Forgiving (22:61). عَفَّا عَنْ النَّاسِ : He withheld or restrained himself from the thing.

عَفَّبَ [aor. and inf. noun: He struck his heel, at his heels, or close after him; he succeeded him; (as also أعْفَبَ).  

عَفَّبَ الرَّجُلُ : Such a one succeeded his father.  

عَفَّبَ : He
took from the man’s property the like of what the latter had taken from him.

Whiteness of the hair came after blackness. of which is inf. noun signifies, doing a thing and then returning to doing it; performing an act of Prayer and then returning to doing it in the same day; waiting for another Prayer after saying one Prayer; said of a combatant, means he returned after fleeing.

also signifies turning back.

: He turned back retreating and did not wait or did not look back or did not return (27:11).

He looked to the consequence, end, issue or result of the affair. (inf. noun and ) : He did a thing with the man alternately and taking his turn. : He punished him, as denoting consequence to retaliation or retribution i.e. he retaliated. : And whoso punishes or retaliates with the like of that with which he has been afflicted (22:61).

: It made a thing to follow as a consequence to him; he made him to take his place; he descended from his beast in order that the other might ride in his turn.

: He recomposed 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.
عَقْبَةٍ: So My punishment was justified or overtook them (38:15).

عَقَبَةٍ: The heel of a human being.

عَقَبَةٍ: He returned by the way by which he had come; he returned quickly.

عَقَبَةٍ: He turned on his heels (8:49).

عَقَبَةٍ: I came towards the end or last part of Ramadhan. عَقَبَةٍ also means sons and grandsons or children and grandchildren of a man as remain after the father; a man's offspring, his posterity.

عَقَبَةٍ لَّهُ: There are no male offspring remaining to him; a thing that follows or succeeds another thing; a reply.

عَقَبَةٍ مَّثَلٌ: A byword to last among his posterity (43:29).

عَقَبَةٍ مَّثَلٌ: You turn back on your heels (3:145).

عَقَبَةٍ مَّثَلٌ: Uphill road; a difficult road or place of ascent in a mountain; a long and high mountain very difficult to ascend;

عَقَبَةٍ مَّثَلٌ: And what should make thee know what the difficult ascent or uphill road is (90:13).

عَقَبَةٍ مَّثَلٌ: Coming after another مَّثَلٌ: An angel that follows another. مَّثَلٌ: Angels that follow one another. مَّثَلٌ is plural. مَّثَلٌ 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 مَّثَلٌ i.e. the angels called مَّثَلٌ also signifies the she-camels that stand behind those that are pressing towards the watering tank, so that when one she-camel goes away, another takes her place; also ejaculations of مَّثَلٌ and مَّثَلٌ and مَّثَلٌ repeated after Prayers. مَّثَلٌ: For him are angels ranged before him and after him (13:12). مَّثَلٌ 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.

عَقَبَةٍ لِّفَحْمِهِ: No one can repel or reverse His judgement (13:42).

عَقَدَ: He tied the rope in knots; he tied the rope firmly, fast or strongly. Contr. of عَقَدَ
He concluded, confirmed or ratified the sale or bargain and the oath.

With whom your oaths have ratified a contract (4:34).

He imposed upon them obligations.

He determined his mind firmly upon the thing.

A knot; a tie; the tie, knot or bond or the obligation and the ratification of anything or marriage.

In whose hand is the tie of marriage (2:238); a knot in a tree; anything on which a man relies; impediment.

And loose the knot of my tongue or remove the impediment in my speech (20:28).

In his judgment is a weakness.

Who blow into the knots to undo them or cast evil suggestions in firm resolutions (113:5).

A contract, compact, covenant, an agreement, a treaty or engagement; responsibility, or accountability.

Fulfill (your) agreements or compacts or covenants (5:2).

A doctrine; an article of faith; a religious tenet, a creed. And and are syn.

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.

He bounded the
camel's foreshank to his arm with the rope called ُعُقَّلَةَ عَنْ عَقَالَةٍ حَاجَبِهِ: He withheld or restrained him from the object of his want. ُعِقَّل وُعِقَّلُ عَلَى السِّيَاءِ: He understood or knew the thing; he considered or examined it or studied it repeatedly until he knew it (syn. ُّفِهْمَةَ or ُعِقَالَة). ُعِقَالَةُ العُقُّونُ which is like ُعِقَالَة is also inf. noun and means, protecting oneself in a mountain.

The sun having become high and the shade almost disappeared. ُعِقَالِ (act. part.). ُعِقَالَاتُ and ُعِقَالُهُ plural. ُعِقَالَة: Intelligence, understanding, intellect, mind, reason or knowledge. ُعِقَالَةُ للذَّيْبِ and ُعِقَالَةُ النَّبِيَّة are syn. ُعِقَائِلُ: So that you may understand (12:3).

[ar. inf. noun ُعَقِّمُ ُعَقِّمُ and ُعَقِّمُ and ُعَقِّمُ and ُعَقِّمُ and ُعَقِّمُ] ُعَقَّمُ: The woman was or became barren.

: His joints became dry. ُعِقَامُ حَلَفَة: His disposition was or became evil.

: He was or became silent. ُعَقِّمُ اللَّهُ رَحمَاهُ: God made her womb barren. ُعَقِّمُ: 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. ُعِجْوَرُ ُعَقِّمُ: A barren old woman (51:30).

: A wind that does not fecundate or fructify or that does not bring rain; a destructive wind (51:42).

: A destructive day; a day having no day after it; the day of Resurrection (22:56).

: Severe or destructive fight, that leaves everything barren. ُعِجْوَرُ: This world does no good to anyone.

[ar. inf. noun ُعَكَفُ ُعَكَفُ and ُعَكَفُ and ُعَكَفُ] ُعَكَفُ: He kept or clove to it constantly or perseveringly; he continued intent upon it. ُعَكَفُ: 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.).

- He remained a devoted worshipper of him (20:98). عكَّفُونِ and عَكِّفُينَ are plurals (2:188; 2:126). (pass.part.): Made still or motionless; detained, withheld or debarred. 

- The offering withheld or debarred from reaching its place of offering (48:26).

[Inf. noun عَلَقَةُ (علقّة): 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).

- A woman left suspended by her husband i.e. whose husband neither equitably treats her nor releases or divorces her. فَلَنَذَرُوهَا كَالمَعْلُقةِ: That you leave her like a thing suspended (4:130).

[Inf. noun عَلِيمَ (علّم): He knew it; he became acquainted with it (syn. عَرِفةُ); he knew it intuitively and inferentially (i.e. عَلِيمُ الأَمْرِ). (تَعَفَّقَ): He knew the affair or learned it...
soundly, thoroughly or well. علم : He had knowledge of it; he understood it; he knew the minute particulars of it or he perceived it by means of any of the senses. According to lexicologists علم denotes the highest quality because it is that which they allow to be an attribute of God, whereas they do not say that He is عارف. Moreover, the former is more general in signification than the latter. علم : Every people or tribe knew their drinking-place (2:61). علم : That I may distinguish Abdullah from Umar. علم : And He may distinguish the steadfast (3:143). علم : He made him to possess knowledge or to know; he taught him as also علم, but according to Imam Raghib علم is particularly applied to quick information and علم is particularly applied to that which is repeated much so that an impression is made thereby upon the mind of the student. علم (plural علم) : Knowledge; certainty and realization; sometimes it is applied to predominant opinion i.e. preponderant belief. علم : Those firmly grounded in knowledge (3:8). Syn. معلوم and مؤكد: He learned; he was taught. علم : So they learn (2:103). علم (act. part.): One who knows or has knowledge (علم والعالم) : Knower of the unknown or unseen (6:74). علم : One who knows much. علم : I am a good keeper and possessed of knowledge (12:56). علم (plural علم) : Learned men of the children of Israel (26:198). علم and علم and علم : 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. علم : Thou art the knower of the unseen (5:117). علم is also explained as signifying one who does according to his knowledge. علم (aor. علم and علم. علم : Very knowing. علم : Very knowing. علم is added to denote intensiveness meaning a singularly learned man. This is also applied to a woman. علم : An impression or impress; a
footstep, track or trace; a way-mark i.e. a thing set up or erected in the way for guidance; a separation between two lands; 
علم: The limits that are set to the sacred territory; a mountain or long mountain; a banner, flag or standard (syn. رائة); the chief of a people or party. (plural علامات) 
البحر: Sailing ships on the sea like mountains or mountain-tops (42:33). Also signifies a مارأة. عالم: A mark, sign or token by which a person is known; a badge; a characteristic; an indication; a symptom. عالمات (plural) (16:17). 
العالم: The creation; the world. It is primarily a name for that by means of which one knows a thing. عالم is syn. with قرن; عالم and عالمات (plurals). العالم: The Lord of all the worlds (1:2). معلوم: Known, marked, appointed, fixed. الوقت المعلوم (feminine). معلومات (plural). أشهر معلومات: Appointed time (15:39). معلوم: One who is tutored or taught. معلوم: He is tutured, a man possessed (44:15). عالم: More or most knowing. الله عالم: Allah is Most Knowing or is well-versed, knows best or knows full well (12:78).
him; he subdued him; he dominated him; he had the ascendancy or gained mastery over him; مَكَّلَّ: What they conquered or subdued (17:8). عَلَى: Would have dominated some of them over the others (23:92). عَلَى: He behaved towards him arrogantly or proudly. أَلْتُلْوَى عَلَى: Do not behave proudly towards me (27:32). عَلَى: I set upon him with the sword (syn. with عَلَى). عَلَى: He exalted himself or behaved proudly or insolently in the land (28:5). عَلَى: It overspread it (act. part.): High, elevated, noble, dignified. عَلَى: A noble and dignified person. عَلَى: (a subs. from عَلَى) also proud. عَلَى: A man who is elevated, exalted, noble, eminent. عَلَى: He was proud, haughty. أَلْتُلْوَى: Verily, Pharaoh was a tyrant in the land (10:84). عَلَى: Being act. part. from عَلَى meaning, as shown above, he conquered, was dominant and behaved proudly and tyrannically. عَلَى: Exalted and Full of Wisdom. عَلَى is one of the epithets applied to God meaning Most High (2:256).
is both from عَلَى and عَلَى. The root عَلَّلْتُ is used both in good and bad sense: Verily, Pharaoh behaved arrogantly in the land (28:5). But عَلَّلْتُ is used in good sense and عَلَّلْتُ is from this root. فَلَانَ مِنْ عَلَّلْتِ الْمَلَكِ (عليهُ) عَلَّلْتُ (plural of عَلَّلْتُ) عَلَّلْتُ: Such a one is among the high or exalted people. أَعْلَى: More and most high. عَلَّلْتُ: Uppermost horizon (53:8). عَلَّلْتُ: Thy Lord, the Most High (87:2). أَعْلَى (plural of عَلَّلْتُ) عَلَّلْتُ: كَانَ مِنْ عَلَّلْتِنَّ: Art thou of the exalted ones or proud or haughty (38:76). عَلَّلْتُ: You have the upper hand (3:140). (feminine of عَلَّلْتُ) عَلَّلْتُ: جَبَّةَ عَالِمَةَ (أَعْلَى). عَلَّلْتُ: Lofty Garden (88:11). عَلَّلْتُ: Thy Lord, the Most High (87:2). أَعْلَى (plural of عَلَّلْتُ) عَلَّلْتُ: مَلْكُ سُلَيْمَانَ: Against the rule of Salomon (2:103). It is also used in the sense of أَعْلَى or عَلَى مِنْ: أَفَأَكْتَبْ عَلَى الْبَنَاسِ: When they take
measure from the people (83:3). It is also used in the sense of "ب" as in بَسْمَتِ اللَّهِ ارْكِبْوا عَلَى إِسْمِ 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 فوق. is also a verbal noun, used as an incentive. عليكم رَبَّهُمَا: Cleave thou or keep thou to Zaid.

[ar. inf. noun]: He supported or stayed the roof by placing beneath it columns, pillars or props. علمَة: He struck him an iron weapon as is called علمَة. The disease grieved him. علمَة to the enemy: He intended the thing; he did it intentionally or deliberately, signifying the contrary of خطأ; he directed himself towards it; aimed at it; sought it; he took himself to it. علمَة: I did it intentionally. علمَة: Which your hearts intend (33:6). علمَة: Intentionally. علمَة: Who kills a believer intentionally (4:94). علمَة: When used as syn. with علمَة it means, a stay, a support, or a prop (its plural is علمَة) and علمَة, a thing upon which one relies, reclines or supports himself. علمَة: Support of the affair. علمَة: Without supports or pillars you can see (13:3). علمَة: Lofty buildings; pillars and columns, tent-poles or tents. علمَة: Iram of lofty buildings or tents (89:8). علمَة: A man whose abode is a place known for its visitors. علمَة: Such a person is of exalted nobility i.e. has a high pole of the tent of nobility.

[ar. inf. noun]: The place became inhabited by its people. علمَة: He lived or continued to dwell in the house; he kept to it. علمَة: He kept the building in a good state. علمَة: 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. علمَة: God prolonged his life. علمَة: He served or worshipped his Lord; he prayed and fasted. علمَة: He instituted what was good. علمَة: He visited him or it; he
repaired or betook himself to him or it; he aimed at it; he performed Umra: Only he keeps the mosques of Allah in a good and flourishing state; only he shall visit the mosques of God or shall build them or shall abide in them (9:18). They populated it (30:10). Who is on a pilgrimage to the House or performs Umra (2:159). Visiting a place, worshipping and praying to God; Lesser Pilgrimage in which some of the rites of *حَجِّ الْبَيْتَ* are left out. Is also a man’s going to his newly married wife in the abode of her family and when he takes her to his own family, the act is called *عَمْرَة*. He made him to inhabit the place, people, colonize or cultivate it. And He made you inhabit it or settled you therein or prolonged your lives therein (11:62) (iq. 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. and *عَمْرَة* Life i.e. the age to which the life extends. It denoted less than which is frequently used as an attribute of God but is seldom used as such. May God prolong thy life. (as also *عَمْرَة*): I have indeed lived among you a life-time (10:17). In a form of swearing *عَمْرَة* 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. *عَمْرَة* 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 *عَمْرَة* And building or maintenance of the Sacred Mosque (9:19). i.q. *عَمْرَة* Inhabited, well-kept; frequently visited. And by the frequented House (52:5). *عَمْرَة* 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 *عَمْرَة*.
[aor. inf. noun عمل] : He worked or wrought; he laboured or toiled; he served; he did, acted, performed, generally with intention or with a sort of difficulty.

عمل : 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.

من عمل الشيطان : Of Satan's work (5:91). عمل عامل i.e. one who does a work. This use is allowed when an intensified sense is intended.

He is indeed a man of unrighteous act (11:47). عامل (act. part.): One who works or acts; working, acting, doing etc.

عمل عامل : 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. والمُعالِمُونَ عليها : And those who are employed in connection therewith (9:60).

فلعمل العاملون : Let the workers work (37:62). عمل is also plural but with intensive sense.

مِعَالِمَة (feminine of عامل) : Toiling, weary (88:4).

[aor. inf. noun عم] : It was or became common; he or it was or became tall or long; he became a paternal uncle.

عم : A paternal uncle; also a numerous company of

عمق : The way was or became distant, far-extending and long.

عمق : The well was or became deep.

عمق وعمق البتر : (applied to a road): Distant, remote, far-extending; long.

Coming from every distant track (22:28). عمق : Depth.

عمق : Depth.
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. And the daughters of thy paternal uncles (24:62).

and [aor. ّعَمَّة inf. noun ّعَمَّة] : He was or became confounded or perplexed and unable to see his right course; he went repeatedly to and fro in error, confusion or perplexity, unable to see his right course; he knew not the right argument or plea or allegation. ّعَمَّة الأرض : The land was destitute of signs of the way.

لَفِي سَكْرَتِهِمْ يَعْمَهُونَ : In their intoxication are wandering in distraction or confusion ...... (15:73).

[595] ّعَمَّى [aor. ّعَمَّى inf. noun ّعَمَّى] : He was or became blind of both eyes; he was or became blind in respect of mind. فإنَّهَا لا ّعَمَّى : It is not the eyes that are blind but it is the hearts which are in the breasts that are blind (22:47). ّعَمَّى الْأَنْثَى : A blind man came to him (80:3). They became blind (in mind) and deaf (in intellect) (5:72).

أَلَيْهِ فَقُمُوا وَصَمُّوا : They were or became confused and obscure to him. غَيْبَى ّعَمَّى : He was not guided to the thing, and so is ّعَمَّى. فَقُمُوا فَعَلِّهِمْ الْأَنْبَاءُ غَيْبَى الْأَخْبَرُ : All excuses, pleas and arguments will become obscure to them (28:67).

أَلَيْهِ فَقُمُوا : Which has been rendered obscure to you (11:29). أَلَيْهِ فَقُمُوا وَصَمُّوا : He rendered him or found him blind. وأَلَيْهِ فَقُمُوا وَصَمُّوا : And He rendered their eyes blind (47:24). ّعَمَّى : as said above: Blindness of the eyes and the mind. رَكَبَ أَمْوًا (أَمْوَى) : They preferred blindness (41:18).

هَوَى ّعَمَّى : He ventured upon an affair blindly. ّعَمَّى أَيْمًا : Blind of both eyes; blind in respect of mind (and ّعَمَّى). ّعَمَّى ّعَمَّى ّعَمَّى ّعَمَّى ّعَمَّى ّعَمَّى ّعَمَّى ّعَمَّى ّعَمَّى : He is erring. ّعَمَّى : An ignorant man. The plural of ّعَمَّى is and of ّعَمَّى ّعَمَّى ّعَمَّى ّعَمَّى ّعَمَّى ّعَمَّى ّعَمَّى ّعَمَّى ّعَمَّى ّعَمَّى ّعَمَّى : He who is blind in this world (17:73). (They are) deaf,
dumb and blind (2:19). feminine of ءَمِيَّةُ لَمْ يُؤْمِنْ : A place in which one cannot be directed to the right course. is also the plural of ءَمِيَّةُ لَمْ يُؤْمِنْ. Deaf and blind (25:74).

As a preposition denotes transition. من تَغْبِثُ عَنْ كَذَا : Who turns away from the religion of Abraham (2:131). It also denotes a compensation. لِأَنْ تَجَرَى نَفْسُ عَنْ نَفْسِهِ : When a soul shall not give anything as a satisfaction for a soul (2:49). It denotes superiority. إِلَّا أَنْ يَبْخَلَ عَنْ نَفْسِهِ : If a person refrains from a thing, he means to avoid it.

عَنْ : After a little while they will assuredly become repentant (23:41). It denotes the meaning of فِيٍّ.... It is syn. with بَدْ. منْ يَبْخَلَ عَنْ عَبَادِهِ : He accepts repentance from His servants (42:26). It is also syn. with بَدْ. He does not speak with desire (to gratify himself) (53:4). It is also used as a particle of the kind called مَصْرَعٌ and also as a noun in the sense of جَانِبٌ or جَانِبُ.

عَنْتٌ : The vine-tree produced grapes. غَبْثُ الكَرْمُ : Grapes; the grape-vine; wine. وَعَنْتٍ وَقَضَةُ : And grapes and vegetables (80:29). أغْنَاتٍ (plural) (2:267).

عَنْتٌ [aor. عَنَثَ] inf. noun عَنْتٌ المُبْتِئِيْهِ : The thing became bad or corrupt. عَنْتُ فَلَانٍ : Misfortune befell such a one and he got into trouble. عَنْتُ زَايْدَةٌ : Zaid met with a calamity and was ruined. عَنْتُ الزَّجَلُ : The bone became weak and broke after it was in a good condition. عَنْتُ الرَّجَلُ : The man committed a sin or crime, or an act of disobedience; he committed fornication or adultery. عَنْتُ : Severe difficulty or hardship; a state of perdition; an evil or corrupt state or conduct; a sin, crime or an act of disobedience deserving punishment; a wrong action, intentional or unintentional; fornication or adultery. لَمْ يَخْشَى الْعَنْتُ : For him who is afraid of committing a sin (4:26). عَنْتَهُا : 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).

I came to you at the time of the rising of the sun; at, on or upon, denoting occasion; it denotes possession.

He who possessed the knowledge of the Book said (27:41). It admits before it.

Upon whom We had bestowed mercy (18:66). It also means, in the sight of or in the estimation of

But enduring good works are better in the sight of thy Lord (18:47). It is also sometimes used to denote incitement.

Take thou Zaid.

He deviated from the way or what was right, just or due. He left his companions in a journey and took a road different from that which they followed.

He rejected and opposed what was true and just, knowing it to be so; he transgressed the proper bound or limit; he acted, immoderately, especially in disobedience.

The vein flowed with blood copiously.

He imitated him; he opposed him or separated himself from him.

One who deviates from the right path; one who opposes and rejects what is true, just and right, knowing it to be so; one who transgresses the proper bounds or limits; one who acts immoderately, especially in disobedience.

Every ungrateful enemy or rejector of truth (50:25).

He was or became long or long and
thick in the neck.

: He put the collar on the neck of the dog.

: He took him by the neck and squeezed his throat or face.

: The corn became tall and put forth its ears.

: The neck; first part of a thing.

That was in the early period (of Islam).

: They are inclining to thee.

: A company or a numerous company of men.

: The people came in parties.

: A portion of good.

: In their necks (36:9).

also means, heads or chiefs.

: Chained to thy neck (17:30).

: A portion of good.

: In their necks (36:9).

also means, heads or chiefs.

: So that their necks or their chiefs will bow or become humbled before it (26:5).

The spider (29:42).

: He was or became lowly, humble or submissive and obedient.

: He was or became lowly, submissive and obedient to him.

: 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).

: He became a captive.

: The affair distressed him.

: The blood flowed.

: He enjoined, charged, bade or commanded him.

: I enjoined him to do the thing.

: We commanded Abraham (2:126).

: 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.

: He fulfilled his promise.

: He was mindful of that which should be inviolable or sacred.

: He said that God is One.

: He met him or with him or it.

: He knew the affair.

: He guarded the thing and was mindful of it.

: He made a contract, a covenant, an agreement, a treaty or engagement with him (inf. noun من عهده الله). Who made a covenant with Allah (9:75).

: An injunction, a charge, a command, a bidding; a compact, a covenant, a contract, an agreement, a treaty or a
promise; an oath; (أُلِيِّقَ عَهْدُ اللَّهِ لَا يُفَعَّلُ 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; (مَن أَنْتَحَدَ عَهْدُ الرّحْمَنِ عَهْدًا: Who has made a covenant with the Gracious God to assert His unity (19:88); time, a first rain.

عَهْدٌ : 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; (عَهْدٌ : Who has made a covenant with the Gracious God to assert His unity (19:88); time, a first rain.  

عَهَدٌ : Did the appointed time appear too long to you? (20:87).  

عَهِدَ : This was during the time of my youth.  

عَهَدٌ : How can there be a treaty for the idolaters? (9:7).  

عَهَدٌ : God's covenant will have to be answered for (33:16).  

عَهِنَّ [aor. inf. noun عَهِنْ].  

عَهِنّ ُبِالْمَكَانِ : He remained, stayed or dwelt in the place.  

عَهِنّ ُفِيَ الْعَمَلِ : He strove, exerted himself in the work.  

عَهِنَّ : Wool; coloured wool (101:6).  

عَوْجَ [aor. inf. noun عَوْجٍ, and عَوَجَ inf noun عَوْجٌ].  

عَوَجَ َتِ جَعُوجُ : It was or became crooked, curved, bent, winding, distorted or uneven.  

عَوَجَ َمَلْعُتْ : The wood was or became crooked, curved or bent.  

عَوَجَ ُالْأَمْرُ : The affair was or became difficult or arduous.  

عَوَجَ َتِ جَعُوجُ : Crookedness or curvity; unevenness; corruption or deviation from rectitude; evilness of natural disposition.  

عَوَجَ : They seek to make it crooked (14:4).  

عَادَ [aor. inf. noun عَادَ, and عَادَ inf noun عَادَ].  

عَادَ َعُوْدَ : He or it returned to it or he returned to it after he had turned away from it.  

عَادَ َعُوْدَ : 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 عَلَى and عَلِيَّ and لِ and لَ and also by itself.  

عَادَ َعُوْدَ : You shall assuredly return to our religion (7:89).  

عَادَ : They go back on what they have said (58:4).  

عَادَ ُعُوْدَ : And he who reverted to it (2:276).  

عَادَ ُعُوْدَ : meaning he repeated or did a second time.  

عَادَ : He did for the first time or he began, then repeated or did for the second time.  

عَادَ ُعُوْدَ : He visited the sickman time after time.  

عَادَ ُعُوْدَ : He rejected the beggar or turned him back.  

عَادَ ُعُوْدَ : The time destroyed them.
He returned it or restored it to its place; he replaced it. 

He repeated the speech.

He said the Prayer a second time. 

He returned it or restored it to a former state, hence he renewed it; he reproduced it.

He (God) originates the creation, then He reproduces it (10:5).

One who returns or reverts to what he has done or said (plural عَدُودَانِ). You will revert to disbelief (44:16).

Return, a place to which a person or thing returns; a place of destination or an ultimate state or condition.

He (God) will surely bring thee back to (thy) place of return (28:86); the pilgrimage, a place of waiting for a dead man.

He sought his protection or preservation or sought protection by him or refuge in him; he relied upon him for protection from such a thing.

I seek refuge with the Gracious God (19:19).

He said, I seek the protection of God (12:24).

(flesh-meat) clave to the bone.

I said to him . I said to him i.e. I commended him to the protection of God or I said to him, I commend thee to the protection of Allah.

I commit her or commend her to Thy protection or crave Thy protection for her, or I pray for Thy protection for her (3:37).

So seek the protection of Allah (7:201).

He was or became blind in one eye; one of his eyes sank in the socket or dried up.

His eye sank in its socket or dried up.

The pudendum or pudenda of a man and of a woman; part or parts of a person which it is indecent to expose; any thing of which one is ashamed when it appears; (عَوْرَاتُ فَلْسَاء) (plural عَوْرَاتُ). Hidden parts of women (24:32) in which it is improper for the woman to appear.

Three times of privacy for you
(24:59); any place of concealment (مُكْمِنٌ) 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. إنَّ بُنيٌّنا مَعْوَةٌ: Our houses are open, exposed or defenceless (33:14). The epithet being here singular, and the substantive to which it is applied, plural. مَعْوَةٌ (مَعْوَاتٌ): Clefts or fissures of mountains.

[Гақ] inf. noun غَاَّقُةٌ غَيْبَةٌ and غَاَّقُةٌ عَنْ كُنُّ [غَوْقُ] غَوْقُ: 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 غَوْقُ. He who prevents. غَوْقُ (plural) غَوْقُونَ: Casualties or impediments, obstacles of fortunes.

[Гаَلّ] inf. noun غَالِ فِي حُكْمِهِ [غَالُ] غَالُ: He deviated from the right course or he acted unjustly in his judgement. أَلْلَٰهُ تَعَوَّلَ: 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. غَالُ عَبْتَهُ: He acted unfaithfully or he was unfaithful i.e. غَالُ عَبْتَهُ: The balance was or became defective and declined from the right course. غَالُ الرَّجُلِ: He fed, nourished or supported his family. اِبْنُ بَيْنَ مَنْ تَعَوَّلَ: Begin thou with those whom thou supports thy family. غَالُ أَمَّرَ الْقُوْمَ: The man had a large family or household; he was or became poor. غَالُ الْشَّيْءِ فَّلَاتَا: The thing oppressed or distressed such a one.

[غَامَ] inf. noun غَامُ فِي الْمَاءِ [غَامُ] غَامُ: He swam in the water (syn. غَامَ) غَامُ: He swam in the water (syn. غَامُ) غَامُ: He swam in the water (syn. غَامُ) غَامُ: He swam in the water (syn. غَامُ) غَامُ: He swam in the water (syn. غَامُ) غَامُ: He swam in the water (syn. غَامُ) غَامُ: He swam in the water (syn. غَامُ) غَامُ: He swam in the water (syn. غَامُ) غَامُ: He swam in the water (syn. غَامُ) غَامُ: He swam in the water (syn. غَامُ) غَامُ: He swam in the water (syn. غَامُ) غَامُ: He swam in the water (syn. غَامُ) غَامُ: He swam in the water (syn. غَامُ) غَامُ: He swam in the water (syn. غَامُ) غَامُ: He swam in the water (syn. غَامُ) غَامُ: He swam in the water (syn. غَامُ) غَامُ: He swam in the water (syn. غَامُ) غَامُ: He swam in the water (syn. غَامُ) غَامُ: He swam in the water (syn. غَامُ) غَامُ: He swam in the water (syn. غَامُ) غَامُ: He swam in the water (syn. غَامُ) غَامُ: He swam in the water (syn. غَامُ) غَامُ: He swam in the water (syn. غَامُ) غَامُ: He swam in the water (syn. غَامُ) غَامُ: He swam in the water (syn. غَامُ) غَامُ: He swam in the water (syn. غَامُ) غَامُ: He swam in the water (syn. غَامُ) غَامُ: He swam in the water (syn. غَامُ) غَامُ: He swam in the water (syn. غَامُ) غَامُ: He swam in the water (syn. غَامُ) غَامُ: He swam in the water (syn. غَامُ) غَامُ: He swam in the water (syn. غَامُ) غَامُ: He swam in the water (syn. غَامُ) غَامُ: He swam in the water (syn. غَامُ) غَامُ: He swam in the water (syn. غَامُ) غَامُ: He swam in the water (syn. غَامُ) غَامُ: He swam in the water (syn. غَامُ) غَامُ: He swam in the water (syn. غَامُ) غَامُ: He swam in the water (syn. غَامُ) غَامُ: He swam in the water (syn. غَامُ) غَامُ: He swam in the water (syn. غَامُ) غَامُ: He swam in the water (syn. غَامُ) غَامُ: He swam in the water (syn. غَامُ) غَامُ: He swam in the water (syn. غَامُ) غَامُ: He swam in the water (syn. غَامُ) غَامُ: He swam in the water (syn. غَامُ) غَامُ: He swam in the water (syn. غَامُ) غَامُ: He swam in the water (syn. غَامُ) غَامُ: He swam in the water (syn. غَامُ) غَامُ: He swam in the water (syn. غَامُ) غَامُ: He swam in the water (syn. غَامُ) غَامُ: He swam in the water (syn. غَامُ) غَامُ: He swam in the water (syn. غَامُ) غَامُ: He swam in the water (syn. غَامُ) غَامُ: He swam in the water (syn. غَامُ) غَامُ: He swam in the water (syn. غَامُ) غَامُ: He swam in the water (syn. غَامُ) غَامُ: He swam in the water (syn. غَامُ) غَامُ: He swam in the water (syn. غَامُ) غَامُ: He swam in the water (syn. غَامُ) غَامُ: He swam in the water (syn. غَامُ) غَامُ: He swam in the water (syn. غَامُ) غَامُ: He swam in the water (syn. غَامُ) غَامُ: He swam in the water (syn. غَامُ) غَامُ: He swam in the water (syn. غَامُ) غَامُ: He swam in the water (syn. غَامُ) غَامُ: He swam in the water (syn. غَامُ) غَامُ: He swam in the water (syn. غَامُ) غَامُ: He swam in the water (syn. غَامُ) غَامُ: He swam in the water (syn. غَامُ) غَامُ: He swam in the water (syn. غَامُ) غَامُ: He swam in the water (syn. غَامُ) غَامُ: He swam in the water (syn. غَامُ) غَامُ: He swam in the water (syn. غَامُ) غَامُ: He swam in the water (syn. غَامُ) غَامُ: He swam in the water (syn. غَامُ) غَامُ: He swam in the water (syn. غَامُ) غَامُ: He swam in the water (syn. غَامُ) غَامُ: He swam in the water (syn. غَامُ) غَامُ: He swam in the water (syn. غَامُ) غَامُ: He swam in the water (syn. غَامُ) غَامُ: He swam in the water (syn. غَامُ) غَامُ: He swam in the water (syn. غَامُ) غَامُ: He swam in the water (syn. غَامُ) غَامُ: He swam in the water (syn. غَامُ) غَامُ: He swam in the water (syn. غَامُ) غَامُ: He swam in the water (syn. غَامُ) غَامُ: He swam in the water (syn. غَامُ) غَامُ: He swam in the water (syn. غَامُ) غَامُ: He swam in the water (syn. غَامُ) غَامُ: He swam in the water (syn. غَامُ) غَامُ: He swam in the water (syn. غَامُ) غَامُ: He swam in the water (syn. غَامُ) غَامُ: He swam in the water (syn. غَامُ) غَامُ: He swam in the water (syn. غَامُ) غَامُ: He swam in the water (syn. غَامُ) غَامُ: He swam in the water (syn. غَامُ) غَامُ: He swam in the water (syn. غَامُ) غَامُ: He swam in the water (syn.

Syn with سنَةٌ: A year. For difference between سنَةٌ وَ عَامٌ and see...
under aor. and see also under خُلُولَةَ or خُلُولَةٌ - Dual (31:15).

غَاَنَ [aor. وَعَزَّلَةٌ inf. noun غَانِثَةُ الْمَرَأَةِ]. غَانَ : The woman was or became of middle age. غَانَةٌ : A woman, a beast or anything of middle age (2:69). أَلْحَرْبِ : Of middle age; full grown. العَوَانَ : The severest battle; land watered by rain. غَانَةُ : He aided, helped, assisted him. تَعَانَوْا : They aided, assisted, helped each other. تَعَارَوْا عَلَى الْبَرَّ والْبَقْرِ : Help one another or each other in righteousness and piety (5:3). غَايَنَ : He helped, assisted or aided him. رُبَّ أَعْبَىَ وَلَا تُعْجِبُ عَلَى غَانَةَ : My Lord, help me and do not help or aid against me. أَعْتَانَهُ غَانِثَةً أَوْ غَانَةٌ : Other people have helped him with it (25:5). أَسْتَعْنَاهُ بِاللَّهِ : He sought, desired, demanded or begged of him aid, assistance or help. أَسْتَعْنَوْا بِاللَّهِ : Seek help of or from God (7:129). وَاللَّهُ أَسْتَعْنَاهُ : He from whom help is sought. اللَّهُ أَسْتَعْنَاهُ : Allah Whose help is sought (12:19).

غَيِّبَ [aor. and inf. noun غَيِّبَةَ]. غَيِّبَ : He lacked power, strength or ability to perform or accomplish his affair; was unable to execute it thoroughly, or found not the right way to do it; غَيِّبَ : He found not the right way to express himself. غَيِّبَ : He was ignorant of the affair. غَايَتَ : He was or became disabled or incapacitated; he was or became tired, fatigued or wearied. غَايَتَ : He was wearied by their creation (46:34). غَايَتَ : His camel became tired or jaded and lagged behind him.

غَابَ [aor. بَعَضُهُمْ بَعْضًا]. غَابَ : the thing was or became faulty, defective. عَابَةٌ : He made it or rendered it defective, faulty or unsound. أَرِضَتْ أَنْ أَعْبَيْهَا : I desired to make it defective or damage it (18:80). عَبَّبَ : Defect, imperfection, blemish, unsoundness, fault.

غَارَ [aor. يَعِبُرُ]. غَارَ : He went away into the land; أَغَارَ : He came and went moving to and fro, or he (a horse...
or camel) went away hither and thither. 

The ode became current.

He found fault with him or he accused him of vice or fault or imputed to him vice. A disgrace; a shame; a vice or fault; anything that occasions blame or reproach. 

A caravan; a caravan of asses or any beasts upon which provision of corn is brought, whether camels or asses or mules. 

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

He lived; he passed life in a particular state or manner; he became possessed of life. 

That whereby one lives, subsistence or livelihood; means or the place of subsistence and the time wherein one seeks sustenance. 

The earth is the place for earning sustenance. 

We provided for you therein the means of subsistence (7:11). 

That whereby one lives or means of subsistence, life; the state wherein one lives. 

We have distributed among them their livelihood or means of livelihood (43:33).

The thing was or became wanted by him and was unattainable to him. 

He was proud and haughty in his gait. 

He journeyed in the land, seeking sustenance. 

The family of the man became numerous. 

He was or became poor and in want. 

That you may not become poor and in want (4:4). 

Want, poverty. 

And if you fear poverty (9:28). 

My feeding or nourishing thee has continued long. 

Poor, needy, in want and being syn. with also means, of large family or having a numerous family or household. 

He (God) found thee poor or having a large family (93:9). 

The man had a large family.
[aor. inf. noun عَينُ: He smote the man with his evil eye. (inf. noun عَيَنَةُ): He became a scout for the people. عَيِّنَمُ: He brought news for the people. عَيِّنَتُ الْبُلُوتِ: The water flowed. عَيِّنَتُ الْمِنَّاءِ: The well had much water in it. 

وعَيَّنَ مُتَّقِيَّةً أَوْلَى عَيَنٍ: He was large and wide in the black of the eye i.e. he had wide black eyes. 

عَيَّنَ: The eye, the organ of sight. وَجَلَّتْ عَيَّنَهُ: And cool (thy) eye (19:27). 

أَنَّ عَيَّنَ عَيْنَيْنِ: Thou art entitled to be honoured and protected by me above my eye, as they say اَنْتُ عَيْنَ عَيْنَيْنِ: So that thou may be reared up under My protection (20:40). The word also means, view, look. 

عَيَّنَ: The eye also means, the eye of the needle; the eye or bud of a tree; sprouting herbage; a spy; an evil look or eye. 

أَصَابَ فَلَانًا عَيَّنٍ: An evil eye smote such a one; a lord or chief, a great and noble person (plural أَعْيَانُ). أُعْيَانُ: Lords, chiefs, noble, eminent and high-born persons. 

أَعْيَانُ also signifies brothers from same father and mother. 

عَيَّنَ: The eye also means, the choicest or best of a thing; property; ready cash; a present, gift; gold; the Sun. 

عَلَّمَ الْعَيْنَ: The sun rose. 

عَلَّمَ الْعَيْنَ also signifies knowledge or sure or certain knowledge = عَيَّنَ الْعَيْنَ: might; health and safety; thirst; form; the point or direction towards which one directs oneself, particularly in prayer; a scale of a balance etc. It also signifies: A human being; the people of a house. 

مَا بَاِهِ عَيْنَ: There is no one in the house (singular and plural); a discoverer or revealer of news. 

وَأَصَابَ الْفَلَكَ عَيْنَيْنِ: And build thou the Ark before Our eyes, under Our protection; with the help of the people of Our House (11:38). 

(عَلَى مَنْ طَوَّاهُم): قَاتِلُوهُ بِعَيْنِ النَّاسِ: 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. 

عَيْنَونَ and عَيْنِينَ: From a boiling spring (88:6). (عَيْنُونَ dual) (مِنْ عَيْنِ البَيْتِ: Amid gardens and fountains (15:46). 

(عَيْنُ: A man wide in the eye or having large and
wide black eyes (َعَيْبَانَةٌ feminine and meaning beautiful and having wide and large eyes). َعِيبَانَةٌ is plural of َعِيبَانَةٌ. Thus َعِيبَانَةٌ is plural both of ُعَيْبَانَةٌ (ayan) and َعِيبَانَةٌ: Fair maidens with wide, beautiful eyes (56:23). َعِيبَانَةٌ also means, a wild cow; sheep or goat having wide, black eyes; a good or beautiful saying or word. ِمَاءٌ َعِيبَانَةٌ: Water of which one has reached the springs or sources by digging; water that is apparent, seen by the eye, running upon the surface; spring of running water. ِمَاءٌ َعِيبَانَةٌ: With flowing or running water ِمَاءٌ: Of meadows and running water or springs (23:51).
Ghain

Numerical Value = 1000
[aor. inf. noun غَابَرُ] : He or it remained, lost or continued; stayed or remained behind. غَابَرٌ (act. part.): One who remains or stays behind; غَابَرُ (plural): Remaining behind; those who remain behind. 

She was of those who stayed behind (7:84). غَابَرُ means, he or it passed away; he bore rancour, malevolence, malice or spite, or hid hatred or enmity in his heart. غَابَرُ (or غَافِرُ): The wound healed externally while it was festering or in a withering state internally. غَابَرٌ: It was future, thus غَابَرُ also means, future time. غَابِرةٌ: Dust; what remains of dust raised and spreading. غَابِرٌ: Dust upon them (80:41).

[Inf. noun غَيَّن] : He cheated, deceived or made him to suffer loss in selling or overcame him in selling and buying. غَيِّن رأآته: He was or became deficient in his opinion or judgement. غَيْنَيْن: Mutual loss and gain; overcoming each other. غَيْنةٌ: The people deceived or overcame each other in selling and buying. يَوْمُ الْتَغَابِين: 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.

[Inf. noun غَطَّى] and غَثَى : The valley became full of rubbish. غَتَّى الْبَرَدَا: 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. غَتَّى الْكَلَامَ: He put together the speech confusedly. غَتَّى : 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. غَتَّى: We made them as rubbish (23:42). غَتَّى النَّاس: The low, the vile, the refuse and scum of mankind.

[Inf. noun غَدَر] and غَدَر: He acted perfidiously towards him. غَدَرٌ: He remained or remained behind.
[inf. noun غَدَّرَةٌ (ترْمَيْر): He left him or it, or he left him or it remaining. يُغَدَّرُهُ: Does not leave behind or leave out or omit something small (18:50).

[inf. noun غَدَّرَاتٍ] and aor. غَدَّدَ [inf. noun غَدَّدَهُ: The spring or fountain abounded with water. غَدَّدَةٌ المَطَرُ: The rain was or became copious. غَدَّدَةٌ الْمَكَانِ وَغَدَّرَةٌ: There was abundance of rain or dew in the place. غَدَّرَةٌ الْأَرْضِ: The land abounded with herbage or with the produce of the earth. غَدَّرَةٌ: Abundant or copious applied to water. يُغَدَّدَهُ: Abundant water

[aor. غَدَّدَ] and غَدَّرَةٌ] and غَدَّرَةٍ] and غَدَّرَةٍ: He went away in the early part of the morning, the period between the prayer of day break and sunrise i.e. غَدَّرَةٌ غَلَبَهُ: He came to him in the morning. غَدَّدَةٌ الْيَوْمَ: is the contr. of رَوْاحَةٍ غَدَّرَةٌ الْأَرْضُ: A journey in the first part of the day. وأَذَّ غَدُورُ مِنْ أَهْلِكَ: And when thou didst go early in the morning (3:122). غَدَّدَ: By reason of frequency of use has also come to mean, he went away or departed. أَغْدَدْ يَأْسَ: Depart thou, O Anas. غَدَّدَ: He ate the morning meal. غَدَّرَةٌ: The morrow (originally غَدَّةٌ, its plural is غَدَّرَةٌ) : [originally غَدَّةٌ, its plural is غَدَّرَةٌ meaning, the early part of the morning; the first part of the day.

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. ما قَدَّمَتْ لَعِدَّةٌ: What it sends for the morrow (59:19). غَدَّةٌ (originally غَدَّةٌ, its plural is غَدَّرَةٌ) : Early part of the morning, or simply morning and forenoon. يَبْدَعُونَ رَبِّهِمْ بِالْغَدَّرَةِ وَالْغَدَّرَةِ: They call on their Lord morning and evening (18:29). غَدَّةٌ is plural of غَدَّرَةٍ meaning, the early part of the morning; the first part of the day. غَدَّةٌ: In the mornings and the evenings (24:37). غَدَّةٌ: The morning-meal that is eaten between daybreak and sunrise i.e. the meal of غَدَّةٌ or of the غَدَّةٌ, the meal which is cont.of غَدَّرة: غَدَّةٌ: Bring us our morning meal (18:63). غَدَّةٌ also means, the pasture of camels in the first part of the day.
[aor. غرب inf. noun غرب: He or it went or departed; he retired or became removed from men. غرب: He or it became distant or remote in his journey.


غرب ت also means, he or it became hidden or absent; he retired from view or hid himself in his lurking-place. غرب: He was far away from his home land.

(ghost. غرب: Distance or remoteness; a distant or remote place which one purposes to reach in one's journey.

غرب (syn. with غرب) : Sunset i.e. the time of sunset, the place of sunset, the west, the north-west of Africa; flow of tears etc. غرب: Introduces meaning relating to the west; western.

غربي (feminine of غربي) : On the western side (28:45). غربى: Western or of the west or belonging to the west.

 غربى: Neither of the east nor of the west (24:36). غربى also signifies briskness or sprightliness; sharpness.

غربي (syn. with غربي) : Place and time of sunset; west; north-west of Africa; evening.


غراب: Crow, of which there are several species, namely the raven, carrion-crow, rook, jackdaw etc. غراب: Crow, of which there are several species, namely the raven, carrion-crow, rook, jackdaw etc. غراب: 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.

غراب (plural): Intensely or raven black. But if you say غراب سوء غراب (35:28), you make the latter word a substitute for the former, because a word corroborative...
of one signifying a colour cannot proceed, nor can the corroborative of any word. According to some, relating to mountain, means streaks having black rocks. A stranger; one far away from his native country; a man not of one's own kindred; applied to language, it means, strange; extraordinary or unusual. An expression or word that is strange or obscure opposed to

[...]

A stranger; one far away from his native country; a man not of one's kindred; applied to language, it means, strange; extraordinary or unusual.

[...] An expression or word that is strange or obscure opposed to

[...] 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 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).

The quantity of water that is taken with the hand as much thereof as fills the hand; handful of water (plural غرف).Except him who takes a handful of water with his hand (2:250).

A chamber in the upper or uppermost storey; a lofty mansion (غرف and غرفات 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).

غرق  [aor.  يغرق inf. noun  غرق and غرام and  مغرم and غرام] : He or it sank or was drowned; he was or became without want or need.  أغرق في الماء: He drowned him or sank him or it in water.  أغرق الفأس: The people multiplied against him and overcame him.  أغرق الكأس: He filled the wine-cup.  أغرق في القوس: أغرق في الماء signifies the sending of the arrow far by vehement drawing of the bow.  أغرق النيل: He drowned him or sank him or it in water.  أغرق في الشيء: He or it sank or was drowned; he was or became without want or need.  أغرق في الماء signifies the sending of the arrow far by vehement drawing of the bow.  أغرق العين: He or it sank or was drowned; he was or became without want or need.

غرمز  [aor.  يغرزم inf. noun  غرم and غرام and غرام] : 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 النزى: He paid or discharged the debt.  غرم في تجارته: A debtor.  غرامين (plural): Those in debt (9:60).  مغرم: A debtor (also a creditor).  مغرم and غرام: 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.  مغرم: A man captive of love.  مغرم بالحب: A captive of love.  مغرم بالخيب: Eagerly desirous of, fond of, attached to, a thing.  مغرمون (plural): We are burdened with debt; we are ruined (56:67).  غرام: A thing from which one is unable to free oneself; lasting evil; persistent perdition; punishment or torment; the most vehement punishment,
hardship, difficulty, an affliction or a calamity or misfortune that befalls a man; eager desire for a thing; fondness or attachment to it; love that torments the heart. إن غذاؤها كان غرًا: The punishment thereof is a lasting torment (25:66).

[aret. inf. noun غَرَّ: The fat adhered to his heart and covered it. غَرَّ (غرى) and غَرَّ (غرى) and غَرَّ (غرى) and غَرَّ (غرى): He became attached or fond of such a thing; he was eagerly desirous of it; adhered, clung or clave to it, loved it. غَرَّ (غرى): 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. غَرَّ (غرى): I incited, urged or instigated the dog against the object of the chase. غَرَّ (غرى): He set him upon them or over them; he made him to have mastery, dominion or authority over them. غَرَّ (غرى): We shall surely give thee authority over them (33:61). غَرَّ (غرى): I excited discord, disturbance, discord, strife, or did mischief, among them. فاغَرَّتُ بِنِمَائِي لعَدَاءَ: We occasioned or cast enmity among them (as though we made it to cleave to them) (5:15). غَرَّ (غرى): He made no interruption between the two things.

[aret. inf. noun غَزَّ: She spun the cotton and the flax and the wool. غَزَّ (غزل) and غَزَّ (غزل) and غَزَّ (غزل): He talked and acted in an amatory and enticing manner with a woman. غَزَّ (غزل): He talked and acted in an enticing and amatory manner with her. غَزَّ (غزل): Applied to cotton, flax, wool etc. i.q غَزَّ (غزل). Spun or rather spun thread or yarn of any kind; the web of the spider. غَزَّ (غزل): Breaks her yarn into pieces (16:93). غَزَّ (غزل): More practised in weaving than a spider. غَزَّ (غزل): More frequent in visiting or more recurrent than the fever.

[aret. inf. noun غَزَّ: He willed or desired it; he sought it; he aimed at it, intended it, meant it. غَزَّ (غزل) ما يُغَرَّ: I knew what is desired from this speech. غَزَّ (غزل): He betook himself to wage war against the enemy, or he went to fight with
and plunder the enemy in his country.

**غَزَّا** : He warred or fought.

**غَزَّا** : He went to him.

(as also **غَزَّاء** plural).

A single expedition.

A warrior and **غَزَّاء** (plural).

Or go to war or were warriors (3:157).

**غَسَّلَ** [aor. inf. noun غَسُولُ and غَسَّلُ and غَسَّلٌ] : The night became dark or intensely dark.

**غَسَّلَ الليل** : The night became dark or intensely dark.

**غَسَّلَ القمر** (inf. noun غَسَّلُ and غَسَّالٌ): His eye became dark or shed tears.

**غَسَّلَ العين** : The eye overflowed with water.

**غَسَلَ السماء** (inf. noun غَسَّالٌ and غَسَّالٍ): The sky rained or let fall a little rain.

**غَسَّلَ** : The beginning of the darkness of night, or the darkness of the night, or the darkness of the beginning of the night, or when شفق (redness in the horizon after sunset) disappears.

**غَسَّلَ الليل** : Darkness of the night (17:79). (and غَسَّال): Ichor; the washings of wounds; intensely cold that burns by reason of its coldness; cold and stinking.

**حَيْبَمٌ وَغَسَّالٍ** : Boiling fluid and intensely cold and stinking drink (38:58)

**غَسِّالٍ** (act. part): The night when its darkness becomes intense, or the beginning of the night, or when شفق disappears; the night is so called because it is colder than the day. **غَسِّالٍ** signifies also 'the cold', the moon; the accident in the night; **غَسِّالٍ** also signifies 'flowing'; **غَسِّالٍ** : From the evil of the night when its darkness spreads and becomes intense; when the moon is eclipsed; when the day enters upon the night. **غَسِّالٍ** also means, a dark-coloured serpent (113:4).

**غَسَّلَ** [aor. inf. noun غَسَّلُ and غَسَّلٌ] : He washed the thing and removed its dirt, filth etc. by making water to pass over it.

**غَسَّلَ الله خَيْطَبَكَ** : May God cleanse thee from thy sin.

**غَسَّلَ** : He beat him and caused him pain.

**غَسَّلَ اِلَمْرَأَة** : He compressed the woman.

**غَفَّسَلَ وَغَوْهَكُم** : So wash your faces.

**غَفَّسَلَ الْجَمِيعَة** : He washed himself or his whole person.

**غَفَّسَلَ بِالْيَتْبٍ** : He washed himself for Friday Prayer.

**غَفَّسَلَ بالِجَلْبَى** : He sprinkled himself with perfume.

**غَفَّسَلَ الْشَّيْئَ** : He washed the thing fully and

Unless you have bathed (4:44).
completely.

غشب: A washing-place; tank etc., water with which to wash oneself. 

غسلُ: This is a washing-place or water which is cool (38:43).

غليظٌ: Foul ichor; foul puss; blood mixed with water; filth; refuse; (69:37).

غشَب: A washing-place or water which is cool (38:43).

غشَب: It covered or overwhelmed him or it. 

غشَب: And when waves cover or engulf them (31: 33); it came upon as a thing that covered him or it. 

غشَب: The night was or became dark. 

غشَب: By the night, when it covers or becomes dark (92: 2). 

غشَب: He came to him; he did it. 

غشَب: He compressed her. 

غشَب: When he covers her (7:190). 

غشَب: He whipped him. 

غشَب: He swooned i.e. he became senseless. 

غشَب: Like one who is fainting or swooning (33:20). 

غشَب: One who is fainting i.e. senseless. 

غشَب: He covered the thing. 

غشَب: So there covered them that which covered (53:55). 

غشَب: He (God) causes the night to cover the day (7:55). 

غشَب: They cover themselves with their garments (11:6). 

غشَب: A covering (2: 8). 

غشَب: A cover or covering; scabbard of the sword; overwhelming misfortune or misfortune that covers; a calamity; 

غشَب: Has there come to thee the news of the overwhelming calamity (88:2); a certain disease of the belly; resurrection; غاشية: فلان means, the servants of such a one, his visitors, guests, seekers of favours, friends. غاشية (plural of غاشية): And over them are coverings (7:42). 

غصب: He took from him the thing wrongfully, unjustly or by force. 

غصب: He violated her; he had sexual intercourse with her against her will. 

غصب: He compelled such a one by force to do the thing. 

غصب: Who seized every boat by force (18:80).
(act. part): One who takes things by force or unjustly and wrongfully.

غَضَبَ [aor. وَغَضَبَ inf. noun غَضَبَةَ and غَضَبَ: His throat became choked or obstructed by food. غَضَبَ: He was or became choked with wrath. غَضَبَ: The sitting-place became choked by its people. غَضَبَ: He became grieved or disquieted in mind. غَضَبَةَ: 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. غَضَبَ: The chokings of death; agonies of death; the death-rattles. وَغَضَبَ: And a food that chokes (73:14).]

غَضَبَ [aor. وَغَضَبَ inf. noun غَضَبَةَ and غَضَبَ: He cut off the branch; he drew the branch towards him. غَضَبَ: He took the thing. غَضَبَ: He turned away such a one from the object of his want. غَضَبَةَ: A branch from the stem of a tree.]

غَضَبَ [aor. وَغَضَبَ inf. noun غَضَبَةَ and غَضَبَ: He lowered his eye or eyes, or he contracted his eye or eyes and looked to the ground; he blinked; he contracted his eyelids; he looked languishingly. قَلْ لِلْمُؤْمِنِينَ غَضَبَةً: Say to the believing men that they restrain their eyes. وَقَلْ لِلْمُؤْمِنَاتِ غَضَبَةً: And say to the believing women that they restrain their eyes (24:31:32). غَضَبَ: He lowered his voice. غَضَبَةٌ: They lower their voices (49:4). غَضَبَ: He detracted from his reputation. غَضَبَةٌ: He diminished it or made it defective or deficient. مَ غَضَبُواْ: I have not deprived thee or defrauded thee of any taking. غَضَبَ: He broke the branch but did not break it thoroughly. غَضَبَ: Also means, it was or became fresh, juicy, soppy.]

غَضَبَ [aor. وَغَضَبَ inf. noun غَضَبَةَ and غَضَبَ: He was angry with him and wanted to take revenge from him. غَضَبَ اللهُ عَلَيْه: Allah will be wroth with him (4:94). غَضَبَ: is a passion accompanied by an eagerness to take revenge, while غَضَبَ is
accompanied by despair of obtaining it. ُعَضَبْ عَلَيْهِ: He was angry with another person for his sake. ُعَضَبْ فِي النَّارِ: He was angry for the sake of God. ُعَضَبْ مِنْ لَا شَيْءٍ: He was angry for nothing. ُعَضَبْ: Anger, wrath. Syn with ُعَذَابٌ. For difference between ُعَضَبْ and ُعَذَابٌ see under ُعَذَابٌ. ُعَذَابٌ (pass. part.): An object of anger (1:7). ُعَذَابٌ أَسْفَأ: Indignant and grieved. The difference, according to some authorities, between ُعَضَبْ and ُعَذَابٌ is that whereas the first means anger with anything reparable and the latter means pain on account of anything irreparable. ُعَذَابٌ (act. part.): Angry, wrathful, or quickly and soon angry. ُعَذَابٌ (pass. part.): An object of anger (7:72). ُعَذَابٌ أَسْفَأ: He made him angry, the latter also making him angry; he broke off from him or quitted him in anger or enmity. ُعَذَابٌ (pass. part.). ُعَذَابٌ أَسْفَأ: He went away in anger (21:88).

[agor. ُعَطَشْ: The night became dark. ُعَطَشْ اللَّيْلُ: The night became dark. ُعَطَشْ اللَّيْلُ: He (God) has made its night dark. (79:30). ُعَطَشْ: He entered upon the darkness of the night.]

[agor. ُغَطَّ: He or it covered or concealed the thing and came upon or over it. ُغَطَّة الْمَاءِ: The water rose high. ُغَطَّة: A cover or covering i.e. a thing by or with which a thing or person is covered; metaphorically used, it means ignorance. ُغَطَّةٍ عَنْ ذَكرِى: Under a cover so as not to heed My warning (18:102).]

[agor. ُغَفْرَ: He covered, veiled, concealed or hid the thing. ُغَفْرَ السَّبَبِ بِالْحَضَابٍ: He covered or concealed the white hair with dye. ُغَفْرَ الْمَتَاعِ: He put the goods into the bag and covered and protected them. ُغَفْرَةَ ذِبَّةٍ: (inf. noun ُغَفْرَةٌ and ُغَفْرَةٌ: He (God) covered up his sin, forgave or pardoned it. ُغَفْرَةَ الْأَمَرِ: He rectified or reformed the affair. ُغَفْرَة: He (God) will forgive you your sins (3:32). ُغَفْرَةُ اللهِ مِنْ ذَنيْهُ: and ُغَفْرَةٌ: He (God) will forgive you your sins (3:32).]
and دَعَىٰ لِذَٰلِكَ: 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).

and غَفَرَ (63:6) يَسْتَغْفِرُ لَهُمْ رَسُولُ اللَّهِ وَاسْتَغْفَرَ لَهُمْ غَفَارٌ: 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.

إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ: Verily, God is Most Forgiving and Merciful (2:174).

أَنْهُ لَفَتَارُ لَمْ يَمْنَ تَابَ: (20:83).

زِبْتُمْ مَعْفَرَةً مِنْ زَبْتَمْ إِسْتَغْفَارُ: Asking for forgiveness from their Lord (3:137).

إِنَّ أَفَاتَارَ إِلَّا رَحِمَ: Asking for forgiveness to those who repent (2:286).

مُغَفَّرَةُ عَنْ أَصِلَّيْهِمُ: Forgiveness from their Lord (3:137).

عَفَانُكُمْ: We implore Thy forgiveness (2:286).

عَفَانُكُمْ: Forgiveness from their Lord (3:137).

عَفَاءَةً: Cloth worn beneath the veil to keep it clean.

عَفَّرَ: Helmet.

عَفْجَرٌ: He concealed the thing.

ثَقَلَتُكُمْ عَنْ أَصِلَّيْهِمُ: He made him to be unmindful, neglectful of it; he lighted on him, he (the latter) being unmindful (غافِلٌ); 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.

أَغْفَلَ أَفْغَلَ عَنْ ذُكُورَةِ: Whose heart We have made heedless of Our remembrance (18:29).

غَفَائُلُ (act. part.): Unmindful, neglectful, forgetful; sometimes intentionally neglecting.

لَأَ تَحْسَنَ اللَّهُ غَفَائِلَ: Do not think that Allah is unmindful or unaware ..... (14:43).

غَفَائِلُ غَفَائِلُ (الضِّمْنُ): Plural: Unmindfulness, neglect, inadvertance; fogetfulness; sometime intentional neglect; the want of requisite knowledge or cognizance of a thing; negligence occurring from littleness of consideration and of vigilance. ٌفِي
In a state of unmindfulness, want of requisite knowledge.

In consequence of unmindfulness.

(feminine of غفلة and غفلات plural): Unaware (of what the mischief-mongers do) believing woman (24:24).

In consequence of unmindfulness.

[24:24] ﴿وَمَا كَانَ لَيْسِيَّ أن يُغْفِلُ﴾: And it is not possible for a Prophet to act dishonestly with respect to spoil or booty (3:162).  

غَفِلَةُ ﴿غَفَّلَ﴾: He put upon the neck of such a one the غَفِلَةُ i.e. ring or collar of iron for the neck or pinion or manacle for the hand; fetter.  

غُفِلَتْ يَدَّهُ إِلَى ﴿غَفِلَةٍ﴾: His hand was withheld from expenditure.  

غُفِلَتْ يَدَكَ إِلَى ﴿غَفِلَةٍ﴾: Their hands shall be tied or prevented from spending (5:65).  

غَفِلَتْ يَدَكَ إِلَى ﴿غَفِلَةٍ﴾: Do not keep thy hand chained to thy neck; do not withhold thy hand from spending (17:30) (said of a man): He was or became vehemently thirsty.  

غُفِلَتْ أَبْنَيْهِمْ: 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.  

غَفِلَةُ (plural) shackles, fetters, iron collars, fatiguing and difficult tasks, manacles etc.  

غَفَّلَ (aor. غَفِّلْ) غَفَّلَ إِلَى ﴿غَفِلَةٍ﴾: Chains and iron collars (76:5). His bosom was or became affected with rancour, malevolence, malice or spite and with dishonesty or insincerity.  

غَفُلَ (Inf. noun غَفَّلْ) ﴿غَفُّلَ﴾: Rancour, malevolence, malice or spite, dishonesty or insincerity.  

غَفُلَ (Inf. noun غَفِّلْ) ﴿غَفَّلَ﴾: Rancour in their breasts (15:48).
غلب [aor. غلب inf. noun غلب and غلب and غلب and غلب 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: He forced him against his will. غلب: The affair defeated or baffled him. غلب: Generosity was or became the predominant quality of such a one. غلب: He exceeded him in fear. غلب: Triumphed over or overcame a large party. غلب: Our wickedness overcame us. غلب: who won their point; who prevailed in their affair. 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: After their being conquered. غلب (act. part.): Winner; conqueror. رجُل غلب: A man who overcomes, conquers, masters, surpasses. فَلا غَلَبْ لَكُمْ غَلِبَ: No one can conquer you. غلِبَ: Most probably. غلِبَ: More and most overcoming, conquering. Its feminine is غلة of which the plural is غَلَبة: A most overcoming or mighty tribe. غلة: A walled garden or garden of tangled and luxuriant or abundant, dense trees or of compact, dense trees. غلَبَ: Thickly or densely planted gardens. غلة: The lion. مَغْلُوبٌ (pass. part.): One conquered, subdued, overcome. مَغْلُوبٌ: I am conquered, vanquished.
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. غليظ: Be hard on them (66:10). غليظ: 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 غليظة i.e. thickness, grossness, bigness and coarseness; rudeness, roughness, hardness; evilness in disposition, ill-nature. رجل غليظة: A man in whom is rudeness, hardness, coarseness or roughness. They should find hardness in you (9:123). غليظ القلب: Hard-hearted; ill-natured; evil in disposition (3:160); When used about an affair, غليظ means, hard and difficult; when used about punishment, it means vehement or severe or extremely painful. غلاب غليظ (11:59); When used about compact or covenant, it means, strong, confirmed or ratified. غليظة غليظة (4:22); when used about water, it means bitter. غلاظة is plural.

غليف [aor. inf. noun غليف]. غليف الشيء: He covered the thing; he put it into a غلاف i.e. a receptacle used as a repository; a covering. The غلاف of a sword is its scabbard or sheath; a case. غلاف القلب: The pericardium. غليف: Enclosed in a غلاف: Applied to a man, it means, uncircumcised; one whose foreskin which is like a covering is not removed; applied to a heart, it means as though it were covered with a غلاف i.e. covered from hearing and accepting the truth. غلف الغلاف: Also means, a heart which is a store-house of knowledge. غلائف (plural of غليف). غليف: Our hearts are wrapped in covers; our hearts are store-houses of knowledge (2:89).

غلق [aor. and inf. noun غلق]. غلق في الأرض: He went far into the land. غلق الباب أو غلق: He closed, shut the door; he bolted or locked it. غلق الأبواب: And she bolted the doors (12:24).

علم [aor. inf. noun علم]. علم: He was or became vehemently affected with lust or carnal desire or became overcome thereby. علم السراب: 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 شَابَت i.e. young manhood.

Exceeding of the prescribed limit. And We gave him the glad tiding of a forbearing son (37:102). When they met a young boy (18:75). غَلَامٌ غَلَامٌ dual (18:83). غَلَامٌ Young boys or youths (52:25).

[ar. inf. noun غَلَّلِي] غَلَّلِي الفِي الْآمَرَ : He exceeded the proper limit in the affair.

[ar. inf. noun غَلَّلِي] غَلَّلِي الْرَجُلِ : The man became vehemently angry.

[ar. inf. noun غَلَّلِي] غَلَّلِي في الْبَطْنِ كَغَلَّلِي الْحَبْضِمِ : It will boil in (their) bellies like the boiling of scalding water (44:47).

[ar. inf. noun غَمَّ] غَمَّ بَرَّي : The cooking-pot boiled.

[ar. inf. noun غَمَّ] غَمَّ الْجَلِّ : Boiling.

[ar. inf. noun غَمَّ] غَمَّ في الْبَطْنِ كَغَمَّ الْحَبْضِمِ : It will boil in (their) bellies like the boiling of scalding water (44:47).

[ar. inf. noun غَمَّ] غَمَّ : He covered, veiled or concealed it.

[ar. inf. noun غَمَّ] غَمَّ : The new moon was veiled to the people by clouds or otherwise.

[ar. inf. noun غَمَّ] غَمَّ : The information was confused, dubious or vague to him so as to be difficult to be understood. غَمَّ : It grieved him. غَمَّ السَّناء الْمُثْلِيء : The thing rose above the thing. غَمَّ : Grief so called because it covers or veils happiness; gloominess of mind; distress etc. syn. with حُزِن and خَزَن. غَمَّةٌ غَمَّةٌ غَمَّةٌ غَمَّةٌ غَمَّةٌ غَمَّةٌ : We delivered him from grief or distress (21:89).

[ar. inf. noun غَمَّ] غَمَّ : Perplexity and confusedness. غَمَّةٌ غَمَّةٌ غَمَّةٌ غَمَّةٌ غَمَّةٌ غَمَّةٌ : We delivered him from grief or distress (21:89).

[ar. inf. noun غَمَّ] غَمَّ : He is in a state of perplexity and darkness in respect of his affair.

أَمَّرَ غَمَّةٌ نَسْيَىٰ أَمَّرَ غَمَّةٌ : A dubious, confused or vague case or affair.

أَمَّرَ غَمَّةٌ نَسْيَىٰ أَمَّرَ غَمَّةٌ : Then let not your course of action be obscure to you (10:72).

أَمَّرَ غَمَّةٌ نَسْيَىٰ أَمَّرَ غَمَّةٌ : A narrow land.

أَمَّرَ غَمَّةٌ نَسْيَىٰ أَمَّرَ غَمَّةٌ : Clouds or white clouds or thin clouds.

أَمَّرَ غَمَّةٌ نَسْيَىٰ أَمَّرَ غَمَّةٌ : Hail or hailstones.
[aor. inf. noun غمر] : It overflowed. غمر الاماء : The water rose above him and submerged him. (aor. غمر inf. noun and غمر) : His breast became filled with hatred and enmity against me. غمر الاماء : The water was or became abundant (inf. noun غمر والجمعة). غمر الرجل غمر : The man was ignorant or inexperienced in affair. غمر عليه : He fainted or swooned. غمر : Water that rises above the stature of a man; غمر Submerging flood of ignorance; in error, obstinacy and perplexity; in overwhelming heedlessness or in ignorance; غمر also signifies difficulty, trouble, distress or rigour and pressure of a thing; a state of perseverance in vain and false affairs (23:64; 51:12). غمرات جهيم (plural). غمرات الحرب : The rigours of war. غمرات الموت : The rigours, agonies of death (7:94).

[aor. inf. noun غمر] : He felt him (namely a ram) to know how fat he was. غمر بده : He pressed or squeezed with his hand. غمر بالعين : He made a sign to him with the eye. غمر بالرجل و عليه : He slandered the man. غمر الذمة فی مسیح : The beast limped. غمر : They made signs to one another with their eyes, eye-brows, hands, indicating something blamable or faulty. يعامرون : They winked to one another (83:31).

[غمض الكلام] غمض : The speech was not plain or perspicuous, was obscure or abstruse. غمض في الارض : He went away into the land and disappeared. غمض عليه : He closed his eyes. غمض في البلاصة : He connived at it. غمض في البلاصة : He demanded a lowering of the price of the commodity on account of its badness. إلا أن تعمصوا فيه : Except that you connive at it (unless you have the price lowered) (2:268).

[غيم] غيم : He obtained, got, acquired a thing without difficulty, trouble or inconvenience; غيم (inf. noun all the above mentioned): He or they got or took spoil or a thing as spoil. واعلموا أنما غيمتم : 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 ُغَنْمَةٌ. The dual أَنْمَانْ is used as meaning two flocks or herds of sheep or of goats or of both together. The plurals are أَنْمَانْ and أَنْمَانِي. Sometimes used to mean flocks or herds of ُبَيْلَقُرَ and أَفْعَمْ. أَنْمَانْ: 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 أَنْمَانْ is أَنْمَانِي and that of ُبَيْلَقُرَ is: God has promised you great spoils (48:21). For difference between أَنْمَانِي and أَنْمَانِي. See under أَنْمَانٍ.

غَنْمَةٌ [aor. inf. noun غَنُّي]: The man married. غَنُّي بالمكان: He lived in the place. غَنُّي بمكان كذا: He dwelt long in such a place satisfied therewith so as to be in no need of any other. كأن غنُّي فلان: As if they had never dwelt therein (11:69). غَنُّي: He lived. Syn. كأن لم نفع بالأمس. عاش: As if nothing was in existence yesterday or the day before (10:25). غَنُّي [inf. noun and غَنُّي] غَنُّي: He was or became free from want; he was in a state of content or sufficiency; he was rich or wealthy. أَنْمَانٍ: The man married. أَنْمَانٍ بالمكان: He lived in the place. أَنْمَانٍ بمكان كذا: He dwelt long in such a place satisfied therewith so as to be in no need of any other. أَنْمَانٍ: He was or became free from want; he was in a state of content or sufficiency; he was rich or wealthy. اللَّهُ: Allah will enrich you (9:28). ما هو غني هو: It will not benefit or profit. ولا يغني من الله: Nor profit or protect from the flame (77:32). ما يغني عنك كذا: This does not suffice, satisfy thee or stand thee in good stead or serve thee and avail thee or profit thee. ما غني عنك مالية: My wealth has been of no avail to me (69:29). غني بالمكان: concern that will make him indifferent to others (80:38). غني عنك كذا: Put thou away from me or remove far from me: I cannot be of any avail or remove any thing from you decreed to come from God (12:68). إنما هو يستغني عن: He was indifferent to him. إنما هو واستغني عن: Who is indifferent; who is free from any need (80:6). إنما هو: He was indifferent, independent, free from want. غني (act. part. from
غنٌ: Free from want; in a state of sufficiency or content; rich; wealthy.

غنٌا: If he is free from want or is rich (4:136).

غنٌ (plural): One of the attributes of God meaning the Independent of all; Self-Sufficient (22:65).

غنٌا: Plural of which is act. part. from: A man or persons sufficing or satisfying, availing or useful or beneficial.

غنٌٰ: Can you not avail us aught ..... (14:22).

غنٌٰ: [aor. inf. noun غَنُوَةٌ and غَنُوَ] : 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.

غنٌٰ: Adam did not observe the commandment of his Lord, so his life became miserable or unpleasant (20:122).

غنٌٰ (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.

غنٌٰ: Since Thou declared or adjudged me to be lost (7:17).

غنٌٰ: If Allah intends to punish you for your going astray and to destroy you (11:35).

غنٌٰ: Error; deviation from the right course; state of perdition; punishment for going astray; the recompense of error or deviation from the right course etc.

غنٌٰ: They will meet with destruction (19:60).

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

غنٌٰ (act. part.), inf. nouns are غَنُوٌةٌ and غَنُوٌةٌ غَنُوٌةٌ (plurals): Those who have gone astray (26:95; 26:92).

غنٌٰ: The son of fornication or adultery.

غَتٍّٰ: [aor. inf. noun غَتٍّٰ and إغاثةٌ. إغاثةٌ إن غَتٍّٰ] : He helped, aided or succoured him; He (God) removed from him trouble.

غَتٍّٰ: The rain gave us relief.

غَتٍّٰ: In which people shall be
They shall be helped with water like molten lead (18:30).

He sought, implored, demanded or desired his aid, succour or help (28:16).

When you implored the assistance of your Lord (8:10).

A cry for aid, help or succour.

He dived in the water or entered into it. He dived for the meanings so that he reached the uppermost of them.

He dived in the sea for his sake (21:83).

The wine deprived such a one of his reason or of the soundness of his body or corrupted or vitiated him.

The day became intensely hot. He examined minutely or deeply into the affair.

He was jealous of his wife.

A tall woman. Headache or intoxication; privation of the intellectual faculties; distress, trouble or molestation, unfaithfulness.

Who dived in the sea for his sake (21:83).
men. 

When the two armies met. 

Place of refuge or caves. 

He is a sea whereof the bottom cannot be fathomed. 

Such a one is deep and excellent in judgement, one who examines deeply; low and depressed land; applied to water, it signifies going away or sinking into the earth. 

He made a sudden raid upon the enemy. 

He made his eyes to sink. 

He dug the pit. 

He satisfied a want of nature, voided excrement. 

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. (inf. noun غاب) also said of the mind, meaning: It was or became absent.

The man journeyed and went far away. 

The sun set. 

The thing became hidden in the thing or
concealed in it. **غَابَّةٌ** : 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.  

**عالمُ الغَابَّةِ** : The Knower of the Unseen (9:105).  

**رَجَمُوُّ** : They fear their Lord in secret (21:50).  

**بالْغَابَّةِ أوِ الْغَابَّةِ** : He said conjecturally without evidence and without proof.  

**يَقْبَلُونُ** : Guessing at random (18:23).  

**يَمْلِيْهُمْ بالْغَابَّةِ** : They are uttering conjectures (34:54).  

**غَابِٰبُ** : The Knower of the Unseen (9:105).  

**وَؤَايَ الغَابَّةِ** : I heard a voice from behind a place that I saw not.  

**عالمَ الغَابَّةِ** : The Knower of the Secrets (5:147).  

**غَابَةٌ** : A low or depressed piece of land; the part of anything that veils or conceals; the bottom of a well; a covert or place of concealment of birds; a grave.  

**فِي غَابَةٍ** : In the bottom of a deep well (12:11).  

**غَابِٰبُ** (act. part.): Absent, distant or remote; hidden, concealed; beyond the range or reach of mental perception.  

**غَابِٰةٌ** (plural) : And there is nothing hidden in the heaven (27:76).  

**غَابِٰبَانِ** (feminine of **غَابِٰبُ**).  

**وَمَا مِنْ غَابِٰبِي فِي السَّمَاءِ** : And there is nothing hidden in the heaven (27:76).  

**غَابِٰبُ** (and **غَابَةُ**): 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.  

**بَعْضُكُمْ بَعْضًا** : Nor backbite one another (49:13).  

**غَاتٌ** : God watered the country with rain.  

**غَاتَ اللَّهُ الْبَلَادَ**.  

**غَاتِ الشَّمَاءِ** : God sent down rain upon us.  

**فِيْهَا يَغَاتُ الْبَلَادُ** : In which people will have rain (12:50).  

**يُغَاتُ الْبَلَادُ** is also passive aorist from **غَاتِ الشَّمَاءِ**.  

**غَاتٌ** : 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. نَعمَلُ صَالِحًا غَيْرَ الَّذِي كَانَ نَعمَلُ: We will do righteous works other than we used to do (35:38).

وَغَيْرُ: Of water not altered in taste or colour (47:16). And it is also used in the sense of كَلاً لَا كَلَامُ اللَّهِ غَيْرُ. لَا: Not created. It is also used in the sense of لَا وَغَيْرُ: Without reckoning (2:213). It is also used as an exceptive in the sense of لَا إِلَهَ إِلَّا اللَّهُ: There is no God but Allah. It is often used with a preposition. بيْنَ الْمَثَلِ وَغَيْرُ: Without any disease (20:23).

[ar. aor. inf. noun غَيْرُ and غَيْبَ: The water decreased or diminished or became deficient or disappeared in the earth. غَيْبَ: The price decreased, diminished or became deficient. غَيْبَ: The generous have decreased or have perished. غَيْبَ: He has made the water scanty. غَيْبٌ ]
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 غَاثَاءٌ غَاثَاءٌ). 

They will hear its raging (25:13).

Anger; wrath; rage, syn. غَضَبٌ غَضَبٌ. But it has a more intensive signification than غَضَبٌ; 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 غَضَبٌ is never used about God while غَضَبٌ has been used in the Qur'an about God (4:94).

Die of your rage, or perish in your rage (3:120).

Who suppress their anger (3:135).

Angering or enraging or one who does so. غَاثِئُونَ (plural). 

And they have enraged us (26:56).
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باب الفاء

فا

Numerical Value = 80
denotes order. : Zaid stood and after him Amr. And the Satan caused them both to slip from it and ejected them from that ... (2:37). It denotes sequence in a case in which there is an uninterrupted connection between two events. : Zaid married and in uninterrupted connection with his doing so a child was born to him. : I entered Basrah and then following it Baghdad. It is sometimes used in the sense of i.e. "then".

Then We made the clot into a shapeless lump, then We fashioned bones, then We clotted the bones with flesh (23:15). It is used sometimes in the sense of i.e. "and". 

I sat amidst the learned and the holy men. It is when what precedes it is a cause of what follows. : He beat him and consequently he wept. : And Moses struck him with his fist and consequently killed him (28:16). Sometimes  is suppressed in the case of necessity. 

Mن يفعل : He who does good deed, Allah will reward him. 

If he leave much wealth, the will shall be for the parents (2:181). It is also prefixed as a corroborative to an oath. 

Now by Thy Lord i.e. Now by Thy might (38:83).

[inf. noun i.e. heart, or smote him, namely an animal of the chase, in his heart. Said of a disease and of fear, it means, it affected his heart. : He roasted the flesh-meat in the fire. : The heart; syn. : He who does good deed, Allah will reward him. 

If he leave much wealth, the will shall be for the parents (2:181). It is also prefixed as a corroborative to an oath. 

i.q. i.e. sharpness or acuteness of the mind. 

The heart i.e. the mind did not deem improbable what he saw (53:12). 

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intellect or courage fled. (plural). The eyes and the hearts (16:79). (see 1242).

[plur.].

The eyes and the hearts (16:79). (see 1242).

[plur.].

I split his head with the sword. I split or cracked the bowl. I struck him with the stick. Both signify the act of striking and the act of splitting. A party, a distinct body or a company of men; syn. or or or or (plural or) (plural). One company or body of men fighting in the cause of God. (plural). (8:49).

See also under.

I extinguished the fire.

I opened the door. So We opened the gates of heaven (54:12). When Gog and Magog are let loose (21:97). I opened the doors. This verb with is used to denote multiplicity of the object and for intensification. The gates of the heaven will not be opened to them (7:41). I opened the door. I opened the conduit (in order that the water might run and irrigate the seed-produce). He made an opening between his legs. He took, won or conquered the country by force. He made clear or explained what was dubious or confused. He informed him of it or acquainted him with it. Of what Allah has unfolded to you or disclosed to you (2:77). He disclosed his secret to him. God helped, aided him on such a one. He judged between them. O our Lord, decide or judge between us (7:90). He demanded or
sought that the door may be opened.  إذ يُسْفَنَحُ أَلْبَابُ 8:20
He sought, desired or asked aid or victory against his enemy, or he sought judgement.  2:90
They desired or sought victory over the disbelievers.
If you sought a judgement, then judgement has indeed come to you (8:20).
When the help of Allah and victory will come (110:2).
The day of the conquest (of Mecca); the day of Resurrection (32:30).
Aid against the enemy; means of subsistence with which God gives aid; the first of any rain.
The commencement or first part of a thing.
The opening Chapter of the Book i.e. the Holy Qur'an.
 тоже Keys.  مَفَاتِيحٌ (singular is مِفَاتِيحٌ). And with Him are the keys or treasures of the unseen (6:60)
which means a place to which things are kept or laid up i.e. فَتْحٌ and a treasure (act. part.).
The Best of judges (7:90).
An opener; a conqueror; a judge. It has an intensive signification. It is an epithet applied to God meaning the Opener of the gates of His mercy or sustenance for His servants; the Judge (34:27).
[plural, feminine pass. part. from فَتْحٌ].
With their gates thrown open to them (38:51).

[plural, feminine pass. part. from فَتْحٌ].
The thing remitted or became allayed or still after vehemence. He flagged or became remiss or languid in his work or labour.
The heat remitted or abated after vehemence. His body became lax in the joints and weak.
Languor or remissness; weakness or feebleness; an interval of time between two things or between two Prophets during which there is a cessation of Prophetic function or reaction.
After a cessation of Messengers or interval between Prophets (5:20).
[aor. inf. noun فَتَنَ: He twisted it as one twists a rope or wick. : A man firm in respect of make. : ُرَجْحُ مَحْكُومٍ ُفَتِنٍ: He turned him from the object of his want. : ُفَتِنَ: A twisted rope; a small thread in the cleft of a date-stone; fine thread or dirt formed between two fingers or the palms of two hands when they are rubbed together; hence a thing of no worth or significance. : ُمَا أَغْلَى فِيْهِ فِيْتَ: I donot or cannot avail him a whit. : ُلَا يُظْلَمُونَ فِيْتَ: They will not be harmed a whit (4:50).

[aor. inf. noun فَتَنَ: He burned it. : يَوْمَ هُمْ عَلَى النَّارِ ُفَتَنَتْ: On the day when they shall be burned with the Fire (51:14). This is said to be the primary signification of the verb. : ُفَتَنَ: The goldsmith melted the gold in the crucible to distinguish the bad from the good and to test its genuineness. According to Imam Raghib, ُفَتَنُّ means to cause a man to enter fire by way of trial and in like manner into a state of punishment or affliction; it is also used as meaning to slay another. : ُفَتَنَّ ُأَلْدَيْنُ ُفَتَنُوا ُالْمُؤْمِنِينَ: means, those who burned, slew or caused the believers to fall into hardship (85:11). : ُفَتَنُّ: He persecuted him or caused him to fall into hardship or affliction and put him into trial or affliction to test or try his mettle. : ُوْلَيْكَ كُسْمَ ُفَتَنَ ُالْفَسَكُّمُ: You put yourselves into distress, hardship and trial (57:15). : ُوَهُمْ لَا يُفْتَنُونِ: And they will not be tested, tried or persecuted (29:3). : ُفَتَنَ فَلَانَا: He led astray such a one. : ُرَأِيَه: He prevented him from holding his views. : ُفَتَنَّ: He made him turn from or quit the position in which he was; he made him turn from the right course. : ُإِن كَانُوا ُلَفْتَيْنَكَ عَنِ ُالْذِّي أُوْحِيَ ُإِلَيْكَ: They were indeed near to making thee to turn from that which We had revealed to thee, or would have caused thee great hardship on account of what We have revealed to thee (17:74). : ُفَتَنَ إِلَى الْبُسُسَ: He intended or desired to commit fornication with women. : ُفَتَنَ: She captivated his heart. : ُفَتَنَ: Wealth attracted men to it. : ُفَتَنَ: He fell into trial or affliction (intransitive). : ُفَتَنَ: It tempted or seduced him. : ُفَتَنَ: He was made to decline from the right course in his religion. : ُقَدْ فِيْنَا ُفَتَنَ ُفَتَنَّ: 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). 

We are but a trial (2:103). 

Beware of affliction or punishment (8:26). 

Then they will have no excuse or answer (6:24); persecution; Persecution is worse than killing (2:192). 

None of you has the power to mislead any one against Him (37:163). 

None of you has the power to mislead any one against Him (37:163). 

Which of you is afflicted with madness (68:7). 

None of you has the power to mislead any one against Him (37:163). 

They ask thee for decision of the law or seek thy instructions (4:177). 

And do not ask about them (18:23). 

An explanation or notification or pronouncement of the decision of the law in some dubious or difficult matter. 

A young man; one in the prime of life. 

We heard a young man (21:61); a servant or slave; 

He said to his servant or young companion (18:63); a generous man. 

The night and the day. 

Seeking verdict of a jurist or a lawyer. 

He said to his servants (12:63).
When the youngmen took refuge in the cave (18:11). A female slave or female servant. and are plurals. And do not compel your female slaves or maids (24:34).

[aor. inf. noun] : He had the feet or the knees wide apart.

[aor. inf. noun] : He parted his legs widely.

: He clave the ground or earth with the plough.

: A wide road between two mountains. : By every distant track (22:28).

: We have made therein wide pathways (21:32).

[aor. inf. noun] : He clave the thing, cut or divided it lengthwise. This is the primary signification. He clave and opened. He cut a subterranean channel for water.

: He opened a way or passage for water to flow forth (as also with intensive signification to denote muchness or frequency of the action or its application to many objects).

: Until thou cause a spring to gush forth for us from the earth (17:91).

: And We have caused springs to gush forth therein (36:35).

: God made manifest the dawn.

: The water flowed.

: Streams will flow or gush forth from it (2:75) and means the same.

: And there gushed forth from it (2:61).

: Dawn.

: Till the rising of the dawn (97:6); day-break; the light of morning; the time of the and the Prayer of the time of .

: He or it declined or deviated from the truth as also ; he erred in answering; he lied, he committed a foul deed such as swearing a false oath or lying; he departed from the way of truth; he acted immorally; he neglected the command of God; he disobeyed, syn.

and and : He disobeyed him; he opposed him; he disbelieved (as also ) syn. : He disbelieved in it . : That he may continue to do evil deeds in front of him (75:6).
did an action inducing doubt; he committed adultery or fornication. 

**فَجِّرَ**: The woman committed adultery; he pursued a rash course and went away, not caring whither. 

**فَجِّرَ**: Their state of affairs became bad. 

**فَجِّرَ**: He became dim in his sight. 

**فَجِّرَ**: 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. 

**فَجِّرَة**: A false oath. 

**فُجِّرَةَ وُلُؤَّهَا**: They will not give birth but to a sinner (71:28). 

**فُجِّرَةَ (plural)**: Shall We treat the righteous like the wicked (38:29)? 

**فُجِّرَةَ**: They are the ones that disbelieved and were wicked (80:43). 

Evil, wicked, immorality etc. 

**فُجِّرَةَ وُلُؤَّهَا**: Its way of evil and of good (91:9). 

**فَجَا** [aor. inf. noun فَجَّ. مَبَاب]. فَجَا الْبَابِ: He opened the door. 

**فَجَا** [inf. noun فَجَّ. مَبَاب]. فَجَا الْبَابِ: He parted his legs wide. 

**فَجْحَة** [aor. inf. noun فَجَحْ. مَبَاب]. فَجْحَةُ الْبَابِ: 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. 

وَهُمْ فِيَ فَجْحَةٍ: And they are in a wide, depressed space (18:18). 

**فُحُشَّة** [aor. inf. noun فُحَشَّ. مَاكْرِه]. فُحُشَّةُ الْأَمْرُ: It (a thing or anything) was or became excessive, immoderate or exorbitant. 

**فُحُشَّةَ الْأَمْرُ**: The affair was or became foul, evil, gross, lewd, obscene, or it became excessively so, (as also فُحُشَّةَ الْأَمْرُ). 

**فُحُشَّةَ الْأَمْرُ**: The woman became ugly and old. 

**فُحُشَّةً**: He vied with him or strove to surpass him in foul or obscene speech etc. 

**فُحُشَّةً**: 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. 

**فُحُشَّةً**: When they commit a foul deed (3:136). 

**فُحُشَّةً**: Besides all the meanings of فُحُشَّةً it particularly signifies niggardliness, tenacious or avarice in the payment of the poor-rate, or abstaining altogether from paying it. 

**فُحُشَّةً**: Forbids indecency etc. (16:91).
[aor. inf. noun فخر and فاخر and فاخر 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 فخر) (inf. noun فخر): He manified himself by boasting. (aor inf noun فخر): He disdained or scorned. (inf. noun فاخر) : They vied with one another in i.e. in boasting etc. : A source of boasting among yourselves (57:21). (as also فخر) act. part.: One who glories and boasts. : One who glories and boasts much and frequently. : A thing of excellent qualities. : Lo, he is exultant, boastful (11:11). also means a she-camel great in the udder, having little milk; also a palm-tree great in the trunk, thick in the branches. : Baked pottery or baked clay or baked vessels of clay (55:15).

فَدَى [aor. inf. noun فدى and فدى and فدى and فدى: He ransomed him from captivity. : I purchased or ransomed him with my property. : And We ransomed him with a great sacrifice (37:108). (inf. nouns are فدى الْرَجُل and فدى فداءً (فداء): He ransomed the man; he set him free and took his ransom. : You ransomed them (2:86). : He ransomed himself therewith. : They would readily ransom themselves therewith (3:92). And if a dead person were to be ransomed, certainly I would ransom him with what minds would not be willing to relinquish. (فدى لَكَ ابْنِي فدى لَكَ ابْنِي (فدى لَكَ ابْنِي: May my father be your sacrifice. Also فدى and فدى and فدى and فدى and فدى and فداءً: Or by taking ransom (47:5). : No ransom shall be accepted from you (57:16).

فَرَّ [aor. inf. noun فّرّ and فّرّ and فّرّ and فّرّ and فّرّ: He fled or he turned away or aside to elude and fled from a thing that he feared. : On the day when a man will flee from ...... : If you flee from death (33:17).
Fleeing away.

Fleeing away will be of no avail to you (33:17). A place and a time of fleeing. Whither to flee (75:11)?

Fleeing away; a time and a place of fleeing.

Whither to flee (75:11)? A place of fleeing.

The water was or became sweet or very sweet.

He committed adultery or fornication, syn. he became weak in his intellect after having possessed ample intelligence. (applied to water): Sweet or most sweet or that subdues thirst by its excessive sweetness.

We gave you sweet water to drink (77:28).

He ripped the receptacle made of palm-leaves for dates and then scattered its contents entirely.

The people became scattered.

Faeces (16:67); faeces while remaining in the stomach of a ruminant animal; anything that is scattered from a bag or other receptacle for travelling provisions etc.

He opened the thing so as to form a gap or breach.

When the heaven is rent asunder or opened up (77:10).

Private parts; part or parts of the person which it is indecent to expose; pudendum or pudenda or the external portion of the organs of generation; gap; opening; split, cleft and hence a flaw, a defect.

And who guarded her chastity or private parts (21:92).

He rejoiced; was joyful, glad or happy.

He was happy or glad by reason of it. They rejoice therein (30:37).

He was or became well pleased or content; he rejoiced above measure; he exulted greatly and behaved insolently and ungratefully.

Exult not and behave not insolently (28:77).

Rejoicing, glad or happy; content or satisfied; one who exults
and rejoices above measure and behaves insolently.
He is exultant and boastful (11:11) and فرَدُونَ and فرَدُونَ are plurals (9:50;28:77).

فرَدُ / فَرَدُ [aor. inf. noun فَرَدُ فَرَدُ and فَرَدُ فَرَدُ aor. فَرَدُ] : He or it was or became single, sole, or one and no more. فرَدُ وَ عَ افَرَدُ بالأَنْثى : He was or became alone; independent of others; without anyone to share with him in the affair. فَرَدُ : Single; sole; only; one and no more; a single person or thing. فرَدُ also signifies one side of a jaw.

فرَشُ / فَرَشُ [aor. inf. noun فَرَشُ فَرَشُ and فَرَشُ فَرَشُ aor. فَرَشُ] : He spread the thing. فَرَشُ فَرَشُ فَرَشُ فَرَشُ فَرَشُ فَرَشُ فَرَشُ فَرَشُ فَرَشُ فَرَشُ فَرَشُ فَرَشُ : He spread the house with carpets etc. فَرَشُ النَّبَاتُ : The man lied. فَرَشُ الْزَّرَّجُ : The vegetation spread on the earth. فَرَشُ الْأَرْضِ : And the earth We have spread out (51:49). فَرَشُ : A thing spread on the ground for one to sit or lie upon; a bed upon which one sleeps; a man's wife; a woman's husband; a female slave's master or owner. فَرَشُ : 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.

جَعَلَ لَكُمُ الْأَرْضَ فَرَشًا : He (God) made the earth a bed for you (2:23). (plural). مُتَكَثِّبُونَ عَلَى فَرَشٍ : Reclining on couches, beds (or carpets) (55:55). فَرَشُ مُفَوَّعَةٌ : Exalted couches or noble spouses (56:35).

فرَاشُ / فَرَاشُ : 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 فَرَاشُ) also signifies a high-witted man. فَرَاشُ : 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).

[aor. inf. noun: فَرَضَ : He made a mark or a notch or a cut or an incision in it  
فَرَضَ : He made a thing i.e. statute or ordinance obligatory or incumbent by a known decree.
فَرَضَ : 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.
فَرَضَ : And whoever determines the performance of Pilgrimage therein (2:198). فَرَضَ also means, he decreed or adjudged a thing as for instance, expenses etc.  
فَضَفَ : Then half of what you have settled or adjudged as expenses (2:238).  
فَرَضَ لَهُ : 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).  
فَرَضَ لَهُ : You have appointed or apportioned or settled for them a dowry (2:238)  
فَرَضَ لَهُ : 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.  
فَرَضَ عَلَيْهِ : He (God) has made the teaching of the Qur'an obligatory upon thee (28:86).  
فَضَفَ : Apportioned; appointed; determined or defined or limited as to time or otherwise  
فَضَفَ : A fixed portion (4:119). (plural فَضَفَ)  
فَضَفَ : An obligatory statute or ordinance of God.  
فَضَفَ : 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.  
قَدْ : فَرَضَ لَهُنَّ فَرَضَةً : You have appointed for them a fixed portion as
dowry (2:238).

NEither old nor young (2:69).

Great malice or rancour.

He preceded or had priority or precedence of him (as also aor.$msg

He made to precede or get precedence of him; he quitted it and sent it before; he left him and went before him; he quitted it and left it;

He abstained or desisted from it.

He failed of doing what he ought, or was remiss with respect to it.

We have left out nothing in the Book (6:39). What I neglected or was remiss in respect of Allah or failed in my duty toward God (39:57).

He exceeded the due or legitimate bounds or just limits or acted extravagantly in the affair;

He acted insolently or presumptuously towards him; he loaded him (the camel) with what he was unable to bear.

He hastened or made him to hasten.

He praised him immoderately, (inf. noun $msg (plural of which is past part. from $msg $msg $msg Sent before; made to hasten; neglected or left or forgotten. They shall be left there and forgotten (16:63).

A swift horse or one that outstrips or precedes other horses.

A neglected affair; an affair in which legitimate bounds are exceeded; neglected and despised.

His case exceeded all legitimate bounds (18:29); wrongdoing; injustice; transgression.

He or it surpassed in height or tallness.

He was or became superior to the people in eminence, nobility or beauty.

He ascended the
mountain. فرعُ رأسًا: He descended into the valley. فرعَ الوادى: I smote his head. فَرَعَ بَيْنَهِمْ: He effected reconciliation between them by intervening as a barrier between them; he interposed or made a separation between them. فَرَعَ شَعْرُهُ (inf. noun فرع): His hair became abundant. فَرَعَ أَكْصَابُ السَّمَاءِ: The branches of the tree became abundant. فرعُ: The uppermost part of anything; (فرعُ فروع) 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. فرعُها فِي السَّمَاءِ: Its branches reach into heaven (14:25). فَرعُ القَوْمِ المُرَأَةِ: Hair of the woman. فرعُ الْمَرَةِ: Noble or eminent man of the people; a valley branching off; a channel in which water runs to the ينبع i.e. valley.

[المعنى: فرعُ and فرعَ and فرعُ and فرعَ inf. noun فَرَعُ and فَرَعَ and فَرَعَ فَرَعُ (or فرعُ من العمل): He was or became free from business or occupation; he became unoccupied or at leisure. فَرَعَ لَهُ إِلَيْهِ: He made him or it his exclusive object to which he directed kindly. فَرَعَ: When thou art free (94:8). فَرَعَ لَهُ إِلَيْهِ: We shall direct our attention to you or apply ourselves exclusively to you O ye two big groups (55:32). فَرَعَ الْرَّجُل: The man died. فَرَعَ دَمَهُ (or فَرَعَ and فَرَعَ): He poured the water over it. فَرَعَ دَمَهُ عَلَيْهِ صَبَّاً: O our Lord, pour forth steadfastness upon us (2:251). فَرَعَ: Empty, devoid or unoccupied (syn. خال). فَرَعُ الْحَادِي: Empty vessel; free from business, care, anxiety; at leisure. فَرَعَ: 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).

[المعنى: فرعَ and فَرَعَ and فَرَعُ the latter has a more intensive signification]. فَرَعُ فِي الْبَيْنِ النَّسِينَ: 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 فرعُ is for
rectification and فرق: When We divided the sea for you (2:51): He made the thing distinct or plain to him. فرق: The affair became distinct, apparent or manifest to me. فرق: 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. فرق عليه: He feared for him. فرق: They are a timorous people (9:56). فرق: He separated it into several or many parts or portions; disunited it, dispersed or dissipated it or did so much. فرق الأمّر: He disorganized, disordered or unsettled the affair. فرق به بين الأمر ووزوجه: They made dissension and disunion between man and his wife (2:103). فرق بين أحد منهم: We make no difference or distinction between any of them (2:137). فرق بين المؤمنين: In order to cause a division among believers (9:107) فرق: He separated himself from him. فراق إمرأته: He separated himself from his wife. فراق: Or you separate yourselves from them (65:3) فراق: This is the parting of ways or point of separation between me and thee (18:79). فراق: It was or became separated into several parts or disunited; it became dispersed or dissipated. فراق: And they did not become separated or divided (42:15) فراق: Those that distinguish between right and wrong. فراق: A piece or portion that is split from a thing; a great flock or herd of sheep or goats etc.; a set of boys. فرق: They are a bad set of boys; a mountain. فرق: And every part looked like a huge mountain (26:64). A party, section, portion, division, sect or distinct body of class
of men. ٍفَرَقٌ: From every section of them (9:122).

ٍفَرَقٌ: A party or a body of men, few or many. It is also used in the sense of a single man. ٍفَرَقٌ في الحَجَّةُ ٍفَرَقٍ و ٍفَرَقٍ: A party in the Garden (42:8).

ٍفَرَقٌ: From every section of them (9:122).

ٍفَرَقٌ: 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.

ٍفَرَقٌ: He(God) will grant you a distinction (8:30). ٍفَرَقٌ signifies the Qur'an, because it distinguishes between right and wrong: وَأَنَّ الْفَرَقَانَ: 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). ٍفَارَقٍ: 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.

ٍفَرَقَةٌ [aor. inf. noun فَرَقَةٌ ]: He rejoiced above measure; he exulted greatly and behaved insolently and ungratefully. (act. part. noun from فَرَقٍ فَرَقٌ) Exulting or rejoicing above measure; those who rejoice above measure and exult greatly and behave insolently. فَرَقَةٌ is also syn. with فَرَقَةٌ: تَفَرَّقَانَ فِي الْجَبَالِ: You hew down houses in the mountains with great skill or exultingly (26:150). Being syn. with فَرَقَةٌ.

ٍفَرَقٍ [aor. inf. noun فَرَقَى]: He forged or fabricated a lie against him. ٍفَرَقَيْنَ: He measured and manufactured a leather water bag. ٍفَرَقَيْنَ: He slit or cut the thing. ٍفَرَقٍ فَرَقٍ (inf. noun فَرَقٍ): He was or became confounded or perplexed and unable to see his right course; he looked and
knew not what he should do. Slit or cut; a thing forged or fabricated or rather unknown or unheard of. He affects what is wonderful.

Thou hast done a thing hitherto unknown or a thing deemed strange or a thing of great magnitude or gravity (19:28); also applied to a man meaning a forger or fabricator of lies.

Who so forges or devises or fabricates a lie against Allah (3:95). Fabricated, forged or invented falsely devised. A forged lie (34:44).

A forger, fabricator or liar. Thou art but a liar (16:102).

Forged or fabricated. A forged lie (34:44). Chapters like it fabricated or forged (11:14).

He became separated. He turned away from him. His heart heaved by reason of fear. He became excited with ardour or eagerness. He frightened, disturbed, removed or unsettled such a one from his place and made his courage fly away. He deceived him and overcame him. It (fear) excited him to lightness and unsteadiness; it unsettled him; incited or excited him to be promptly obedient and submissive to him and to that which he desired of him; he expelled him and disturbed or unsettled him so as to excite him to lightness and unsteadiness; he or it deceived him so as to cast him into destruction; he slew him.

And entice whomsoever of them thou canst (17:65). He desired to frighten or scare them away from the land (17:104).

He feared, was afraid, frightened or terrified. He feared him. According to Imam Raghib, signifies a "shrinking and an aversion" that comes upon a man, "from a thing causing fear or fright" and is a kind of (q.v.) and one should not say
like as one says "خجعت منه" 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. فرغُ: He sought his aid or succour. فرغُ لله: He had recourse to him or it for refuge or protection. فرغُ من: He became roused from his sleep. فرغُ مِنْهُمْ: He was afraid of them (38:23). فرغُ: Fear or fright; a fearful event. فرغُ مِنْهُمْ: They will be secure from terror that day (27:90). فرغُ عنَّهُ: He made a fearful event to befall him. فرغُ عنه: He removed fear or fright from him. فرغُ عنه: Fear or fright was removed from him. حتَّى إذا فرغَ عنْهُمْ: Until when fear shall be removed from their hearts (34:24).

فسَحٌ [aor. inf. noun فَسَحَ and فَسَحَ لَهُ (قصر): He made room or ample room for him. فَسَحَ في المجَالِس (syn. فَوَسَعَوا): Make room in your assemblies (58:12). فَسَحَ المَكَانَ: The place was or became spacious, roomy, wide or ample.

فسَدٌ [aor. and and نفِسَد and نَفَسَت: He 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. لو كان فسُدَ الله: If there had been in them other gods besides Allah, then surely both would have gone to ruin (21:23). فسَدَ الاَّرَض: The earth would have become filled with disorder (2:252). فسَدَ الْمَلاَئِكَة: He wasted the property. إذا دخلَوا فِؤَدَيْهَا فسَدَوْهَا: When they enter a town, they
despoil it (27:35).

He acted dishonestly to him or did evil to him.

He created, caused disorder or dissension between the people.

Who will cause disorder or disturbance in it (2:31) (act. part. from فَسُدَ (2:13; 3:64) : One who acts dishonestly, causes disorder or a wicked or evil man.

وَاللَّهُ يَعِلْمُ الْمُفسِدْ مِنَ الْمُصِلِّحِ: Allah knows the mischief-maker from the reformer (2:221).

and are plurals of مُفسِدٌ (2:13; 3:64). Badness, corruptness, wickedness or dishonesty; the state of being devoid of virtue or efficacy; a corrupted, vitiated state; a state of disorder, disturbance or of destruction, waste or ruin (contr. of صَلَاحٌ: A great disorder (8:74); drought, barrenness, death or scarcity of good.

فَاشَأَ فِي الْبُرِّ وَالْبَحْرِ: Corruption or scarcity of good or spiritual barrenness has appeared on land and sea (30:42).

[ar. tense and اكتشف inf. noun and اكتشف inf. noun or : 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. تَفَسِّيرٌ : Detection, disclosing; making apparent, plain or clear; explanation, expounding or interpreting. According to some تَفَسِّيرٌ and تَأوِيلٌ signify the same or تَفَسِّيرٌ signifies the discovering, revealing or disclosing or explaining what is meant by a dubious expression; and تَأوِيلٌ 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 تَفَسِّيرٌ if the meaning be (thus explained) "He produces the bird from the egg", this is تَفَسِّيرٌ and if the meaning be explained as "He produces the believer from the disbelievers" or "the knowing from the ignorant", This is تَأوِيلٌ; and تَفَسِّيرٌ 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

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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.

Fasqān: And an excellent explanation (25:34).

Fasqūn: It went forth from another thing in a bad or corrupt manner; he went forth from or departed from or quitted the right way or the way of truth and the limits of the law or the bounds of obedience; he forsook, relinquished or neglected the command of God; he disobeyed; he transgressed; or acted unrighteously, sinfully or immorally.

Fasqūn: He departed from the command of his Lord or from obeying the command of God.

Fasqūn: And those who are disobedient, or who act unrighteously or are sinful (32:21).


Fasqūn: Like one who is disobedient (32:19).

Fasqūn: So it shall be disobedience on your part (2:283).

Faṣīl: He was or became cowardly and weak or weak-hearted and flagging, remiss or languid and timorous in the time of fight or hardship.

Faṣīl: When you became lax and cowardly (3:153).

Faṣīl: And dispute not lest you falter (8:47).

Faṣīl: A cowardly man or a weak man.

Faṣīl: The water flowed.

Faṣīl: The man took a wife from them.

Faṣīl: He separated; he divided; he partitioned; he got separated; he went forth from.

Faṣīl: When Talut went forth (2:250).

Faṣīl: I made a division between the people.
The woman weaned her suckling.

Verily, thy Lord will decide or judge between them (32:26).

Distinct or plain speech; decisive judgement or such as decides or distinguishes between what is true and what is false or such as decides the judgement or judicial sentence, or the evidence or proof that is obligatory upon the claimant or plaintiff, and the oath that is obligatory upon him against whom the claim or plaint is urged (38:21).

A division or portion.

The sentence of God's deciding between mankind or His word about the final judgement (42:22).

The Day of decision; the Day when truth will be made distinct or separated from falsehood (37:22).

A true saying that distinguishes truth from falsehood (86:14); a decisive word.

The army went forth from the town.

The vine put forth small grapes resembling lentils.

One who separates, distinguishes what is good from what is bad; one who decides.

He is the Best of judges (6:58).

The weaning of a child from the mother or from the woman who suckles it (2:234).

This is the time of his weaning.

A piece of the flesh of the thing or of the limbs or the body; a man's nearest kinsfolk.

They came all of them or all together.

He separated or divided one thing from another.

He explained or made the speech distinct, clear, plain, manifest or perspicuous.

He made the thing to consist of distinct portions or sections.

He cut the sheep into parts.

also means, he cut a piece of cloth for a garment.

We have explained the Signs (6:127).

We have explained it in detail fully and clearly (17:13).
from (فصل): Made plain, clear, distinct or explained in detail.

 Heal has revealed to you the Book, clearly explained (6:115).

 (feminine): Made clear or distinct etc.

 (plural of مفصلات): Signs made clear or clear Signs (7:134).

 [aor. inf. noun فصل: He broke it without separating; he cracked it.]

 فصل: He cut the thing.

 فصل: It broke without becoming separated; it cracked; it opened so as to form a gap.

 [aor. inf. noun كَفَّارَة: He exposed his faults, vices or evil actions; he disgraced him or put him to shame, كَفَّارَة: The day break appeared or shone forth.]

 فصل: He or it excelled him or it.

 فصل: He overcame him; surpassed him; or gained ascendancy over him in excellence or good quantity.

 (syn. الزَّيَادَةُ): An excess, a superfluous quantum of any thing; superabundance; superiority or excellence over another; a free gift, the giving of which is not obligatory on the giver; a favour or grace or bounty.
The excess of water should not be denied that the herbage thereby be denied (Hadith). Let not those who possess plenty of wealth not swear (24:23). The word فضَلُ is generally, though not always spoken of such favours as pertain to worldly thing while رحمَةُ is generally spoken of such acts of God's kindness or mercy as relate to religious or spiritual matters. فضَلُ 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 فضَلُ of knowledge or science, and such as is discommended as the فضَلُ of anger at that whereas it is not necessary; but فضَلُ is more used in relation to that which is commended and the plural فضائِلُ is generally spoken of such acts of God's kindness or mercy as relate to religious or spiritual matters. فضائِلُ على غَيره: 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. ولله فضائل بغضكم: On you is the excellence (syn. فضائِلُ). فضائِلُ عليه: He distinguished him particularly by it i.e. a thing. فضَلُ به: He gave to some more than to others. فضل عليه: He thought himself to be superior to him in or laid claim to excellence; he sought to have superiority over him; he gave him or favoured him (بِشَئٍ) with a thing. يَبْرِدُ نَفْسُكَ فِي فضَلِكَ: He seeks to have or acquire superiority over you (23: 25). فضل فضل: And greater in excellence (17:22).

فضَلُ: inf. noun from. فضَلٌ: The place was or became wide, spacious; the place was or became empty or void or vacant. فَضَلَ فَضَلَ: He went forth or came to the place. فَضَلَ فَضَلَ: When one of you has been alone with the other; (= وصلٌ): when one of you has come or betaken himself to the place. فضائِلُ: inf. noun. فضايلة: The place was or became wide, spacious; the place was or became empty or void or vacant. فضائِلَ: He went forth or came to the place. فضائِلَ: When one of you has been alone with the other; (= وصلٌ): when one of you has come or betaken himself to the place.
other (4: 22). : He was or became alone with his wife in private; he went in to his wife or became in contact with her skin to skin; he compressed his wife.

آضياء الله بالسر : I acquainted him with the secret.

[43:22] فطر [aor. and inf. noun فطر and فطر] : It came forth; it clave the flesh and came forth. 

فطرة : He clove, split, rent or cracked it; فطرة : Cleft, fissure i.e. flaw, fault, disorder; فطر الله : 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 فطر until two Arabs of the desert came to him disputing respecting the mastery of a well, and one of them said: فطر العين : 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.

إلا أن الله فطرني (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). (أطر فطرات) : 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 كل مولود يولد على الفطرة : 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). (فطر) : It became split, cleft, slit, rent or cracked. 

إذا السماء فطرت : When the heaven is cleft asunder (82:2). The heaven,
might well-nigh burst thereat (19:91). (act. part. from مَفْعُولٌ. The heavens will be rent asunder (73:19).

** فعل [aor. inf. noun فعل and فعلاء] : He was or became such as is termed i.e. rough, coarse, rude, ill-mannered, etc. so as to be feared. فعل : 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. وَلَا كَتَبْ فَعْلًا فَعَلَ : And if thou hadst been rough (3:160).

** فعل [aor. inf. noun فعل and فعل] is the subst. therefrom and according to some it has come to be known and used as inf. noun]. فعل : He did it. فعلًا : When they do or commit a foul deed (7:29). فعل : He did to him some thing; he dealt with him. فعلًا : What you did to Joseph (12:90). فعمل الله : May God do to him what He will do i.e. may God punish him. It is a form of imprecation. كيف فعلنا بهم : How we did or dealt with them i.e. punished them. فعل : Doing of a thing. وَأَوْحَبْنا إِلَيْهِمْ فَعَلَ الْخَيْرَاتُ : And We sent to them the revelation, enjoining the doing of good works (21:74). فعلت : A deal or action. فعلتْ : And thou didst do thy deed which thou didst (26:20). فهي فعلت : (act. part) Doing and a doer. نَفَعَلُ : I am going to do this (18:24). فعلل : And they who give the Zakat or who do that which is good and righteous (23:5). فعلل : Intensive form of فعلل meaning one who does a thing intensively or is habituated, accustomed or want to do a thing or does it often and repeatedly. فعلل : Doer of what He wills (85:17). مفَعُولٌ : A thing done or fulfilled. الْمُفَعَّلُ اَلْمَرْكَةُ : The thing that was (decreed to be) done (8:43). وَكَانَ رَبُّهُ كَتَبَ فَعَلًا : And it was a promise that was as if already fulfilled or bound to be
redeemed (17:6).

[ar. inf. noun [aor. inf. noun [aor. inf. noun [aor. inf. noun [aor. inf. noun : 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. عدمه); but according to Imam Raghib the word افقد has a more special signification than عدمه, this latter being the contrary of يوجد whereas افقد 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 تكون : What is it that you have lost (12:72). 

ماضئ هم : 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. 

ماضئ الطلب : He reviews the birds (27:21). 

ماضئ هو : A woman who has lost her husband or child or has died or one who marries after the death of her husband.

[ar. and [ar. and [ar. and [ar. and [ar. and [ar. : He dug a well to draw forth the water. افقر signifies the boring or perforating of beads for the purpose of stringing. افرقائق the حرق : I perforated or bored the beads. افرقlace also signifies the act of cleaving, slitting or rending. افرق : He made an incision in the nose of the camel. افرق also signifies: He stigmatized a man. افرق : He broke the vertebrate of his back. افرق الداهية : The calamity broke the vertebrate of his back. افرق and افرق : He became poor and needy. افرق : He had a complaint of his vertebrate. افرق : 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. افرق : Satan promises you or threatens you with poverty (2:269). افرق : A man the vertebrate of whose back is broken or who has a complaint of the vertebrate of his back arising from fracture or from disease; poor or needy or having only that much what
suffices for his household; destitute. The difference between a 
and a 
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). 

(plural): The poor (2:274). : An act that 
bracks 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).

(aor. and inf. noun 
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. 
(aor. 
: He became red. 

: 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).

(aor. inf. noun or 
and 
: He had or possessed understanding, knowledge and
intelligence, or he had or possessed knowledge of the law (syn.

: They understand my speech (20:29). 

: He learned knowledge or science, or he applied himself to the acquisition
of knowledge. 

: That they may become thoroughly learned or versed in religion (9:122). 

(plural). 

(aor. inf. noun 
: 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. 

: He broke open or loosened the bond
or the seal. 

: He dislocated the bone. 

: He redeemed the pledge. 

: He set free or liberated the
captive.  

فِكْرُ رَقَبَةُ ٱلنَّفْسِ (90:14): The freeing of a slave (90:14).

فِكْرُ ٱلشَّيء مِن ٱلشَّيءِ: The thing became separated from another thing.

فِكْرُ ٱلشَّيءِ ۛۛグ: He became released from his promise.  
ما أَفْقَدَ يَفْكِرُ كَذَا: He continued to do so or did not cease to do so.  
لَمْ يَفْكِرَ مَنْ يَفْكِرَنَّ: Would not desist ........................ (98:2).

فَكَرَ: He thought upon the matter, considered it or examined it mentally; he considered it in order to obtain a clear knowledge of it; he employed his mind on it.

فَكَرَ وَقَدَرَ: He reflected and calculated (74:19).

فَكَرُ ٱلْجَوْفَرُ ۛۛグۛグۛグ: They ponder over the creation of the heavens and the earth (3:192).  
فَكَرُ (مُفَكَّرٌ plural): Thought, consideration, employment of the mind upon a thing.

فَكْرُ: He was or became cheerful, happy or free from straitness. Jocose or given to jesting and to laughing, or one who talked to his companions and made them laugh.

فَكْرُ (مُفَكَّرٌ): Eating or an eater of فاكهة i.e. fruit; cheerful, happy or free from straitness; Jocose or given to jesting and to laughing or one who talks to his companions and makes them laugh; exulting or rejoicing above measure; exulting greatly and behaving insolently and ungratefully; wondering;

فَكَهِينَ (مُفَكَّهِينُ plural): He is one who delights in speaking evil of the people or in doing so in their absence.  
فَكَهِينَ (مُفَكَّهِينُ): They returned exulting (83:32).  
فَكَهِينَ (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.

فَكَهِينَ (مُفَكَّهِينُ and فَكَهِينَ are both plurals).  
فَكَهِينَ: Wherein they took delight or enjoyed plenty (44:28).  
فَكَهِينَ: Happy in their occupation (36:56).  
فَكَهِينَ: Fruit of any kind; sweetmeat (syn. فِكَهَةُ).  
فَكَهَةُ: metonymically used as meaning the fire (the fruit of winter).

فَكَهِينَ: Every kind of fruit in peace (44:56).  
فَكَهَةُ: 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).

افْلَحْ [aor. inf. noun اَفْلَحْ] : He clave, split, slit or cut. إِنَّ الْحَبْيَّةَ اَفْلَحَ الْآَرْضُ : He ploughed, tilled or cultivated the land. اَفْلَحُ : 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. اَفْلَحُ بالْشَّيْءٍ : He continued in life by means of the thing. قَدْ اَفْلَحَ الْمُؤْمِنُونَ : Success or prosperity does come to the believers; the believers succeed or prosper (23:2). مُفْلِحِينَ and مُفْلِحٌونَ (plurals) possessing all the meaning of اَفْلَحُ : 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. لَيْسَ لِلدُّنْيَا اَفْلَحَ : There is no lastingness for this world.

افْلَقْ [aor. inf. noun اَفْلَقْ] : 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). اَفْلَقَ الصُّبْحُ : He (God) made the dawn to break. اَفْلَقَ في الْآَرْضِ : He went far into the land. اَفْلَقَ : It became split, cleft; it clave asunder; it became divided lengthwise. اَفْلَقَ الصُّبْحُ : The dawn broke. اَفْلَقَ : It split or parted (26:64).
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. 

I seek refuge in the Lord of the dawn or the creation (113:2).  

The Breaker of the dawn means, creator, cleaving or the cleaver of the dry grain.  

Verily, weeping is cleaving my liver.  

Verly, it is Allah Who causes the grain and the date-stones to cleave asunder or sprout (6:96).  

The middle of the head or the parting place of the hair.  

The girl became round in the breast or her breast became round.  

The man persisted in the affair.  

The place of the revolving of the stars; the vault of heaven; firmament; celestial sphere.  

The north celestial pole; 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.  

All of them float in an orbit (36:41).  

A ship or ships (singular and plural, masculine and feminine).  

And he was making the Ark (11:39).  

When he fled to the laden ship (37:141).  

And you see the ships (35:13).  

is a substitute for the proper name of a human being, each without meaning such a one or such a man (fālāna feminine) I had not taken such a one for a friend (25:29).  

He drove away the camels.  

He made the people to consist of different sorts, not of one tribe.  

He diversified the narrative.  

He varied his opinion, not keeping steadily to one opinion.  

A state of confusion or disorder.  

A sort or species or category or variety of a thing, a state or condition (syn. خال); a way or a
mode or manner; adornment; a wonderful thing or affair. ْقَنَّ: A branch of tree (syn. ْعَضْضِ). ْقَنَّ: Having varieties (or sorts of species) of trees (55:49); full of varieties. ْقَنَّ also signifies: He sought various things.

I have enjoyed of the various sorts of fortune, every pleasant, soft, sort thereof.

[ael. inf. noun ْقَنَّ]. ْقَنَّ: 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. ْقَنَّ: He became weak in intellect or doted; ْقَنَّ also signifies, he was or became impotent; and unthankful for the favour of God. ْقَنَّ: He pronounced his judgement to be weak, or he pronounced him to be impotent or lacking in ability. ْقَنَّ: Weak in judgement or unsound in mind by reason of extreme old age or disease. ْقَنَّ: Even though you take me to be a dotard or weak in judgement (12:95).

[ael. inf. noun ْقَنَّ] : 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 (ْقَنَّ syn. ْقَنَّ and contr. of ْقَنَّ), syn. ْقَنَّ: The man was or became extremely aged, or old and infirm (syn. ْقَنَّ); he became on the verge of death by reason of extreme old age and infirmity. ْقَنَّ (act. part. noun of ْقَنَّ) : 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. ْقَنَّ: All that is on it will pass away (55:27).

[ael. inf. noun ْقَنَّ] : He understood it; he knew it with the mind; he apprehended its meaning (syn. ْقَنَّ) : He understood what he
said. *قَفَّيْتُمْ* : He was or became *قَفَّيْتِمْ* i.e. having much understanding. *قَفَّيْتُمْ* : I made him to understand or know a thing. *قَفَّيْتُمْ* : We made Solomon understand it or gave him the right understanding of the matter (21:80). *قَفَّيْتُمْ* : Intensive epithet, كَبِيرُهُمُ and *قَفَّيْتُمْ* is doubly intensive.

**جَافَ** [aor. inf. noun *جَافََوْتُ* and *جَافَُوْتُ* originally signifying the time of doing or performing it passed, elapsed or escaped, neglected by it without his doing or performing it. *قَاتَ الْأَمْرُ* : The time of doing the thing passed without his doing it, or the thing became beyond his reach or escaped him so that he was unable to attain it or do it. *فَاتَ فَاتََوْتُ* : Such a one preceded him or had precedence of him in such a thing. *قَاتَ الْسَّنَةُ* : He passed the thing, went beyond it. *وَذِلَّ فَاتََوْتُ* : And if any of your wives goes away (60:12). *فَاتََوْتُ* : You might not grieve for what escaped you (3:154). *فَاتََوْتُ* : To pass away; escape; fail to reach; get beforehand with; leave behind. *فَاتََوْتُ* : Beyond the reach of his hand. *فَاتََوْتُ* : I hear a sound but I see no deed. *مَاتَ مَاتََوْتُ* (great or wide distance) as *فَاتََوْتُ* or *قَاتَ الْأَمْرُ* i.e. dark night. *فَاتََوْتُ* : There shall be no escape *مَاتََوْتُ* : Incongruity or discordance, fault, flaw, defect, imperfection. *مَاتََوْتُ* : They were dissimilar in respect of excellence. *مَاتََوْتُ* : Thou seest not in the creation of the Gracious God any incongruity (67:4). *مَاتََوْتُ* : He died a sudden death.

tendency to vomit. فَازُ الْعَرُقُ : فَازَ قَاتِرَةً
The vein became excited and flowed forth with blood. فَازَ المُسَكُّ : فَازَ اتْلَقَّا
The odour of the musk spread. (said of men assembled in market place): They bustled or were in a state of commotion. فَازَنَّ النَّشُوْرُ : فَازَ النَّشُوْرُ (11:41).
The fountains (of the earth) gushed forth: 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. أنَّا مِنْ فَوْرُهُمْ: They came in a headlong manner. فَعَلَّهُ فَوْرَيْنَ : I did it instantly. فَوْرَيْنَ: They come upon you immediately (3:126).

فَازَ [aor. inf. noun فَازُ and مَفَازَ and مَفَازَةَ] : He attained, gained or acquired good or what he desired or sought. فَازَ بِالْأَمْرِ : He succeeded in the affair. فَازَ بِهِ : He gained or attained it. فَازَ بِمَكْرُوْهُ : He became secure or safe from what he disliked. فَازَ بِنَفَّادِ الْعَرَابِ وَفَازَ مِنْ الْعَقَابِ : Glad tidings is for one who gains reward and escapes punishment. فَازَ : He also means, he perished; he died. فَذَادَ فَازَ : Indeed he has attained his goal (3:186). فَازُ : Gain, success, victory, good fortune, escape, rescue. فَازَ : That is a great triumph (4:14). فَازَ: Successful; victorious; he who gains or attains good or what he desires. فَازَونَ (plural): فَازَ أَوْلِيَّاتُهُمْ فَازَ : It is they who shall triumph (9:20). مَفَازَةُ : Success, victory, triumph; a waterless desert. فَازَ : Verily, for the righteous is victory or triumph (78:32). مَفَازَةً : A place of safety, security or escape. فَذَادَ فَازَ : Indeed he has attained his goal (3:186). فَلا تَحْسَبْهُمْ بِمَفَازَةِ مِنْ الْعَذَابِ : 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.

فَوْضُ [aor. inf. non فَوَضُ إِلَيْهِ الْأَمْرُ. [فَوْضُ. فَوْضَةُ الْأَمْرِ : He committed to him the affair. (inf. noun مَفَازَةَ فِي الْأَمْرِ: syn.). فَوْضَةٌ : He had equal right with, entered into partnership with him on equal terms. مَفَازَةُ : Being co-partners or co-partners in
anything: I entrust my affair to Allah (40:45).

قَاقُ حَبُّ عَرَبِيّ. َفَاقُ [فَاقُ]: 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.

قَاقُ حَبُّ عَرَبِيّ: He mounted or ascended the thing; he broke the thing. قَاقُ بَيْنَهُ: He gave up his ghost. قَاقُ: She (a camel) had in her udder the milk what had collected between two milkings.

قَاقُ حَبُّ عَرَبِيّ: Primarily signifying the location that is above or over.

قَاقُ حَبُّ عَرَبِيّ: 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).

قَاقُ حَبُّ عَرَبِيّ: The roof fell down upon them from above them (16:27).

قَاقُ حَبُّ عَرَبِيّ: 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).

قَاقُ حَبُّ عَرَبِيّ: He overcame or overpowered him.

قَاقُ حَبُّ عَرَبِيّ: This is superior to that or exceeds it in smallness or largeness.

قَاقُ حَبُّ عَرَبِيّ: Smaller than that or larger than that.

قَاقُ حَبُّ عَرَبِيّ: Ten exceeds nine.

قَاقُ حَبُّ عَرَبِيّ: A gnat or even smaller.

قَاقُ حَبُّ عَرَبِيّ: But if there are women exceeding two.

قَاقُ حَبُّ عَرَبِيّ: He recovered from his disease.

قَاقُ حَبُّ عَرَبِيّ: When he recovered.

قَاقُ حَبُّ عَرَبِيّ: The milk collected in the udder of the she-camel between two milkings.

قَاقُ حَبُّ عَرَبِيّ: The time between two milkings; the time between two suckings, the time of the she-camel is the returning of the milk into the udder after milking; the time between the opening of one's hand and the grasping the udder of the camel with it or when the milker grasps the udder and then lets it go in milking.

قَاقُ حَبُّ عَرَبِيّ: He did not stay with him but as the time between two milkings.

قَاقُ حَبُّ عَرَبِيّ: The period of the visiting of a sick person is the space of time between the two milkings of the she-camel.

قَاقُ حَبُّ عَرَبِيّ: 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
He divided the spoils of Khyber in the space of the rest between two milkings i.e. very quickly.

Bread; wheat; any grain used for bread.

Garlic; grey peas; wheat or other corn to make bread; a great gobbet of food.

Its wheat (2:62).

He uttered it or pronounced it. The man opened his mouth with such a thing. I opened not my mouth with a word.

He (a man) had what is termed which means width of the mouth and largeness thereof. all signify the same i.e. the mouth.

He died upon his face. Perfume. So that it may reach his mouth (13:15).

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.

Zaid is in the house (meaning in, within and in the midst of it).

In the midst of diverting occupation, happy (36:56); (2) When relating to time, it may be rendered "in or during".

In or during certain numbered days (2:204); (3) It may be rendered as "of" or "concerning" or "in respect of".

He wrote a book of or concerning the science of lexicology.

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 meaning "with "or" among".

He shall say, enter ye with peoples (7:39); (5) It also denotes the assigning of a cause.

A woman entered the Fire because of a she-cat which she confined without food (a tradition in Muslim).

And this is he about or because of whom you blamed me (12:33); (6) It is used in the sense of because of.

I will assuredly crucify you upon the trunks of the palm-trees (20:72); (7) It is also syn.
with: But they thrust their hands into their mouths (14:10); (8) It is also syn. with:
Among (or of) nine Signs (27:13). He is of or among the purest in race of his people; (9) It also denotes comparison.

فَقَاء : 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.

قَاء : And he said, embark ye therein (11: 42); (11) It is also used for compensation; (12) It is also syn with:

حَدِيدٌ : It is nought, or not of any account or weight.

فِي: He returned, particularly, he returned to a good state or condition. He returned from his anger (to the state of peacefulness).

فِي: Until it returns to the command of Allah (49:10). (said of the shade): It shifted or removed or rather it returned from the side of the west to the side of the east.

فِي: The shade became changed in their manner. Its shadows shift (16:49).

فِي: The tree had much shade.

فِي: The iron became blunt after its being sharp.

فِي: God restored or gave to them the spoils.

فِي: And whatever Allah has given to His Prophet

فِي: Afternoon shade; shade after the declining of the sun from the meridian; spoil, booty or plunder, thus called because it returns from one party to another; such booty as is attained without difficulty; such of the possessions of disbelievers as accrue to Muslims without war or such as are obtained from them after the laying down of arms; a flock of birds.

فِي: 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 オフイ is what is obtained from them after the laying down of arms and this is for all the Muslims; and オフイ 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 オフイ is more general in signification オフ and オフ is what is given to the warrior in addition to his share. オフ is more so than オフ. According to the lawyers everything that may be lawfully taken of the property and goods of disbelievers is オフ.

قاصَ: The torrent became in great quantity and flowed over or so as to flow over the brink of the valley. قاصٍ signifies the same. Căș: The vessel overflowed with what was in it. تَفَضَّل من الدَّمَّ: His eye was full of tears and it began to overflow. عَبَسَتْ عَيْنِهِ: Overflowed with tears (5:84). قاصُ السَّنَّ: The thing was or became much, abundant, many or numerous. قاصُ الْخَبِيرُ: The news spread. (قاص is contr.). قاصُ الطَّنَامَ وَعَفَّاتُ الْكُرَامُ: The mean became many and the noble became few. قاصً (both transitive and intransitive). قاصٌ: The people poured forth, pushed on, went quickly from the place with multitude and dispersed. فَأَذَا أَفْضَمْ مِنْ عُرْفَتِ: When you pour forth from Arafat (2:199). قاصٌ الْأَمَامَ: He poured forth the water copiously. فيّلَمْ عَنْ أَنْمَاء: Pour forth water upon us in large quantity (7:51). قاصُوا في الحِدِيبِ: They pressed on in discourse; they launched forth into discourse; they dilated therein; they began or entered upon the discourse. إذْ تَفَضَّلُونَ: When you enter into it, are engrossed in it (10:62). قاصُ السَّمَكَانَ: The place became wide. قاصٌ: He died.

قَالَ: 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.
21

باب الفاف

ق

Qāf

Numerical Value = 100
[aor. inf. noun] فَقَهَ : He or it was or became bad, evil, abominable, foul, unseemly, ugly, hideous (contr. of حسن). (aor. inf. noun) فَقَحَ اللهُ أو فَقَحَ اللهُ : 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. فَقَحَ الْبَيْضَةَ : He broke the egg. فَقَحَ عَلَيْهِ فَعَلَهُ : He explained to him the badness or foulness of his deed or declared his deed to be bad. فَقَحَ : Bad, evil, abominable. مَقَهَّر : Removed from or deprived of good, prosperity, success; driven from good like a dog; rendered foul, bad, abominable (28:43).

[ar. inf. noun] فَقَرَ وَفَقَرَتْ : He buried the corpse. (aor. and مُقَرَّر) مَقَرَّرَةٌ : A grave, tomb, sepulchre or place of burial, of a human being. (مُقَرَّرplural): Removed from or deprived of good, prosperity, success; driven from good like a dog; rendered foul, bad, abominable (28:43).

[ar. inf. noun] فَقَسَ : He took fire from him or took fire from the main mass thereof. فَقَسَ نَارًا : He lighted the fire. فَقَسَ عُلَمًا : He sought fire from him. فَقَسَ مَنْهَة : He acquired knowledge from him. فَقَسَ النَّارَ : He brought fire to him. مَقَسَّم : He acquired, learned or sought knowledge from him or took or sought fire from him. (Syn. Fَقَسَ مَنْهَةً مِنْ نَارٍ) فَقَسَ النَّارَ أَوْ العِلَمَ : We may take light from your light (57:14). فَقَسَ : Fire or a live coal, a firebrand (شَعَاعُ مِنْ نَارٍ) taken from the main mass
thereof. قبض is also explained as signifying a live coal or piece of fire (حذوة من نار). which one takes upon the end of a stick. انيكمم: I bring you a firebrand therefrom (20:11).

[term] is also explained as signifying a live coal or piece of fire (حذوة من نار). which one takes upon the end of a stick.

قَبض [aor. inf. noun قبض: 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. قبض منَّه الشاعر: He took or received the goods from him. قَبض: He took it or received it. قبض: 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. قبض: I took a handful from the footprints of the Messenger (20:97). هذَا الدَّار: This is the quantity that my hand grasps. قبض: This is the quantity that my hand grasps. قبض: This house is in my possession. قبض: And the whole earth will be but His handful, meaning in His possession alone at His free and absolute disposal (39:68). قبض: God took his soul. قبض: He contracted. قبض: He contracted his leg and extended it. قبض الطائر: The bird collected or contracted its wings or it was quick in flight. قبض: And then contract them or draw them in (67:20). قبض: He drew in his hand from it, refrained from laying hold upon it. قبض: They drew in their hands or contract them i.e. refrain from spending or keep their hands closed (9:67). قبض: We drew it in towards Us, an easy drawing in (25:47). قبض: He drove the camels roughly or quickly. قبض: He contracted or wrinkled his face. قبض: He straitened it; he made it scanty. واللّه نفْعُ قبض: And Allah straitens (2:246). قبض: It distressed him or grieved him. قفاطم: Fatima is a part of me what distresses her distresses me. قبض: It made him close-fisted. نفْعُ قبض: Wealth makes him close-fisted or niggardly and poverty makes him open-handed. فرْحَان (pass. part. feminine): Then a security may be taken into possession (i.e. possessed) (2:284).
Qālūn inf. noun: He took or accepted or received the thing. Qālūn kālām: He corroborated or testified to the truth of the speech or accepted it as such.

Hūwa yaqūl ʿaṣrāna ʿan ʿaṣrāna al-ʿāliya al-anwāra: He (God) accepts repentance (9:104). Nor any ransom shall be accepted from it (2:124).

Qālūn al-makān: He came to or approached the place facing it. Gām Qābl: The coming or next year (act. part.). Qīlūn: He kissed him or it.

Faqīlīn: He took, accepted or received it. Cupīlna Rīhya: So her Lord accepted her with a gracious acceptance (3:38).

He (God) accepts repentance (9:104). Nor any ransom shall be accepted from it (2:124).

Qīlūn: He undertook the work by contract. Cupīlna: God heard or accepted his prayers.

And Thou accept my prayer (14:41). He resembled his father. Good fortune or good luck appeared or became manifest in him.

Qīlūn al-ʿūlūm: He faced the thing or turned his face towards it. Qīlūn al-zamān: He went to meet him; he encountered him.

Qīlūn al-muʿṣrūq: He saw it before him; or he saw or knew it before-hand; he looked forward to it; he anticipated it.

Qīlūn al-muʿṣrūq: He encountered him with what he hated. Mūṣīrīn: (act. part.): coming or one who comes. Āqīln: Coming towards their valleys (46:25).

Qīlūn: He came facing; he came forward; came on, advanced. Āqīln: His wife came (51:30). Āqīln fīlīk: I came or advanced towards thee.

Qīlūn: He advanced or approached towards him; he presented a favourable aspect to him. Wāqīlūn al-ʿunwīm: And they turned towards them; they advanced towards them (12:72).

Qīlūn: They came towards him hastening (37:95). Qūlūn: He set about or commenced doing a thing. Qīlūn: He regained health.

Qīlūn: Side; direction; towards. Qīlūn al-muṣrūq: Towards the east and west (2:178). Fāqīlna: This thing is from him. Qīlūn: I met him face to face; in front of him.

Qīlūn: The punishment facing him or in front of him (57:14). Āqīln: Also means, presence; power or authority. Qīlūn: I have no power against him. Qīlūn: Against which they will have no power (27:38).

Qīlūn: He owes me a debt. Qīlūn: 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, َيَبْكِربُكُهُ قَبْلَةً (Qibla). ُلُقَبُهُ قَبْلَةً
And make your houses facing one another (10:88). ُلُقَبُهُ قَبْلَةً also means, manner or method. ُلُقَبُهُ قَبْلَةً.
Before. (contr. of ُنقُبُهُ). Before or after that (30:5). ُلُقَبُهُ قَبْلَةً: The front or fore part; the first part.
ُلُقَبُهُ قَبْلَةً: The first part of the time. ُلُقَبُهُ قَبْلَةً: Aim or object.
ُلُقَبُهُ قَبْلَةً: The anterior pudendum of a man or woman. ُلُقَبُهُ قَبْلَةً: If it is torn from the front (12:27).
ُلُقَبُهُ قَبْلَةً: Favourable reception; acceptance; approbation; love and approbation and inclination of mind; goodliness, beauty, grace or comeliness.
ُلُقَبُهُ قَبْلَةً: With a gracious acceptance (3:38). ُلُقَبُهُ قَبْلَةً: Bail; obedience; wife; a party of three and more; kind, species, class, race. ُلُقَبُهُ قَبْلَةً: He sees you, he and his tribe (7:28).
ُلُقَبُهُ قَبْلَةً: From its direction. ُلُقَبُهُ قَبْلَةً: I saw him clearly before me and face to face. ُلُقَبُهُ قَبْلَةً: Thou bring Allah and the angels before us face to face (17:93).
ُلُقَبُهُ قَبْلَةً: Of which the plural is ُقَبْلُهُ قَبْلَةً means, a body of men from one father and mother (tribe) while ُقَبْلُهُ قَبْلَةً signifies a body of men from several ancestors. ُقَبْلُهُ قَبْلَةً: And We have made you into tribes and sub-tribes (49:14).
ُقَبْلُهُ قَبْلَةً also means a mass of stone or rock at the mouth of a well. ُقَبْلُهُ قَبْلَةً: They confronted or faced one another (15:48).
ُقَبْلُهُ قَبْلَةً: On thrones facing one another (15:48).
ُقَبْلُهُ قَبْلَةً: He was opposite to him.

[...]
and: A niggardly person or one who is parsimonious or niggardly towards his household.

And man is niggardly (17:101).

Dust or dust of an army; dust-colour overspread with blackness; blackness and darkness.

Darkness shall not cover their faces (10:27).

Darkness shall cover them (80:42).

[ar. inf. noun قُتلْ and أَفْلَحَ and أَفْلَحْتُ: He slew, killed or slaughtered him by any means.]

And David slew Jalut (2:252).

He slew in retaliation of his brother having been killed by him; he attempted or sought to kill him. Do you seek to slay a man (because he says) ...... (40:29); he made up his mind to kill him. And they slay or attempt or seek to slay or make up their minds to slay the Prophets unjustly (2:62); he boycotted him or severed all connections with him. 

also means, he killed his carnal desires;

He killed or lessened or weakened the strength of wine by mixing water with it; he mixed water with wine;

He lessened the intensity of hunger and cold.

He humbled him completely; he rendered him like unto one killed physically, morally or spiritually.

God cursed him.

Cursed be the Fellows of the Trench (85:5). The word is also used by way of commendation or approbation.

He acquired complete and full knowledge of the thing so as to 'kill' all possibility of doubt.

They did not kill him for certain; their knowledge that they had killed him was not complete and comprehensive (4:158).

He killed a large number of the people i.e. many of them. It is the intensive form of قُتلْ أَبْنَاءَ الْقَوْمِ. قُتلْهُمْ قُتُّلًا قُتُّلَاءً (inf. noun قُتَّلُ (تفقیلْ): Cut into pieces; slaughtered mercilessly (33:62). (inf. nouns قُتَّلَ and قُتالِلَةَ (تفقیلْ: They fight in the cause of Allah (4:77).

What is the matter with you that you do not wage war against (4:76): May God
curse him, remove him from His mercy, make war against him. Allah curse them! How they are turned away (9:30). The word like فيَّاللهُ is also used by way of commendation and approbation. And if you are fought against, we will certainly help you (59:12). The people fought amongst themselves killing one another. And if Allah had so willed, they would not have fought amongst themselves (2:254). Killing by any means, knowingly or unknowingly; attempt to kill; making up the mind to kill; boycotting or cutting off all connections; killing one's desires; weakening the strength or intensity of a thing such as alcohol or hunger etc; humbling a person completely; rendering a person like unto one killed either physically, morally or spiritually; acquiring full and complete and certain knowledge about a thing; cursing a person. Persecution is worse than killing (2:192). And their attempting or seeking to kill the Prophets unjustly (3:182). Fighting or waging war. Fighting is ordained for you (2:217). (plural of فيَّاللهُ in the sense of فيَّاللهُ - one killed, slain or murdered): Retaliation in the matter of the slain is prescribed for you (2:179).


قَتَلَ [aor. inf. noun. قَتَلَ in the sense of قَتَلَ], قَتَلَ : He entered into the affair without consideration or plunged into or rushed heedlessly or headlong into it. قَتَلَ : He approached it. أَفْتَحَمُ : The horse threw down the rider on his face. أَفْتَحَمُ : He threw himself into the affair fiercely and heedlessly and with great power and effort. أَفْتَحَمُ : He looked down upon him and treated him with contempt. أَفْتَحَمُ : The star set. أَمْرُ : He suddenly attacked or overthrew or pulled down the alighting place. أَفْتَحَمُ : Why he hath not attempted or attempted to scale the ascent courageously
(90:12). This host is rushing headlong (38:60).

قَطُّ [aor. inf. noun قَطَّ. قَطْ. قَطْ. قَطْ. قَطْ. قَطْ.] He cut it lengthwise; he cut, slit, split, rent it or cut it entirely. قَطَّ (قطط) قَطَّ النَّفْمٍ قَطَّ: He slit the writing-reed and nibbed it or cut off its point crosswise. قَطَّ: And she tore his shirt (12: 26). قَطَّ (قطط) قَطَّ: Pieces of a thing; parties, divisions, sects or distinct bodies or classes of men holding particular tenets or body of tenets creeds, opinions. قَطَّ: The people became divided in their states or conditions and their desires or erroneous opinions. قَطَّ: We are sects holding different views (72:12). قَطَّ: Is a noun of a particle. It is a noun syn. with حُسْبُ. It is also a verbal noun syn. with قَطَّ زَيْنَةً دَرْهُمْ. يُتَقَفَّ: A dirhem suffices said. As a practice it denotes (1) expectation; قَطَّ يَقْوَمُ الطَّيْبَ: It is expected that the absent will come. It is used in the sense of "already". قَطَّ مَاتٌ قَطُّ: Such a one has already died; (2) It denotes the nearness of the past to the present; قَطَّ قَامَتُ الصَّلَاةُ: The time of the Prayer has just come. قَطَّ أُخْرِجَنا مِنْ دِيارَانَا: When we have been expelled from our homes (2:247); (3) It denotes rareness or paucity. قَطَّ يَصَدَّقُ التَّكْذِيبُ: The habitual liar sometimes speaks truth; (4) It denotes the affirmation of truth or certainty. قَطَّ أَفْلَحْ مِنْ زَكَّةِ: And certainly he prospers who purifies it (91:10).

قَدْحٌ [aor. inf. noun قدْح قدْح قدْح.] قدْحُ الْمَوْتِ فِي الْعُوْدَةِ أَوْ فِي الْإِسْرَائِيلِ. قدْحٌ: The worm or worms effect a canker or corrosion in the wood or in the teeth. قدْحٌ فِي عُرَضِهِ: He impaired, injured or impugned his honour or blamed or censured him. قدْحٌ فِي تَسْبِيحٍ: He found fault with his parentage or pedigree. قدْحٌ الْعَيْنِ: He extracted from the eye the corrupt fluid. قدْحٌ الْمُدَّارَ مِنْ الْزَّيْنَةَ: He struck or produced fire (with aor.) from flint. قدْحٌ باِلْـprene: He endeavoured to produce fire with the زَيْنَةَ. قدْحٌ: And striking sparks of fire (100:3). قدْحٌ: A thing or worm that cankers and corrodes; fire produced by rubbing the fire-sticks; rebuke, abuse, curse, satire, imprecation.
قدر

[ aor. and َقدرُ and َقدرٌ inf. noun and َقدرّ and َقدرْ etc. ] : He measured or decreed the thing; computed or determined its quantity, measure, size, bulk, proportion, extent, amount, sum, limit or number.  
على أمر َقدر َقدَرْ : For a purpose that was decreed (54:13).  
قدِرتُنا فيغمّ القدرُون : Thus did We measure, and how excellently do We measure (77:24).  
إن غمّ علىكمُ فافذرُوا لَهُ : If the new moon is hidden from you, then compute the number of the days of it.  
قدَرُ الشيء بالشيء : He measured the thing by the thing.  
قدِرتُ الله يحيّر : God distributed, divided, or apportioned as though by measure the means of subsistence.  
قدِرت علَيْهُ الشيء : He rendered the thing strict or distressing to him.  
فَطِينَ أن َلن َقدر علَيْهُ : He thought that We would never cause him distress (21:88).  
قدِرت الله علَيْهُ الورق (21:88) : God straitened or rendered scanty means of subsistence for him.  
قدِرت على عباده : He was niggardly in expenditure towards his household.  
ومَن َقدر علَيْهُ زرقته : And whose means of subsistence are straitened (syn. َقدرث علَيْهُ الورق ) (65:8).  
ِقدرث علَيْهُ الورق : I made the garment according to his measure.  
ِقدرث : He prepared it or appointed a particular time for it.  
ِقدرث : He estimated, honoured or magnified.  
ِماَقدرْوا الله حق قدره : 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).  
ِماَقدرْوا على شيء : They have not power over any thing (2:265).  
ِقدرث على الشيء : 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.  
فطين أن لن قدر علَيْهُ : He thought that we will have no power over him (21:88).  
قدِرت الأمر : He thought upon the thing or affair and considered its end, issue or result and measured and compared one part of it with another.  
قدِرت القدر : He cooked the contents of the cooking pot.  
ِقدرُ : The quantity, quantum, measure, magnitude, size, standard, proportion, extent, space, amount, sum, or number attained of a thing; measure or ability.  
ولكن ينزل َقدرُ : He sends down according to a proper measure (42:28).  

وقدِرت أُودية بقدرها : The
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).

also means, estimation, value, worth, rank, greatness, majesty; honourableness. And they have not made a just estimate of God (6:92). Decree, ordinance or destiny. The Night of Destiny, decree. (97:3). A cooking-pot or vessel (plural ذَوْرَى، ذَوْرَى). Cooking vessels fixed in their places (34:14). and and 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. اُحْدَّى. Like the seizing of One Mighty and Omnipotent (plural). We have complete power over them. has more intensive meaning than قُدْرَة, which means, power, ability. قَادِرَةُ. قَادِرَةُ (Act. part. from قَادِرَةُ) and and are also used synonymously. Who does what he wills according to what wisdom requires. Allah is All-knowing, Powerful (inf noun الشَّعْرَةُ). قَادِرَةُ. He made the thing by measure or according to a measure, or proportioned it. قُدْرَةُ. He meditated, considered or exercised thought in arranging and preparing; he intended a thing; he determined upon it; He (God) decreed, appointed, ordained, destined, predestined.
predetermines a thing; 
He meant such a thing to be supplied or understood; 
He (God) made therein its foods (41:11). 
And He has made for it mansions (10:6). 
He named or called him; he empowered him. 
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قَدَّسُ َّمَا: It was or became holy, pure; He (God) is holy. 
قَدَّسَ فِي الْاَرْضِ: He went far away into the land. 
قَدَّسَةُ (تَقَدِّيسُ): 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. 
قَدَّسُ لَكُهُ: He prayed for a blessing for him. 
قَدَّسَ لِلَّهِ: We extol Thy holiness; we declare Thee to be far removed from every impurity or imperfection (2:31). 
قَدَّسَ: He or it was or became purified; he purified himself; he was far removed from every imperfection or impurity. 
قُدُسُ: The Spirit of holiness, or meaning holiness or purity (2:254). 
قُدُسُ: The Holy Land (5:22) pass. part. from (مُقَدَّسُ) : Sacred; blessed. 
قُدُسُ: In the sacred valley (20:13). It also means hallowed, sanctified; coruscated; purified; applied to God (as also مُقَدَّسُ) 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 مُقَدَّسُ but has intensified sense (62:2).

قَدَمَ: inf. noun قَدَمَ and قَدَمُمَهُ and مِّلَأَهُ. 
قَدَمَمْ قَدَمُمَهُ and قَدَمَمْ مِّلَأَهُ: 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.
(aor. قَدَمُ) : He came to or arrived at the town. قَدَمُ : He advanced boldly to undertake the affair. وَقَدِمْنا إِلَيْ مَا غَيْبَوْا : And We shall turn to the works they did (25:24). يَقْدِمُ قُوْمِهِ يَوْمَ الْقِيَامَةِ: He will lead his people or go before them on the day of Resurrection (11:99). قَدَمَ : He did good or evil previously or beforehand. بِمَا قَدَمْتُ لَيْبَنِيُّمُ: We shall turn to the works they did (25:24). قَدَمَ : He did good or evil previously or beforehand. يَا أَكَلَ النَّاسُ مَا قَدَمْتُ لَهُمْ: 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.

قَدَمَ لِنَحْلًا : He preferred, offered or presented to him food. قَدَمَ : He prepared it or provided it beforehand for such a thing. اِنْمَامُ قَدَمَمُ وَاتَّجَّلَ لَنَا : It is you who prepared this for us (38:61). قَدَمَ : He prepared or provided in store for himself good with God. قَدَمُ : He urged him forward. قَدَمَ : He preferred him or it to another. قَدَمَ عَلَى الْأَمَرِ : He was bold or audacious. قَدَمَ عَلَى الْأَمَرِ : He was or became or went before or ahead; he preceded; he advanced or went forward. قَدَمَ فِي أَمَرٍ : He was forward in an affair. لَاتَقْدُمُوا بِنَبِيِّ اللهِ وَرَسُولُهُ : Be not forward in the presence of Allah and His Prophet. قَدَمَ : He went before. لَا يَقْدُمُونَ سَاعَةً وَلَا يَقْدُمُونَ : They cannot remain behind a single moment, nor can they get ahead of it (7:35). قَدَمُ وَقَدَمُانُ (مُسْقُدُينَ) : We do know who go ahead (15:25). قَدَمُ : Ancient; old; to which no commencement is assigned. مَالُ قَدَمٍ : Old or long-possessed property. قَدَمٍ : This is an old lie (46:12). قَدَمٍ : Also means the reputation of a man. قَدَمٍ (حَسَبُ) : Comparative degree of قَدَمٍ (الَّذِينَ اقْدَمُوهُمُّ). قَدَمُ : Your ancient sire (26:77). قَدَمُ : The human foot, from the ankle downward. قَدَمٍ (الَّذِينَ اقْدَمُوهُمُّ) : Or (your ) foot will slip after it has been firmly established (16:95).

قَدَمٍ (الَّذِينَ اقْدَمُوهُمُّ) : And Thou make our steps firm (2:251). قَدَمُ : Precedence or preference; rank; footing. قَدَمُ : For such a one there
is honour, rank, strength or footing with such a one.

They have a true rank of honour (10:3).

For him is firm foundation in knowledge.

On an excellent foundation.

Such a one is the successor of such a one.

He began doing the work.

He shed their blood.

He is a courageous man.

[aor. inf. noun "قدّر" قَدَر]. He was or became near.

His horse went quickly.

The food tasted nice.

He kept on the right way.

He kept on the middle of the road on his beast.

He imitated, copied, emulated such a one, and did what he did.

So follow their guidance.

And we are following in their footsteps (43:24).

A pattern; an exemplar; an object of imitation.

[aor. inf. noun "قدّف" قَدَف]. 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 hurls the Truth; He utters the Truth (34:49).

He reproached, aspersed, upbraided, reviled, defamed him;

He accused or charged him with adultery (34:49).

He talked without deliberation or meditation;

They are uttering conjectures with regard to the unseen (34:54).

[aor. inf. noun "قدّر" قَدَر]. 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
or its place. And We cause what We will to remain in the wombs (22:6).

He remained in the house. If it remains in its place (7:144). He explained the speech to him until he understood it. He acknowledged or confessed or agreed with the truth. He poured the water in the vessel. He put the thing in its resting place. The she-camel acknowledged or confessed herself to be pregnant; her pregnancy became apparent; she became pregnant. He said, do you agree (3:82). (aor. inf. noun m.stâfûr) Qarâr Qarâr: His eye became cool or refreshed by happiness or joy and its tears became dry and it met with what pleased it. They say Qarâr al-âimin meaning having cool eye. Qarâr al-âimin: 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. Qarâr al-âimin: He is in a plentiful and pleasant state of life. Qarâr al-âimin: A joy of the eye for me and for thee (28:10). Qarâr al-âimin: That her eye might be cooled (20:41). Set, fixed, established, settled, lasting, confirmed; a fixed time, state or place, m.stâfûr: Every thing is settled (54:4). m.stâfûr: Settled, fixed, lasting punishment (54:39). m.stâfûr: A place where one settles or resides. m.stâfûr: For you there is an abode or place in the earth you reside (2: 37). m.stâfûr: When he saw it set before him (27:41). m.stâfûr: For every news there is a fixed time (6:68). m.stâfûr: A state, time or place of fixed abode or settledness, fixed, stability, establishment, quiet, rest, permanence or continuance. Qarâr 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. Qarâr: It has no stability (14:27). Qarâr: On an elevated place where water rests in a meadow i.e. green valley (23:51). Qarâr: Hereafter.
(the Hereafter) is the home or permanent abode (40:40).

أهلْ الْأَلَّاَمِ: People living in a town contrary to

أَقْوَارٍ: Those who have no permanent abode i.e. nomads.

(ٍفُؤُورُّة) (ٍفُؤُورُّات) : 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.

رَوْنِدَكَ رَفَقًا بِالْفُؤُورَ: Go thou gently with the i.e. vessels of glass (76:16).

قُرَا: He collected or put or drew together the thing.

قُرَّةُ السَّمِيْةِ: He collected the Holy Qur'an together. This is the primary signification.

قُرَّةُ النَّافِعَةِ: The she-camel became pregnant.

قُرَّةُ أوْ قُرَّةُ المُرَأَةَ: The woman became pure from menstrual discharge and also means, she menstruated. 

قُرَّاتٌ: also, said of a woman, means she retained the seed of the male in her womb.

قُرَّةُ الْمَيْتَانِ: The winds blew.

قُرَّةُ الْبُضُؤَ: The stars set.

قُرَّةُ: (1) time (this is the primary meaning) (ٍفُؤُورُّ وَ قُرَّةُ), (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.

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The like of this Qur'an (17:89).
The Glorious Qur'an (85:22).
Noble Qur'an (56:78).
The Qur'an full of wisdom (36:3).
The Qur'an full of knowledge (36:3).
The Qur'an in Arabic (12:3).

Qur'an [aor. Qur'ān and Qur'ān and Qur'ān and Qur'ān and Qur'ān and Qur'ān and Qur'ān and Qur'ān and Qur'ān and Qur'ān and Qur'ān and Qur'ān and Qur'ān and Qur'ān and Qur'ān]: He was or became near to it.

And go not near the property of the orphan (6:153).

I compressed the woman.

But it has a more particular signification than Qur'ān; for it denotes intensiveness in Qur'ān. The true promise drew near (21:98).

Likewise is syn. with Qur'ān: He drew near to him.

That will bring you near Us (34:38).

He offered it to him.

He placed or brought his adversary before the Sultan.

They both offered a sacrifice (5:28).

He presented or offered it to them (51:28).

Near in respect of place. He is near to me.

The help of God is near (2:215).

From a place nearby (34:52).

It also signifies: Near in respect of time; shortly; nearly.

I stayed with him nearly for a year. (Hence also the phrase: Then repent soon after (4:18).

It also signifies near as meaning related by birth or by marriage. Qur'ān is contr. of Qur'ān (inf. noun of Qur'ān): Nearness in station or grade or rank; a thing with which one seeks nearness to God or to advance oneself in the favour of God (Qur'ān plural).

Certainly, it is a means of drawing near (to God) (9:99).

Relationship or relationship by the female side or in the womb is both and in the womb and is particularly in the womb. And giving like the kindred (16:91).

Nearer and nearest in respect of place and in respect of time, etc.
We are nearer to him than even his jugular vein (50:17).

Of that which parents and near relations leave (4:8) which is pass. part. from قرحب : Near (unto God) or honoured.


قربة : Sacrifice. 

إذ قرب قربان : When each of them offered a sacrifice (5:28) (syn. with قربانة and قربان) : Kinship, kin, relationship. 

--[[aor. inf. noun قرحة (or the latter is a simple substitution)] : He wounded him. 

[[[aor. inf. noun قرحة (or the latter is a simple substitution). : 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.

قُرُضٌ : He wheedled or cajoled him.

[[[aor. inf. noun قرض : 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.

قَرَضَهُ : He cut it, namely a thing or a piece of cloth.

قَرَضَ الْمَكَانَ : He turned aside or away from the place;

قَرَضَ فِي سَيْرِهِ : He turned to the right and left in his going or journeying.

قَرَضَ فِي الْأَرْضِ : He traversed the land. 

قَرَضَهُ : He died. 

قَرَضَ : He cut off for him a portion to be requited or compensated for it; he gave him a loan.

قَرَضَ مِنَ الله : He took a loan from him. 

قَرَضَ الله : 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. Also means what one does in order to be requited of good or evil.

I owe thee a good act.

[Hor.]: He or it (arrow) hit the target. Paper; a writing or book i.e. a target; a fair girl of tall stature; a young she-camel. (Parchment is plural): Upon paper or parchment (6:8). You make it as scraps of paper (6:92).

He knocked at the door. 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.

What is the great calamity or disaster (101:3).

[Hor.]: He earned for his family. 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 أَمْوَالٌ أَفْتَرَفْتُهَا). What they are earning (6:114).

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.  

Chief of the people, Devil's followers or associates;  

Horn.  

How many a generation We have destroyed before them (38:4).  

The best of all generations or of all peoples is my generation.  

And We have destroyed the generations before you (10:14).  

An associate; a comrade; a companion; tribe; husband; a thing, a person, joined to another.  

An evil companion is he (4:39).  

We had assigned to them companions (41:26).  

He collected it or him; he bound him.  

The prisoners were bound together with ropes.  

Bound in chains (14:50).  

Also mean, edge; border of the rising sun; trumpet of last day.  

He had the power or strength to do the thing or over the affair.  

And we had not the strength to subdue it ourselves (43:14).  

He linked and conjoined the thing with the other.  

The angels accompanied him in serried (close) ranks (43:54).  

Having two horns; title of Cyrus of Persia (18:84) being the king of Media and Persia.

قَرَىٰ [aor. inf. noun قَرَىٰ]  

He entertained the guest.  

قَرَىَ الْحَمْرَةٰ  

He collected the water in the tank.  

The wound burst.  

قَرَىَ الْبَلَدَةٰ  

He travelled through the towns or from land to land.  

قَرَىَةٍ  

A village; a town; a small town smaller than a "المَصْرَّةَ الجَامِعَةِ"; also a big town; the people or inhabitants or residents of a town; a party or group; estate.  

Mecca and Taif.  

مرَّ عَلَى قَرَىٰ  

He passed by a town.  

وَسْتَلَى[qُضُّ] الْقَرَىٰ أَلْيَ كَانَ فِيهَا (2:260)  

Ask the people of the town wherein we were (12:83).  

آَلْقَرَىٰ (plural): Towns or peoples of the towns.  

ذلكْ مِنْ أَبْنَاءِ القَرَىٰ  

These are the tidings of the town (11:101).  

The food that is placed before a guest.

قَسِّ [aor. inf. noun قَسِّ]  

He sought after or pursued the thing and did so repeatedly or by degrees and leisurely.
The news, i.e., a chief in knowledge or a learned man of the Christians who has sought after and acquired great knowledge; an intelligent or a clever and learned man; a Christian priest or Presbyter. That is because amongst them are savants (5:83).

He compelled him to do the thing against his will. He overcame, overpowered, subdued or oppressed him. Mighty; strong; that overpowers or subdues others and is courageous; a lion because he overcomes and overpowers. Have fled from a lion (74:52). According to some also means hunters that shoot; shooters. Also signifies the sound of men and their voices and cries.

He deviated from the right course; he acted unjustly or wrongfully. The governor was just. He acted equitably or justly in his judgement. He acted justly between them or towards them. And if you fear that you will not be just in dealing with the orphans (4:4). Equity; justice. It is a substantive from . It also means equitable, just. Those who enjoin equity (3:22). The word also means a portion, share or lot; a piece; (plural ) ; the means of subsistence; a quantity; a measure with which corn is measured; a balance or weighing instrument. Deviating from the right course; acting wrongfully or unjustly; also one who does so. He is deviating from the right course, not acting justly. And the deviators from the right course shall be fuel for Hell (72:16). (act. part. from ) : He who acts justly or equitably, or acting justly. Verily, God loves those who act justly (5:43). More or most just or
equitable. That is nearer to justice or more equitable in the sight of God (2:283).

قسمس [inf. noun قسمس] A balance or instrument for weighing; a most even or just or sensitive balance (17:36).

قسَّمَ [aor. inf. noun قسَّمَ] He divided the thing. قَسَّمَ الْشَّيْءَ : The time divided or separated the people or scattered them. قَسَّمَ فَلَانَ أَمْرًا : Such a one determined his affair and deliberated and considered how to do it. أَهْمُّ بَقِسِمُوْنَ رَحْمَةَ وَبِكُلِّ : And do they or is it they who would distribute the mercy of thy Lord (43:33). قَسَّمَ الْمَالَ : Every one took his share of the property. قَسَّمَهُ عَلَى كَذَا : He swore to him about such a thing that ...... قَسَّمَهُمَا إِنْ بَلَّ أَمْـنُ الَّذِينَ النَّاصِئِينَ : He swore to them that he was counsellor unto them (7:22). قَسَّمَهُ بِاللَّهِ : He swore by God. أَقْسِمُ مَثَلَّهُمُ : And they swore by Allah their strongest oath (6:110). قَالُوا : The people swore to each other. قَسَّمُ الْقُوْمَ : They said: Swear by Allah to each other (27:50). قَسَّمَ الْقُوْمَ الْمَالَ : The people took each of them his share of the property. قَسَّمَ : He sought the division of the property; he deliberated between two affairs. قَسَّمَهُ اِنْ تَقَسَّمُوا بِالْآزَلَمْ : He asked him to swear by God. أَقْسِمُ بِاللَّهِ : That you seek to divide by arrows (5: 4). قَسَّمُ : Oath. وَأَقْسِمُتُمْ لَنَفْسِكُمْ عَظِيمٗ : And indeed that is a mighty oath if you only knew (56:77). قَسَّمَ : Division; a thing or collection of things divided into portions or share; syn. قَسِيمَةٌ : Unfair division (53:23). قَسِيمَةٌ جَيْزَى : And allotted or divided share (15:45). قَسِيمُ : One who makes division (act. part. from قَسَّمَ : He took his share). قَسِيمِينَ (plural): Who make division; who form themselves into separate groups (15:91). قَسَّمَ الْشَّيْءَ : He divided the thing. قَسِيمَ : The time scattered the people. قَالُوا قَسِيمُ مُقَسِّمَ أَمْرًا : By those who distribute the affair (51:5).

فسا [aor. inf. noun فسَّا] It became hard, thick, strong. فَسَا : The night became dark. فَسَّا الْيَمَّةَ : A very cold or hot day. فَسَّا : Year stricken with famine or drought. فَسَّا الْأَرْضُ : The land which grows nothing. فَسَّ : He is harder than
Then your hearts became hardened (2:75). We hardened their hearts (5:14). 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. Retaliation. And there is life for you in retaliation (2:180).
intended or meant it. He pursued a right course in the affair or he followed the middle and most just way in the affair; he acted in moderate manner; he kept within the bounds in the affair or was content with the middle course.

He walked at an equable or a moderate pace. And walk thou at a moderate pace (31:20).

One who adopts the right or middle course; moderate. Of them are some who adopt the right course. (feminine of قاصِدة) (5:67).

It (a road or way) was direct or right (inf. noun قاصِدة). 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.

A right or direct way; an even road. A right or direct way; an even road. Easy, near, short journey (9:42).

He stopped short of doing a thing; he failed or lacked power to do the thing. Then they relax not (7:203); he refrained from the thing. He curtailed the Prayer. That you shorten the Prayer (4:102).

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). C. Q. also mean large, thick and dry firewood. Throws up sparks like the castles or thick, large dry firewood (77:33) plural: A woman confined in the house or tent; a woman kept behind the curtain and does not go out; a woman who keeps her eyes restricted to her husband.

نَافَةٌ مَفْصُورَةٌ: A she-camel retained
for the household that they alone drink her milk.

[55:73] A woman restraining her eyes from looking at any but her husband.  

He cut short the hair.  

One who cuts short his hair (act. part).  


A storm-blast (17:70).

How many a township have We destroyed (21:12).

May God disgrace him.  

God broke or may God break the back of the transgressor, or God sent down calamity on him.  

How many a township have We destroyed (21:12).

A broken sword.  

Farther bank (8:43).  

Farther side.

Far side or farther or farthest side of the town (28:21).

The thunder made thundering sound.
vegetables; any tree of which the branches grow long and lank; portions that one has cut from branches to make thereof arrows or bows. 

Ifa: Grapes and vegetable (80:29).

ة قضى (جذر) : He decreed the thing.  
 когда Аллах (бр) решает, что это должно произойти или определяет какое-то дело (2:118).  
قضى Amendments : He fulfilled or met his need.  
when Зайд (бр) выполнен его желание (33:38).

The root-meaning of قضى is to finish, make complete and to make it strong. It also means to cut or separate. قضى عليه He paid back his debt fully.  
when Моисей (бр) выполнил или завершил срок (28:30).  
قضى عليه He accomplished his want  
when Зайд (бр) выполнил его желание (33:38).

It also means to command or to explain. قضى عليه Thy God has commanded that you worship non but Him (17:24).

قة قضى He said his Prayer or finished his Prayer.  
when you have finished performing or completed your acts of worship (2:201).  
قضى عليه He conveyed particularly by revelation, the affair to him.  
when Мы (бр) представлены к сыновьям Израиля (17:5).

قضى عليه He redeemed or fulfilled the pledge.  
when They fulfilled or completed the term (28:30).  
قضى عليه He accomplished his want  
when Зайд (бр) выполнен его желание (33:38).

قضى عليه He died.  
when Some of them have fulfilled their vow i.e. have died (33:24).  
قضى عليه He beat him and he died.  
when Moses smote him with the fist and thereby caused his death (28:16).  
 قضى عليه It (water of rain) dropped,
dripped or fell in drops; it flowed drop by drop. دَرَذَ وَأَيَّطَ وَأَطيَ: He made the water drip or fall in drops or flow drop by drop. قَطَرَ: 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 الْحَلْطَةَ: He smeared the camel with oil or tar. قَطْرُ: He went away into the land and hastened. قَطْرٌ: Copper or brass in the utmost state of heat; molten copper or iron. أَفْرُغُ عَلَيْهِ قَطْرَانَ: I may pour molten copper thereon (18:97). قَطْرَانَ: Pitch; tar or liquid pitch; molten iron. سَمَأْبِيَّتِهِمْ مِنْ قَطْرَانٍ: Their garments will be of pitch (14:51). قَطْرَانُ (قَطْرُ) plural): A side, part, portion, quarter, tract or region. أَنْ تَفْتَدُوا مِنْ أَفْتَارِ الْسَّمْوَاتِ: If you go beyond the confines of the heavens and the earth (55:34).

[aror. inf. noun قَطَعُ] قَطْعَةٌ: He cut it or he cut it and made it even, or he cut it breadthwise (as قَطَعُ means he cut it in halves lengthwise). قَطْعَةٌ: A slice cut off; a writing of reckoning; a share, portion or lot.

قَطْعَةٌ قَبْلِ يُؤْمِنُ الْحَسَابُ: Our portion before the Day of Reckoning (38:17). An hour or portion of the night. مَسْتَحِقَّ قَطْعَةٌ مِنْ الْمَيْلِ: An hour of the night passed; a written obligation. قَطْعَةٌ: Sufficient or being satisfied. قَطْعَةٌ: I am satisfied or it is sufficient for me.

[aror. inf. noun قَطَعُ] قَطْعُ السَّمِيِّ: We cut off the last remnants (7:73); he explained and expounded it. قَطْعُ السَّمِيِّ: He deprived him of his right.

قَطْعُ الطُّرَيقِ عَلَى السَّابِكِينِ: He rendered the Prayer useless. قَطْعُ الطُّرَيقِ عَلَى السَّابِكِينِ: 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. قَطْعُ السَّبِيلِ: You commit robbery on the highways (29:30). قَطْعَةٌ بِالسَّوْطِ: He struck him with the whip.

قَطْعَةٌ بِالْحَحِيَّةِ: He silenced him with argument. قَطْعَةٌ بِالْحَحِيَّةِ: He cut off all relations with his friend. قَطْعَةٌ بِالْحَحِيَّةِ: He cut the thing piece by piece; he cut it asunder, cut it completely, tore it.

قَطْعَةٌ بِالْحَحِيَّةِ: So that it tears your bowels (47:16). قَطْعَةٌ بِالْحَحِيَّةِ: The thing was or became cut off.

قَطْعَةٌ بِالْحَحِيَّةِ: All their ties shall be cut asunder (2:167).
قطف: Part; portion; piece. (plural). Tracts adjoining to each other (13: 5). 
قاطعة: I am not going to decide a matter (27:33). 
مقطوعة: (pass. part. feminine): (56:34).

قطف: A part of the night (11:82).
نقط: Tracts adjoining to each other (13: 5).

قطف: He plucked the fruit. قطف الفواكه. (76:15).
قطف (plural): Fruit (76:15).

قططمير: 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. (contr. of قططمير): I did not receive anything from him.

قعد: He sat or sat down or sat after standing (contr. of قعد which signifies he sat after lying down on his side or prostrating himself. وقعد: And sat or stayed at home or remained behind those who lied (9:90). قعد له: He lay in wait for him in the way. وهم وقعدوا: And lie in wait for them at every place of ambush (9:5). قعد عن الأمير: He abstained from the thing. قعد عن الولد: He remained behind the people. 
قعد عن الفراء: She ceased from bearing children. قاعد (act. part.): Sitting, one who sits (contr. of قاعد which signifies he sat after lying down on his side or prostrating himself). لجته أو قاعد: Lying on his side or sitting (10:13). إده هم عليه: And they sat by it (inf. noun). أنكم رضيتم بالقدع: You chose to sit at home (9:83). مقدع (inf. noun): Act of sitting; place and time of sitting. 
قوع隊: Those who were left behind rejoiced in their sitting (9:81). فرخ المخلوقون بمقدعهم: In the seat of truth (54:56). مقدع (singular): Fountains, bases. (contr. of قاعد): (contr. of قاعد (plural):
[aor. inf. noun  قَعُّرَ الْبَيْنَةً.  قَعَّرَةٌ ]: The well was deep.  قَعَّرَةٌ (inf. noun  قَعَّرُ) : He descended the well until he reached the bottom of it.

[al-qawāda: A companion in sitting; a preserver; a keeper; a guardian; a watcher  قَعَّرَةٌ ]: One sitting on the right and one on the left (50:18).

[aor. and inf. noun  قَفَّى وَقَفَّيْتَهُ  قَفَّى ]: He returned from the journey.  قَفَّى (الْابْتَبَأَ: He locked the door.  قَفَّى  القَوْمَ عَلَى الْأَمْرِ: He collected the people on the affair.  فِي الْأَمْرِ : A lock (الْأَمْرِ plural).  قَفَّى : Is it that on the hearts are their locks (47:25)?

[aor. inf. noun  قَفَّى : He beat or struck the man on the back of his neck; he accused him of sin and vice.  قَفَّى : He followed his track.  وَلا تَقْفُ مَا لَيْسَ لَكَ بِعَالمٍ : And follow not that of which thou hast no knowledge (17:37).  قَفَّى اللَّهُ الْأَمْرَ : God obliterated his trace.  قَفَّى الْمَلَائِكَةَ زَيَّدًا : He chose the thing.  وَقَبَّبْنَا مِنَ الْقُلُوبِ الْمُسَلَّمَاتِ : He caused such a one to follow Zaid.  وَقَبَّبْنَا مِنَ الْقُلُوبِ الْمُسَلَّمَاتِ : And We caused after him Messengers to follow (2:88).

[aor. inf. noun  قَبَلْتُ : He inverted it; he turned it over or upside down.  قَبَلْتُ : He turned him from his manner, way or course.  قَبَلْتُ عَنَّ وَجْهِهِ: A man or disease attacked or hit his heart.  قَبَلُ: He was attacked by pain in his heart.  وَاللَّهُ تَقْبَلَنَّ : And to Him will you be turned back (29:22).  قَبَلَ الْحُجُّ : He plucked out the heart of the palm-tree.  قَبَلَبُ : I turned it over and over with my hand.  قَبَلَبُ : I employed him in the management of the affair.  قَبَلَبُ لِكَ الْأَمْرَ : They mediated or devised in relation to thee, viles, artifices, plots or stratagems;
they revolved ideas or opinion, respecting the frustration of thy affair.

**قلب** : It turned about much or in various ways or directions; it was or became turned about.

**قلب** : Turning about.

**قلب** : In which the hearts and the eyes shall be in a state of agitation (24:38).

**قلب** : Or He will seize them in their going to and fro in their journeyings (16:47).

**قلب** : It or he was or became altered or changed from its or his mode or manner of being; it turned back to its former state or it became inverted or turned upside down.

**قلب** : You will turn back on your heels (3:145).

**قلب** : Place of return.

**قلب** : To what place of return they shall return (26:228).

**قلب** : Those who return to their place of return or to their former state (43:15).

**قلب** : Place where one moves about (47:20).

**قلب** (plural) : The heart; being syn. with **قلب** signifies the mind or the secret thoughts; the soul; the intellect or intelligence.

**قلب** : Thou has no intellect or intelligence.

**قلب** : Whither hast thine intellect gone?

**قلب** : The main body of the army. **قلب** and **قلب** are syn. meaning mind or intellect or heart. In the Holy Qur'an also both these words have been used synonymously. In 28:11 both the words have been used together signifying the heart. It is the context which determines where any of these words is used in the sense of mind or heart; some authors, however, make a distinction between **قلب** and **قلب** the former of which is said to have a more special signification than the latter which is said to be the **قلب** (the pericardium) or the **قلب** of the **قلب** or the middle or the interior thereof.

**قلب** also means, the stomach.

**قلب** : When he came to his Lord with a sound heart (37:85).
[aor. inf. noun قَلَد] [plural] قَلَدَ : He twisted the rope. قَلَدَ الحَلَّة : His rope was twisted; he became weak in judgement by reason of old age. قَلَدَهَا : The fever seized him every day. قَلَدَةَ الْأَمْر : He obliged him to do the thing or imposed him the thing. قَلَدَةَ (قلادة plural) : Necklace; collar, that which is put upon the neck of a human being or a horse or a dog or a camel or cow or bull that is brought as an offering to Mecca for sacrifice (5:3). مَقَالِيْدَ. (singular مَقَالَة meaning a repository, magazine or treasury and مَقَالَة meaning a key. لِهِ مَقَالِيْدَ السَّمَوَاتَ : To Him belong the treasures or keys of the heavens (39:64). أَقْلَعْ إِلَيْهِ مَقَالِيْدَ الأَمْرُ : I committed to him the disposal or management of the affair. ضَاقَتْ عَلَيْهِمُ المَقَالِيْدَ : His affairs or means became straitened or difficult.

[plural] قَلَعَ : He pulled, plucked or rooted out the thing or eradicated or uprooted it. قَلَعَ الْأَفْلَعَ : The governor dismissed such a one. قَلَعَ عَنْ كُلٍّ : He left him or he abstained from it. قَلَعَتْ الْحَيْثُ عَنْ قَلَعٍ : The fever left such a one. قَلَعَ أَقْلَعَ : The fever passed away. قَلَعَ : O sky, cease raining (11:45).

[plural] قَلَلَ : It was or became few, small or little in number, quantity or amount; it became scanty or deficient or wanting in goodness; he had few aiders. مَمَأْ قَلَلَ مَثَلُ أَوْ كُثُرُ : Whether it be little or much (4:8). قَلَلَهُ : He made it or held it to be little; he showed it or made it little. يُقَلِّلُونَ فِي أَعْمَالِهِمْ : He (God) made you appear as few in their eyes (8:45). أَقْلَلْ : He lifted it or raised it from the ground and carried it. أَقْلِلْ أَفْلَلْ : Anger disquieted or flurried him. حَتّى إِذَا أَقْلَلَ سَحَاباً : Till when they bear a heavy cloud (7:58). قَلَلَ : He became poor or he had little property. قَلَلَ : Few; small or little in number, quantity or amount; scanty; a small quantity or quantum or number; possessing little of anything. مَنْعَةٌ قَلَلَ : Small or little benefit
[plural of قلم sing. (26:55) and comparative degree meaning less:Less than thyself in riches (18:40).

قلم
[inf. noun] قلم the thing. قلم the thing. قلم the thing. قلم the thing. قلم: A writing reed; a reed pen; a pen (68:2). قلم: He cut the thing. قلم the thing. قلم: He cut the nail which was long. قلم: He cut the thing. قلم: A writing reed; a reed pen; a pen (68:2). قلم is so called when it is cut and prepared for writing. Before that it is called قلم or قلم: Hollow piece of reed between two knots. قلم also means arrow in the game; graft, scion. قلم: When they cast lots or their arrows (3:45).

قلا
[inf. noun] قلا the thing. قلا the thing. قلا the thing. قلا the thing. قلا: He cut the thing. قلا: He cut the nail which was long. قلا: He cut the thing. قلا: A writing reed; a reed pen; a pen (68:2). قلا is so called when it is cut and prepared for writing. Before that it is called قلا or قلا: Hollow piece of reed between two knots. قلا also means arrow in the game; graft, scion. قلا: When they cast lots or their arrows (3:45).

قمح
[inf. noun] قمح the thing. قمح the thing. قمح the thing. قمح the thing. قمح: The camel raised his head from the water and refused to drink, his thirst being satisfied. قمح: The man raised his head and contracted his eyes. قمح: The iron collar caused the head of the captive to be raised by reason of the straitness thereof. قمح: Thy Lord has not forsaken thee nor is He displeased with thee (93:4). قمح: One who hates or one who roasts (قائمين plural) (26:169).

قمر
[inf. noun] قمر the thing. قمر the thing. قمر the thing. قمر the thing. قمر: The light of the thing became intense. قمر: The man became dazzled in the moonlight so that he could not see, or the man was or became sleepless in the moonlight. قمر: The light became bright with the light of the moon. قمر: The new moon became what is termed قمر in the third night. قمر: 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. قمر: The sun and the moon. قمر: The Ulema or the learned men. قمر: The Moon giving light (25:62).
قَمْطَرُ: The day was or became violent, distressful or calamitous.
قَمَّعُ: Very distressing evil.
قَمْطَرُ: 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. These are also those lines which distress causes on the face and the eye-brows.
قَمَّعُ: A browning and distressful day (76:11).

قَمَّعُ: 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. (الممطَرُ: A mace; an iron-rod or club to goad an elephant; a hooked staff).

قَمْطَرُ (singular): Lice (7:134).

قَمَّعُ: He was obedient to God. He was or became lowly, humble or submissive to him. (قَمَّعُ: Who is obedient to God (33:32).) Is he who stands in prayer (39:10).: A woman lowly, humble or submissive and obedient to her husband. (سَفِئَةٌ قَمْطَرٌ: plural, 33:36).: A skin that retains water so that it does not exude.

قَمْطَرُ: Obedience; standing or standing in prayer; the act of supplicating; to be silent or refraining from talking; serving God; being humble, submissive or lowly.

قَمَّعُ: He despaired or despaired vehemently of a thing. (منّه: After they have despaired (42:29).): One who despairs and gives up all hope.

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also be intensive form of قَنْطَر مَاءَةً عَنَّا. قَنْتَرَ : He withheld his water from us.

قَنْتَرُ [inf. noun قَنْتَرُ الدَّيْنِ]. قَنْتَرَ الدَّيْنِ : He tied or knit the thing; he arched, vaulted it and made it firm or strong; (قَنْتَرُ : A bridge); he collected the thing into one aggregate; he possessed property by the قَنْتَرُ or became possessed of a قَنْتَرُ of property or possessed large property. قَنْتَرُ : A large unknown quantity or aggregate of property, or much property heaped up. قَنْتَرُ plural. (pass. part): Collected together. قَنْتَرُ المَعْنَىُ : Much riches collected together (3:15).

قَنَعَ [aor. inf. noun قَنَعَ and قَنَعَة] and قَنَعَ [aor. inf. noun قَنَعَ] قَنَعَ : He was contented with his lot. قَنَعَ : He asked or he begged and he was lowly and humble. قَنَعَة : Satisfaction; contentment. قَنَعَ : Greed and also contentment. قَنَعَ اَلْجِبَلَ : He ascended or mounted the hill. قَنَعَةُ (act. part.) : One who is contented or one who asks and is humble or one who is satisfied with what is given to him and does not insist on being given more (22:37). قَنَعَ رَأْسَهُ : He raised up his head or lowered it. قَنَعَ رَأْسَهُ رَوْسِهِمْ : Raising up their heads and fixing them straight, neither turning to the right nor to the left (14: 44).

قَنَا [aor. inf. noun قَنَى] قَنَا المَالَ : He collected the money and took it for himself. قَنَا (singular قَنَا) : Bunches (6:100).

قَنَى [aor. inf. noun قَنَى] قَنَى المَالَ : He earned the money. رَأَى قَنَا اللهُ فَلَانًا : God made such a one rich or gave him so much as pleased him and made him contented. رَأَى : It is He Who enriches and grants wealth to one's satisfaction (53:49). أَرَضَ : He preserved the modesty or sense of shame. أَرَضٌ : A land or place which is agreeable and pleasing to one who alights there.

قَهَرَ [aor. inf. noun قَهَرَ] 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.  

قَهَرَةٌ عَلَى الْأَمَرِ: He forced him to do the thing.  

قَأْرُونَ: And the orphan oppress not (93:10).  

قَأْرُ: Supreme; predominant or dominant (6:19). (plural قَأْرُونَ.)  

قَأْرُ: is intensive form: Most Supreme (14:49).

قَابٌ [aor. يَقَّبُ inf. noun: He was or became near; he drew dear or approached.  

قَابَ الأَزْسَمْ: He made or dug a round hollow in the ground  

قَابٌ: The portion of a bow that is between the part which is grasped by the hand and the curved extremity; the space between the string and the part that is grasped by the hand of the bow.  

قَابِ فُوْسُسٍ: Between them two is the measure of a bow, meaning that very close relationship exists between the two.  

قَابِ فُوْسُسٍ is also a term often used in astronomy to denote the distance between two stars and it seems to be syn. with ذِرَاعٌ (q.v.) as so used thus meaning a cubit, which is the measure of each قَابٍ of a bow, or nearly so (53:10).

قَاتٌ [aor. يَقَّتُ inf noun: 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).  

قَأْتَ أَقْوَاتٍ: Food. (plural, 41:11).  

قَاتٌ: He kept, preserved, guarded or protected him.  

قَاتَ عَلَى الْكَأْسِ: He had power or ability to accomplish or compass the thing.  

قَاتٌ: Powerful over everything (4:86).

قَاسٍ [aor. يَقَّسُ inf. noun: He measured the thing by another thing like it.  

قَأْسَ الْرَّجُلِ: A bow.  

قَأْسٌ: The bowed or bent part of the back of a man; the word also means a cubit.  

قَأْسَ الْمَأْمَة: فَلَانُ لَأَدْمَدْ فَوْسَةَ أَحَدَهُ: He is such a one that no one will pull his bow i.e. no one will vie with him or compete with him.  

قَأْسَ وَاحِدٍ: They shot at us from one bow, meaning they were unanimous against us. For قَوْسٍ (bow) see (53:10).

قَعَ [aor. يَقَعُ inf. noun: He withdrew; he desisted; he turned back.  

قَعَ: An even place; plain or level land that produces nothing; plain or soft land, low and free from mountain.  

level ground which grows nothing (24:40).

Calâl [aor. ٌقٍَمَع inf. noun ٌقٍَمِل and ٌقٍَمَل and ٌقَمَل] : He said. The word is used to express a condition or state. And it will say: "Is there more" (50:31). Calâl ٌقَمَل : 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. They say to themselves i.e. in their minds (58:9). Calâl ٌقَمِل : The eyes made a sign as though saying. Calâl ٌقَمِل ٌقَمِل : He made a sign with his head. Calâl ٌقَمِل ٌقَمَل : He took with his hand or he made sign with his hand meaning to say ...... . Calâl ٌقَمِل ٌقَمَل : He walked. Calâl ٌقَمِل : He spoke against him; he vituperated. Calâl ٌقَمِل : He addressed him. Calâl ٌقَمِل : He related from him. Calâl ٌقَمِل : He said what was false against him. Calâl ٌقَمِل : He loved him and chose him for himself. Calâl ٌقَمِل : The people killed such a one. Calâl ٌقَمِل : He lied against him. Calâl ٌقَمِل : If he had forged any lies against Us (69:45). Calâl ٌقَمِل : Saying; cry.Calâl ٌقَمِل ٌقَمِل : : I swear by his cry "O my Lord" (43:89). Calâl ٌقَمِل : An eloquent man; a great speaker. (12:11).

Qâm [aor. ٌقٍَمُ ٌقٍَمَع inf. noun ٌقٍَمُ]. He stood still; he stood upright; he stood up or erect; he remained or abided; he rose from sitting or reclining. Qâm لَمَّا قَامَ عَبْدُ اللَّهِ : When the servant of God stands up praying to Him (72: 20). Qâm ٌقَمِل : The resurrection came to pass. Qâm ٌقَمِل : The day on which reckoning will take pace (14:42). Qâm ٌقَمِل : And among His Signs is this that the heavens and the earth stand firm (30:26). Qâm ٌقَمِل : He passed the nights of Ramadhan in Prayer. Qâm ٌقَمِل : Stand up in Prayer at night (73:3). Qâm ٌقَمِل : The truth became established. Qâm ٌقَمِل : He undertook the affair; he managed, conducted, ordered, regulated or superintended the affair. Qâm ٌقَمِل : He tended or took care of him or it. Qâm ٌقَمِل : He undertook the maintenance of the woman or he maintained her or managed her affairs. Qâm ٌقَمِل : Men manage the affairs of women, maintain them and provide the necessities of life for
them or set their affairs right (4:35). قوّامٌ is the plural of
أقامةً also. أقام على حالتهم: He put the affair in a right state. أقام على حاله: He set up, put up, set upright the thing. أقاموا عليه: We shall set up no balance for them or give them no weight (18:106). أقام: Which was about to fall and he put it in a right state or repaired it (18:78). أقام الصلاة: He observed Prayer; he said it regularly. وقاموا الصلاة: And they observe Prayer (2:278): أقام: Also means he observed or duly performed a religious or moral ordinance or duty. أقاموا: They had observed the Torah (5:67). أقاموا الفروة: He inflicted upon him and established the evidence. أولى الحجة: And give true witness for God (65:3). أقاموا على الطريق: 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. قاموا لله: Who say, our Lord is Allah and then remain steadfast or pursue their course undeviatingly (41:31). فما كسبوا لكم فاستغفروا لهم: So as long as they stand true to you, stand true to them (9:7). They went on undeviating in the way; They pursued a right course (72:17). قوم الشيء: Right; straight (1:6). قومهم: He made the thing right or straight. تصيّم: Make to stand upright, erect; put into order; mend, correct. في أحسن تقويم: In the best make (95:5). قيم: A manager, conductor, regulator or superintendent of an affair; guardian; right; true. الدّين القيم: The right or true religion (9:36). كُبْت قِياَمَة: Lasting commandments. قائم: (act. part. from قائم) قائم: Standing; standing upright or straight and correct (3:40). قائمون: and قائمين are plurals (7:34; 22:27). قأیمَة: Good stature; symmetry or justness of proportion. بين ذلك قولاً: Moderate between the two (25:68). قائم: Standing upright (3:192); support; subsistence. جعل الله لكم قيامًا: Allah has made a means of support for you (4:6). قوّام: The Self-Subsisting and All-Sustaining (20:112). قياَمَة: resurrection; last judgement Day; calamity; tumult. يوم القيامة: The Resurrection Day (2:86). قوّام: Most effective; قوّام قيامًا: (73:7); Surer; مقام: Staying; dwelling;
station; rank, esteem; place. (10:72). مُقِيمٌ: Permanent; abiding; persevering. مُقِيمٌ: Permanent road or the road that still abides (15:77). مُقِيمٌ: Abiding and lasting bounty (9:21). مُقِيمٌ is also active participle from ِ ِ ِأَقَامَ.

قوَى [aor ِ ِ ِبَقِىَ inf noun قَوِى]: The man became strong, vigorous, robust. قُوَأ: Strength (2:166). قُوَأ is plural of قُوَى: The man became very hungry. قُوَى الْوَجْلُ: قُوَى - يُقِىَ - قُوَى. قُوَى الْوَجْلُ: The rain stopped. قُوَى الْبَحْرُ: The provision of the people were exhausted. قُوَى الْقَوْمُ: Hunger, waste, barren land. قُوَى: The man became very hungry. مَقْفُوَأ: Needy and hungry people; wayfarers of a desert or those who alight at a desolate place; those whose provisions are exhausted (56:74). قُوَى: Powerful, Strong (57:26).

قَاطَش [aor ِ ِقَاطُشَ inf noun قَاطُشْ]: He broke the thing. قَبِّيَتُ اللَّهُ لِكَذَا: God has determined or appointed or ordained such a thing for him. قَبِّيَتُنا: We appointed for them companions (41:26).

قَالَ [aor ِ ِقَبِيلَ inf noun قَبِيلَهُ and ِ ِقَبِيلُ]: He slept in the middle of the day. قَبِيلٌ: One who sleeps in the middle of the day. قَبِيلُونَا plural (7:5)
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بَابُ الكَافِ

ک

kāf

Numerical Value = 20.
 prefixed to a noun is called the kaf of comparison. They are like animals (7:180); it denotes cause. Remember Him because He guided you to the right path (2:199); It is redundant. Nothing whatever is like unto Him (42:12); used in the sense of i.e. like, as, or i.e. (such); the like thereof. As or just as, such as or like as you remember your fathers (2:201).

is used to denote uncertainty or large number. And many a Prophet or how many a Prophet (3:147).

[plural كَبْرٌ] : 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.

[anor. يَكُبُ inf. noun كَبَّرْ or كَبَّرَ : 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).

[anor. يَكْبُ inf. noun كَبَّرْ : 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).

[anor. وَكَبَّرَ and inf. noun كَبَّرْ : 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).

[anor. يَكُبُ inf. noun كَبَّرْ : He was or became great or large in body, or in years or age; (he attained to puberty) and in estimation or rank or dignity. The affair was or became of great moment. It is most hateful in the sight of God (61:4). The affair was or became
hard, difficult, severe, grievous, distressing to him.

Their aversion is grievous to thee or hard upon thee (6:36). In haste against their growing up.

He became advanced in age; he attained to full growth or adolescence or puberty.

Their aversion is grievous to thee or hard upon thee (6:36).

Their oldest or their leader said (12:81).

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.
which he did not possess and feigned such qualities, and to do so is blamable (2:35).

كِتْبَة (inf. noun كتباً) : He deemed it great or formidable.

ثُمَّ تَكْرَمْكُمْ (pass. part) (40:36). كَرَمْتَ (act. part) (31:8).


كِتَابٍ عَلِيكمَ الصَّيْامُ : Fasting is prescribed as incumbent upon you (2:184).

كَتَبَ : He has written it himself or has asked one to write it for him or to dictate it to him.

كِتَابٌ : He has got them written down (25:6).

كَتِبَ غَنِإ (inf. noun كاتبًا) : He (a slave) made a written (or other) contract with him (his master) that he should pay a certain sum as the price of himself and on the payment thereof be free, also he (master) made such a contract with the slave (24:34).

كِتَابٍ A book; a record; a revealed scripture; Divine prescript, appointment or ordinance; judgement or sentence; decree or predestination; contract of marriage; destiny; fate.

كِتَابَ الْمَلَائِكَةَ (98:4). كِتَابٍ : He wrote what he had heard from him.

كِتَابٌ فِي كِتَابِ الْلَّهِ (12:2). كِتَابٍ : In the Book of Allah; by Allah's ordinance (9:36).

كِتَابٍ كَانَتُ عَلَى الْمُؤْمِنِينَ كُتُبًا مُؤْقِطَةً : Prayer is enjoined on the believers to be performed at fixed hours (4:104).

كِتَابُ اللهِ عَلِيكمَ : Enjoined upon you by God (4:25).

كِتَابٍ : With Us is a record (23:63).

كِتَابٍ : In the mother of the Book or the original of the Book; the source of Decrees (43:5).

كَتَبَكُمُplural of كِتَابٍ (98:4).

كَتَبَ كَتَبَكُمُ : He scattered dust or earth, part over part; he collected it together from a near place and poured it forth.

كَتَبَة (inf. noun كتبًا) : A thing collected together; a hill or heap of sand; what

كَتَبَ : He collected together the people.

كَتَبَ : He concealed or hid the thing.

كَتَبَكُمُ : What you concealed (2:73).
has poured down of sand, into a place and collected there (73:15).

**كثر**
[aor. and inf. noun] : 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. : 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. I should have secured abundance of good (7:189). Abundance or numerousness (5:101;9:25). Many or much. (2:110;4:83). Comparative degree of . A lord or master; abounding in good; a man possessing much good and who gives much (108:2).

**كدخ**
[aor. inf noun ]: He worked, laboured employed himself actively; he strove, exerted and wearied himself in work; he toiled hard. : Act. part. (84:7).

**كدّر**
[aor. and inf. noun ] : 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. When the stars dart down and fall one after the other or when the stars fall and become scattered (81:3).

**كدّى**
[aor. inf. noun ] : He prevented the man or hindered him or kept him busy. The man did not succeed in getting what he wanted; he was niggardly in giving; he became poor after he was rich. : He turned him
away and prevented him. The mine refused to yield its minerals. He gave little and that too grudgingly (53:35).

كذب [aor. inf. noun] كذب and كذب and كذب [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). كذب also means he found his hopes to be false or vain. كذب الحر: The heat abated. كذب عينك: Thine eye showed thee what had no reality. كذب الامر: He imagined the thing contrary to its real state. ما كان يكتب ما رأى: His soul made him desire things and conceive hopes that could scarcely come to pass. كذب: He was told a lie, a falsehood. They (the disbelievers) thought that they had been told lies (12:111). كذبة: He pronounced him to be a liar; he ascribed lying to him; he gave him the lie; he treated him as a liar. إن قومي كذب بأمر: My people has treated me as a liar (26:118). كذب أبا الله: He rejected, denied, disbelieved in the thing. كذبوا بابا الله: They rejected the Signs of Allah (10:96). كذب (inf. noun from كذب) كاذبة: He found him a liar; he made manifest or proved his lying. كاذب: Act. part. from كذب كاذبة (56:3). كاذبة feminine of كاذب and كاذبين plural (11:28;24:14). كاذبان: Act. part. from كاذب (56:52;3:138). كاذب (lie): Pass. part. from كاذب meaning, a great liar (54:26). كاذب: A lie; a falsehood; a fiction; a fable; false; syn. مكذوب: Intensive form of كاذب meaning, a great liar (54:26). مكذوب is of five kinds: (a) The relator altering what he hears or his relating as from others what he does not know; (b) The saying what resembles a lie, not meaning anything but the truth; (c) The saying what is untrue by mistake or unintentionally; (d) The finding one's hopes vain or false (e) The act of instigating. بدم كذب: With false blood (12:19).
[aor. inf. noun كرّ : He turned to or against him. نزل أن كرّ : A return. Would that there were for us a return (2:168); a time or one time. : Again (67:5); a turn to prevail against an opposing party.]

كرب كرب الحبل كرب الرحم: He twisted the rope. كرب الرحم: Grief or distress that affects the breath; anxiety or disquietude of the mind. من الكرب العظمي: From the great distress (21:77).

كرس كرس أبناء كرسي كرسيplural): It is the place or seat of the king (38:35) and of the learned man and therefore it is explained as signifying "Dominion" and "power" of God, whereby He holds the heavens and the earth; knowledge (2:256). هو من الكراسي: He is of the learned men. The word also means a prop or support for a wall.

كرم كرم يكرم وقله كرم أو أكرم وكمكرم وكمكرمين: He or it was or became highly esteemed or valued. Indeed We have honoured the children of Adam (17:71). فكرم وعنة: Honours him and bestows favours upon him (89:16). مكرم: Inf. noun from الكرم. أمكرم: Pass part. from الكرم: He honoured him above me (17:63). كرم: Gracious, generous, liberal, noble, excellent, highly valued, precious. رزق كرم ومكرم: Thy Gracious Lord and fem. from الكرم meaning honoured (80:14).

كرمة كرمة يكرّها : He did not desire it,
disapproved it, was displeased with it, hated him or it. Contr. of:

Though the idolators 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).

Kārah, plural of kārah (8:6; 7:89). (pass. part. from kārah) and means, hateful (17:39).

Kārah, (inf. noun from ākūrah) meaning compulsion (2:257).

Kāsib, inf. noun: Being synonymous means he gained, earned a thing; he sought to gain sustenance and the like. Kāsib signifies he got, obtained or earned; means, he applied himself with art or diligence or labour to gain or earn. Every man stands pledged for what he has earned (52:22).

And for them there shall be a share of what they earned (2:203).

Aye, whoso does evil (2:82).

Like also signifies he laboured in seeking or earning, but the latter has a more intensive signification than the former.

To it shall be given what reward it has earned and upon it shall be executed what punishment it has drawn upon itself. The latter is used with reference to what is evil and the former (kāsib) with reference to what is good (2:287).

He earned good and khayr: He earned evil. This distinction, however, is not always observed for kāsib and akūrah: He committed or burdened himself with a sin or crime.

Kasad, inf. noun: It (a thing or commodity) was or became unsalable or difficult of sale and in little demand; it was or became in a bad, corrupt or unsound state.

The market was or became dull. Whose dullness you fear (9:24).
[aor. يكَفَّ : inf. noun يكَفْفَة] : He cut the cloth. كَفَّ : He covered the thing. كَفَّ : His condition became bad. كَفَّ : His desire was shattered. كَفَّة : Piece of a thing. كَفَّ and كَفَّ are both plurals. كَفَّ : So cause fragments to fall upon us (26:188).

[�أر. يكَسَل : inf. noun يكَسَل] : He was or became lazy, sluggish, indolent or torpid. كُسَل is act. part. and كَسْلَاني is plural of كَسَل (4:143).


[�أر. يكَشَط : inf. noun يكَشَط] : He removed or stripped of a thing from a thing which it covered. كَشَطَ : I skinned the camel. كَشَطَ : When the sky shall be laid bare and shall have its covering removed (81:12).

[�أر. يكَفَّب : inf. noun يكَفَّب and كَفَّبَة] : He manifested the thing and removed what had covered it. كَفَّبَة : And We removed from thee thy veil (50:23). كَفَّبَة : God removed his anxiety. كَفَّبَة : We removed from them the punishment of disgrace (10:99). كَفَّبَة : She uncovered her shanks; she laid bare her legs (27:45) meaning, she became prepared to meet the difficulty; (ساَقٍ means hardness or difficulty). The reality or the matter became manifest to her. كَفَّبَة (act. part. 6:18). كَفَّبَة : (plural كَفَّفْفَانَ) (53:59) and كَفَّفْفَات is feminine of كَفَّبَة (39:39).

[�أر. يكَلَم : inf. noun يكَلَم] : He shut the door. كَلَم : He suppressed or restrained his wrath or rage. كَلَم : He restrained himself. كَلَم (act. part.): One who suppresses his anger or restrains himself. كَلَم : Plural (3:135). كَلَم : كَلَمَانُ العُبَيْلَ (12:85; 16:59; 43:18) and كَلَمَتْ : Full of grief (68:49), are synonymous.

[�أر. يكَعَب : and يكَعَب : inf. noun يكَعَب] : The breasts of
the girl began to swell, meaning she had freshness and bloom of youth.

Ankle (5:7).

Sacred House of God at Mecca towards which Muslim face while praying (5:98) is the plural of كعب which means, a youthful girl. كعب also means nobility, glory; anything exalted or elevated.

أَلَّا يَزَالُ كُفَّارُ عَالِمِيًا

May God exalt his glory. 

كَفْرُ : May thy glory continue to be exalted.

كَفَّتَ : Like; equal (112:5).

كَفَّتَ inf. noun كَفَّاتُ and كَفَّةٌ : He or it was quick or swift.

كَفَّةٌ : The bird was quick in flying and running and contracted itself therein.

كَفَّتَ السَّبِيلَ الْإِلَيَّةِ : He drew the thing together to himself and contracted it, grasped it or took it.

كَفَّاتِ : A place in which a thing is drawn together or comprehended and collected or congregated.

أَلَمْ نَجِعَ الأَرْضَ كَفَّاتًا أَحْيَا،َََوَأَمْوَاتًا : Have We not made the earth a place which comprehends the living and the dead (77:26;27).

كَفَّرَ : He veiled, covered the thing or he covered the thing as to destroy it.

كَفَّرْتُ السَّئِيْرَ : He put his goods in a receptacle. كَفَّرَ : He disbelieved.

قَبِهَتُ الْأَذْلِيَّةُ كَفَّرُكُ : Thereupon the infidel was dumbfounded (2:259). This كَفَّرُ (disbelief) is contr. to إِيمَانُ (belief). كَفَّرْ بِاللَّهِ : He disbelieved in God, he denied God.

كَفَّرُنُونَ بِاللَّهِ : How can you disbelieve in God (2:29).

يَكُونُ بِمَا أَضْرُّكُمْ : He declared himself to be clear or quit of such a thing.

كَفَّرْ بِأَنَّى كُفَّرَتْ بِمَا أَضْرُّكُمْ : Thereupon the infidel was dumbfounded (2:259). This كَفَّرُ (disbelief) is contr. to إِيمَانُ (belief). كَفَّرْ بِاللَّهِ : He disbelieved in God, he denied God.

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كَفَّرْ بِأَنَّى كُفَّرَتْ بِمَا أَضْرُّكُمْ : He declared himself to be clear or quit of such a thing.
Those who disbelieve ......... and those who do righteous deeds (30:45). It has three infinitives: (1) َكَافُرُ : Disbelief, contr. to ْإِمَانُ (belief); (2) َكَافِرُ : Ingratitude (21:95), contr. to ْشُكْرُ (thankfulness); (3) َكَافِرُ : Those who disbelieve .......... and those who do righteous deeds (30:45). This last word is used both in the sense of disbelief and ingratitude. َكَافِرُ : A sower or tiller of the ground (plural َكَافِرْينَ); intensely dark night; dark clouds; a blasphemer; ungrateful, especially to God; a disbeliever. It has three plurals, َكَافُرْينَ (109:2) (or َكَافِرُونَ (54:44). According to some authorities, َكَافَّارُ and َكَافِرُنَّ are plurals of َكَافَرُ, meaning a disbeliever, and َكَافَّارُ is its plural mostly when it is used in the sense of ungrateful. َكَافَّارُ and َكَافُرُ signify the same as َكَافَرُ or َكَافِرُ is an intensive epithet, meaning very ungrateful (especially to God) (17:68) and َكَافِرُ has a more intensive signification than َكَافَّارُ meaning, habitually ungrateful. َكَافِرُ is feminine as well as masculine. َكَفْرَةُ : [An expiation for a sin or crime or violated oath]; an action which has the effect of effacing a wrong action or sin or crime; that which covers or conceals sins or crimes. َكَفْرَةُ : The expiation for this is the feeding of ten poor persons (5:90). َكَافُرْنَ : Camphor, because it has the quality of covering or subsiding the heat (76:6). َكَافُرُ : More or most ungrateful especially to God; more disbelieving َكَفْرُ : He called him a disbeliever or imputed disbelief to him. َكَفَّرُوا : Do not call Kafir the people of your Qiblah. َكَفَّرُوا : God effaced his sin. َكَفَّرُوا : We would cover or conceal their sins as though they had not been; efface, remove or do away with their sins (5:66).

َكَفْتُ [aor. َكَفَتْ inf. noun َكَفَتُ : He refrained or desisted from it. َكَفَتُ : He made him to refrain or abstain from it; he prevented, hindered or restrained him from it. َكَفَتْ : I restrained him from it or him َكَفَتْ : He (God) restrained the hands of men from you (48:21).] َكَفَتْ : When I restrained the Children of Israel from thee (5:11).
الكلب

The hand; the palm with the fingers. 

Wring his two hands (18:43). Wholly. Come into submission wholly (2:209); for all (34:29); all together (9:36).

حَفْلَةٌ: 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).

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).

Who guards or protects you by night (21:43).

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. One who trains a dog to hunt. - plural (5:5).
[aor. inf. noun كَلَّم] : He imposed upon him the task of doing such a thing which was troublesome or difficult for him. 

كلفة : Severe, distressing fortune or time. 

كلَّم : A year of dearness, hardship, drought. 

كلم : An ugly man. 

كلفة : Severe, distressing fortune or time. 

كلم : A year of dearness, hardship, drought. 

كلم : An ugly man. 

كلم : A burden; a person or persons whom one has to support. 

كلم : One who left neither parent nor offspring (4:13). 

كلم : Both of (masculine 17:24) and كَلَّمَانَا (feminine 18:34). 


كَلَّم and كَلَّمُ : Spathe or covering of flowers (55:12). 

كَلَّم : It
was or became perfect; it became complete, entire, whole or full. This meaning is better expressed by: 

ا́كِمَّلْتَ لَكَمْ دُيَّنَكُمْ 

(act. part.).

كَمْلَةٌ 

Two full years (2:234).

كَمْلِي (feminine of كَمْلٍ) (2:197).

[2] 

كَمْهَا 

[aor. inf. noun كَمْهَاء] : He was or became blind or night-blind.

كِمْهَةٌ الرَّجُلُ 

The colour of the man changed or his reason or intellect deteriorated. 

كَمْهَةٌ 

Blind or night-blind. 

كِمْهَةٌ الْأَكْمَهُ 

I will heal the night-blind or I will give spiritual sight to those blind (3:50).

كَنَّرَ [2] 

[aor. inf. noun كَنُرَ الْأَمَالٍ] : He cut the thing. 

كَنُرُ الْقَلْبِ 

He was ungrateful for the favour. 

كَنُرُ 

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).

كَنْسَ [2] 

[aor. inf. noun كَنُسَ الْفَضْلُ] : He collected and hoarded the property; he buried the wealth in the ground; he stored the wealth.

كَنَّسُ الْخَلْقُ 

(plural 28:77). 

كَنْسٌ الدَّهْبِ وَالْفَضْلَ 

Those who hoard up gold and silver (9:34). 

كَنْسٌ also means property buried; anything abundant collected together, that is desired with emulation.

أُعْطِيَتُ الكُنْسُ مِنَ الْحَمْرُ 

(Hadith) : I have been given a treasure of knowledge and science.

كَنَّسَ [2] 

[aor. inf. noun كَنَّسَ الْفَلْحَيُّ] : The deer or the gazelle hid or retired into its lair or hiding place. 

كَنَّسُ الرَّجُلَ 

The man retired into the tent. 

كَنَّسُ الْحُوَارِ الْكَنَّسُ 

The planets or stars that run their course and then set (81:17).

كَنَّنِ [2] 

[aor. and and inf. noun كَنَّنُ يَكْنِنُ] : He veiled, covered or concealed the thing; guarded it. 

كَنَّنُ صَدُورُهُمْ 

What their bosoms conceal (27:75). 

كَنَّنُ أُو أَكْنِنُ الْقُلُوبُ 

Or you keep it
hidden in your minds (2:236). ُكنْ : A place of concealment; shelter of a wall; a thing that serves for covering or protecting (ْآلاّ and ْآكَذْ are plurals). ْمن أَلْجِبَالِ أُكَذْنَا : In the mountains places of shelter (16:82). ُجعلْنَاهُ على أَلْفُوْهمْ ْآكَذْ : We have put veils upon their hearts (6:26). ُمُكْتَوْنِ : (pass. part. noun): Protected; preserved. ُفي كِتَابِ مُكْتَوْنِ : In a well-protected Book (56:79).

He entered the cave. ُكِهْفْ : A spacious cave; refuge; asylum (18:11). A small cave is called ُغَارَ.

كِهْلَ [aor. inf. noun ُكِهْلُ] and ُكِهْلْلا : The plant became tall and full grown. ُكِهْلُ : 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).

كِهْنَ [aor. inf. noun ُكِهْنَةَ] or ُكِهْنَ : He foretold the future; he became a soothsayer. ُكِهْنَ : A soothsayer (52:30); magician; priest.

كَابَ [aor. inf. noun ُكَابُ] : He drunk with a cup. ُكَوْبَ : A large cup which has no handle. (plural 76:16).

كَآَدَ [aor. inf. noun ُكَآَدُ] : He was about to do a thing but he did not do it, ُلَفَذَ كَآَدَ نُكْرُكُ الْيَمَنُمْ : Thou mightiest have inclined to them a little (but you did not) (17:75). The word also means ُأَرَا: He intended. ُكَآَدَ أَخْفَفَهَا : I was going to manifest it (20:16).

كَأَرَ [aor. inf. noun ُكَأَرُ] : He wound the turban in a spiral form and folded it up. ُكَأَرُ : He threw him down. It also means be eclipsed. ُيَكُرُ أَلْبَلْ عَلَى . ُكَأَرَ : When the sun will be folded, wrapped up, effaced; will be eclipsed (81:2). ُيَكُرُ أَلْبَلْ عَلَى : He (God) makes the day to cover or overtake the night and makes the night to cover or overtake the day (39:6).

ُكُوْكِبْ Star, planets; chief; prince; pupil of the eye (12:5). (plural 37:7).

ُكَانَ The word is used in several senses: (1) in the sense of "is" as
Allah is All-Knowing Wise. it denotes everlastingness or continuity (33:52); (2) in the sense of "was" as in: Abraham was a paragon of virtue (16:121); (3) in the sense of "will be" as: He became of the disbelievers (2:35); (5) in the sense of "it behoves" as: It does not behave a man (3:80); (6) in the sense of "laying stress or emphasis". For see. 

کوئی [aor. inf. noun کوئی] کوئی: He cauterized him i.e. burned his skin with fire or with an iron. فکوری بها جبہھیم: Their foreheads shall be branded therewith (9:35).

کاذ [aor. inf. noun کاذ] کاذ: 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. مکر به: According to some مکر به implies the feigning of the contrary of one's real intentions, whereas کاذ does not; or this latter (کاذ) signifies he did him harm and the former he did so clandestinely. کاذ also means, he acted mischievously, deceitfully; he practised an evasion or elusion, a shift, a wile, an artifice, a plot, a stratagem: کاذ: He taught him (کاذ) to deceive, beguile or circumvent; he contrived or plotted a thing whether good or bad, wrong or right. کاذ also means, he took extraordinary pains. کاذ: Evasion, elusion, deceit, plot, device, plan, stratagem, artifice, contrivance; war. کاذ: I will plan a plan (86:17). (plural pass. part. noun). هم مکیدون: They will be caught in the plot (52:43).

کال [aor. inf. noun کال] کال: He measured the grain. کال means to give by measure إکتال means to take by measure (83:3,4). کئی: Measure. میوان: Weight. لانّفّضوا: Do not give short measure and short weight (11:85).

کان [aor. inf. noun کان] کان بفیان: He humbled himself before such a one. وہا اسکتا: And they did not humble themselves (before the enemy) (3:147).
23

باب اللّام

Lām

Numerical Value = 30.
(1) Particle introducing an oath and meaning truly, indeed, certainly or in exclamations of wonder or for help. "By thy life, they in their mad intoxication are wandering in distraction" (15:73). And by thy Lord We shall certainly gather them together (19:69). (2) It is used in the sense of "For, thy Lord has commanded her and revealed to her" (99:6). (3) To denote particular right of possession. "All honour belongs to Allah and to His Messenger" (63:9). (4) To denote the usefulness of a thing. "And We made the iron soft for his benefit" (34:11). (5) To begin a sentence. "This is indeed a Noble Qur'an" (56:78). (6) Is used in the sense of "until", "upto". Until an appointed term (13:3). (7) To express certainty or to lay emphasis. "Undoubtedly, it is they who will be the losers in the Hereafter" (16:110). In the beginning of a sentence it constitutes the answer to an understood question or to refute that what is in the mind of an enquirer. Nay, I swear by the Day of Resurrection (75:2).

(8) To denote cause or command. "So that or let him who has abundance of means spend" (65:8). (9) To denote result or consequence. The result of Our granting them respite will only be that they will increase in sin (3:179). (10) Is used in the sense of "On the Day of Resurrection" (21:48). (11) In the sense of "Had thrown him on his forehead" (37:104). (12) In the sense of the declining or after the declining of the sun (17:79).

Used as "and the following noun has a فَلَا رَفَتْ وَلَا فَقَحَةٍ لاَّ تَأْنِي جَنَّسٍ" (2:198). It is used in the sense of "is an Arabic idiom meaning by all means, necessarily, certainly. Undoubtedly, it is they who will be the losers in the Hereafter" (16:110). In the beginning of a sentence it constitutes the answer to an understood question or to refute that what is in the mind of an enquirer. Nay, I swear by the Day of Resurrection (75:2).

"And by thy Lord We shall certainly gather them together": By thy life, they in their mad intoxication are wandering in distraction (15:73). And by thy Lord We shall certainly gather them together (19:69). (2) It is used in the sense of "For, thy Lord has commanded her and revealed to her" (99:6). (3) To denote particular right of possession. "All honour belongs to Allah and to His Messenger" (63:9). (4) To denote the usefulness of a thing. "And We made the iron soft for his benefit" (34:11). (5) To begin a sentence. "This is indeed a Noble Qur'an" (56:78). (6) Is used in the sense of "until", "upto". Until an appointed term (13:3). (7) To express certainty or to lay emphasis. "Undoubtedly, it is they who will be the losers in the Hereafter" (16:110). In the beginning of a sentence it constitutes the answer to an understood question or to refute that what is in the mind of an enquirer. Nay, I swear by the Day of Resurrection (75:2).
pearls (52:25)

[originally لب [aor. لب and لب inf. noun لب and لب : He was or became possessed of لب i.e. understanding, intelligence. لب: He broke the almond and took forth its kernel. لب بالمكان: He stayed or remained or abode in the place. لب على الامر: He kept to the thing or affair. لب (inf. noun). لبكم: He was possessed of لب i.e. understanding, intelligence. Lب 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 لك 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 ي (Yi) is to form the dual number. لب: The heart, pith, kernel of an almond or a nut; what is pure or the choicest or best part of a thing. لب (of a man): Understanding; intellect; intelligence; so called because it is the choicest or best part of and has a more special sense than عقل. لب plural: Person having intelligence, understanding. لب آلابل: Persons of understanding (2:1180),(3:191).

[originally لب [aor. لب and لب inf. noun لب as also لب: He tarried and waited and stayed in the house; he tarried or remained in the house. لب (act. part. noun). لب (plural): They will tarry therein (78:24). لب: Would not have tarried (33:15).

[originally لب [aor. لب and aor. لب inf. noun لب: It (a thing) stuck, clave or adhered to the place. لب بالمكان: He stayed in the house. لب بالمكان: The people surrounded the man and clave to him. لب على الشيء بالشيء: 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 لبَدة which signifies a locust). أَلْفَلْكَ: Much wealth; collected wealth. مَالٌ لَّدَةٌ: I have destroyed much wealth (90:7).

مَلْسَ: He put on or wore the garment. يَلْبِسُونَ لَبَةَ: Will wear green garments of fine silk (18:32). مَلْسُ الْثَّوبَ: He had the enjoyment of a woman or wife (meaning of her converse and services). فَلَانًا: I chose such a one specially as a companion. أَلْسُ عَلَيْهِ الْأَمْرُ: He rendered the affair confused or dubious to him, or he concealed the affair from him. وَلَبِسَتْهُ عَلَيْهِمْ مِلْسُونَ: And thus We would have made confused to them what they are confusing themselves (6:10). طْلُومٌ: And they have not mixed up their belief with injustice (6:83). أَوْ لَبِسَتْهُمْ مِلْسًا: Or He confounded you by (splitting you) into different sects (6:66).

مَلْسٌ: Dubiousness; confusedness or confusion; lack of clearness (50:16). لَبَةٌ: Dress; apparel; the covering of anything. جَعَلَهَا لَبَةً لَّيَسًا: We have made the night as a covering, a man's wife and a woman's husband (78:11). لَبَةٌ: The utmost degree of hunger and fear. لَبُسُ: A coat or coats of mail (16:113;21:81).

مِلْسَ: Milk (16:67) (لْيَبَّان plural).

مَلْشُ: He persisted obstinately in a matter even when it became manifest that it was wrong; he persevered in opposition, in contention, litigation or wrongdoing. بَلْ قَلَّمُ فِي غَنِيرٍ وَأَفْقَرِ: They obstinately persist in rebellion and aversion (67:22). لَجْهَةٌ: The main body of water; a great expanse of water or the depth of the sea of which the bottom cannot be reached; fathomless sea. فَلَان لَجْهَةٌ وَاسِعَة: Such a one is a wide fathomless sea. خَيْسَتُهُ لَجْهَةٍ: She thought it to be a great expanse of water (27:45). بَحْرٌ لَجْهِيٌ: A vast and deep fathomless sea (24:41).

مَلْحَةٌ: He had recourse to it for refuge. مَلْحَةٌ إِلَيْهِ: He committed his affair to God. مَلْحَةٌ إِلَيْالِهِ: 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).

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).

لَحْدُ [aor. inf. noun لَحْدُ] : He declined or deviated from the right course in the matter of religion; he impugned religion. Also means, he disputed, altercated; wrangled. : They deviate from the right way with respect to His attributes (7:181).

Deviation (22:26).

لَحَفَ [aor. inf. noun لَحَفَ] : 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).

لَحِفَ [aor. inf. noun لَحِفَ] : He reached him, overtook him, or came up with him or joined him. : Who have not yet joined them (62:4).

And Thou join or make me with the righteous (12:102).


Their flesh does not reach God (22:38).

لَحَنَ [aor. inf. noun لَحَنَ] : 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).

[ aor. ] [ aor. ] inf. noun [ ] : He was violent or vehement in contention or altercation, in dispute, in litigation. : He opposed him violently in contention. : 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). : A people given to contention (19:98).

At, by, to, with. : From. : Is syn. with . : At, by the door (12:26).

[ aor. ] [ aor. ] inf. noun [ ] : It was or became pleasant, delightful, delicious, sweet. : He found it to be pleasant, delightful; he took pleasure or delight in it. : The eyes take delight (43:72). : Pleasure; delight; sweetness; pleasantness. : A delight to those who drink (47:16).

[ aor. ] [ aor. ] inf. noun [ ] : It was or remained fixed, settled, firm or constant; it (mud) adhered, clave or stuck; it (mud) became hard and cohered. : It became co-mingled; it intermixed. : Adhering or adhesive or cohesive clay or mud; remaining fixed, settled, firm or constant (37:12).

[ aor. ] [ aor. ] inf. noun [ ] : He kept close, clave, clung or held fast to a thing. : He obliged or forced him to do a thing; He (God) decreed or appointed or ordained to him a thing; He made him to cleave to it. : Shall we force it upon you, while you are averse to it (11:29)? : And every man’s works have We fastened to his neck (17:14). : (The punishment of your rejection) will now cleave to you (25:78). : Would have been inevitable or would
Certainly overtake you, cleave to you (20:130).

**لَسْنَ (aor. inf. noun لَسْنَا) [لَسْنَ، لَسْنَا] : He was eloquent, perspicuous and chaste of speech.**

1. **تَّقَلِّبَ** : And Thou loose the knot of my tongue (20:28).  
2. **لَسْنَ** : Except with the language of his people (14:5).  
3. **لَسْنَ** : He is more eloquent in speech than I (28:35).  
4. **لَسْنَ** : And the diversity of your tongues (30:23).

**لَطِفُ (aor. inf. noun لَطِفَ بِهِ) [لَطِفَ حَتَّى لَسْنَا] : He was polite, kind, courteous, gracious to him.**

1. **لَطِفُ (aor. inf. noun لَطِفَ) [لَطِفَ] : He was subtle, slender, thin, fine, elegant or graceful.**
2. **لَطِفُ (aor. inf. noun لَطِفَ) : Let him be courteous or let him behave in such manner that no one should know what he is about but he should know what other people think or do.**
3. **لَطِفُ** : Courteous, kind, gracious, subtle, knower of subtleties.
4. **لَطِفُ : God is Gracious, Kind, Benign to His servants (42:20).**
5. **لَطِفُ : Verily, God is the Knower of subtleties and All-Aware (22:64).**

**لَظِينُ : The fire blazed, burned brightly and fiercely.**

1. **لَظِينُ أو تَلِفُتُ النَّارُ : Flame of fire (70:16).**
2. **لَظِينُ : Flaming fire (92:15).**

**لَعَبُ (aor. inf. noun لَعَبَ)**

1. **لَعَبُ : He played, sported, joked.**
2. **لَعَبُ : He may enjoy himself and play (12:13).**
3. **لَعَبُ : Sport, play, game.**
4. **لَعَبُ : And worldly life is nothing but a sport and pastime (6:33).**
5. **لَعَبُ : Playing, sporting, jesting; one who plays, jests, sports, jokes.**
6. **لَعَبُ : Or are you one of those who jest (21:56).**

**لَعَلُّ (1) The word denotes hope and fear. It governs the subject in the accusative case and the predicate in the nominative. In its original and general acceptation it expresses hope; but in the word of God it often expresses certainty and may be rendered "verily". It means, "so that", "that" or "in order that".**

1. **لَعَلُّ : That or in order that you may be successful (2:190).**
2. **لَعَلُّ : (plural of لَعَبُ) :**
3. **لَعَبُ :**
4. **لَعَبُ :**
5. **لَعَبُ :**
6. **لَعَبُ :**
7. **لَعَبُ :**
"Possibly"; لَمْ تَكُنْ ِعذبة ُقريبَ; ٨٤٢٨; "The hour may be nigh (42:18). (3)
"As if" or "as though"; لَمْ تَرَكْ ٤٣١٣; "It is impossible that"; or "do they imagine that". فَلْعَلُّكَ تَرَكْ ٤٣١٣
: 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".

أَعَنَّ [aor. يَعْنَّ] لَمْ تَعْنَّ: He disgraced him, cursed, imprecated evil upon, expelled, excommunicated him; he
removed him from good. إنَّ اللَّهُ لَمْ يَعْنَّ ٨٣٦٢٥: Surely, God has cursed the disbelievers (33:65). لَمْ تَعْنَّ: Removal from good;
curse; imprecation; abuse; disgrace; excommunication. عَلَىٰهُمْ لَمْ تَعْنَّ: On them shall be curse of Allah and of angels
: Cursed tree (17:61).

لَغْبُ [aor. يَلْغِبُ] لَغْبًا[Lَغْبًا and لَغْبٌ] and لَغْبًا: He was fatigued, wearied very much.

لَغَةَ [aor. يَلْغَةُ] لَغَةٌ: He indulged in vain talk. لَغَةٌ فيْ قُرْوِّه: He committed mistakes in his talk and spoke without consideration
or thinking. كَلِمَةً لَّغَاءَ: Idle, foolish, vain, useless talk; talk of
no account. لَمْ تَغَيِّرْهُ لَغَاءٌ: Thou wilt hear no vain, idle talk therein (88:12). لَغَتْ الرَّجُلُ: The thing became useless.
: The man was frustrated, failed. لَغَتْ عِنْ الْطَرِيقِ: He deviated from the way.
: Speak vainly; indulge in idle talk; bark; أَلْغَوْا وَالْعَمَّا فِيهِ: And make noise during its recital (41:27); Coo; be deceived or
disappointed in one's hopes; anything vain. عِنْ اللَّغَوِ مُفَرْضُونَ: Shun all that is vain (23:4).
: لَغَتْ بِهِ: He eliminated it; he put it away; he eschewed it; he passed by or over it; he forgot, disregarded and neglected it. إِذَا مَرَّوا بِالْلَّغَوِ: When they pass by
anything vain (25:73).

لَفَتَ [aor. يَلْفِتُ] لَفْتًا: He turned away his face from me. لَفْتًا عِنْ رَأْيِهِ: He turned him from his opinion. لَفْتًا
And let no one look back (11:82). Hast thou come to us that thou mayest turn us away (10:79)?

And let no one look aside or about.

Looked aside or about.

The fire hurt or burnt his face or burnt him.

The Fire will scorch their faces (23:105).

He ejected it or cast it forth.

He repaired their affair by reconciliation.

He picked it up.

He lifted up. He lifted up, by pronouncing the word. He uttered or pronounced the word. An expression; a word.

The fire hurt or burnt his face or burnt him.

The Fire will scorch their faces.

Hast thou come to us that thou mayest turn us away (10:79)?

We shall bring you together (17:105).

It became tangled and caught one part to another; it (a collection of trees) became luxuriant or abundant and close together; it became collected together and dense.

Gardens of luxuriant growth (78:17).

We shall bring you together (17:105).

It became tangled and caught one part to another; it (a collection of trees) became luxuriant or abundant and close together; it became collected together and dense.

Gardens of luxuriant growth (78:17).

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Gardens of luxuriant growth (78:17).

We shall bring you together (17:105).

It became tangled and caught one part to another; it (a collection of trees) became luxuriant or abundant and close together; it became collected together and dense.

Gardens of luxuriant growth (78:17).
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).

He received it from him.

Verily, thou hast been given the Qur'an (27:7).

And none is granted it save those who are steadfast (41:36).

He met him face to face; he had an interview with him.

Until they meet their day (43:84).

He threw it or cast it on the ground.

They conveyed the word to them or communicated to them, or retorted on them with the saying (16:87).

He revealed to him his secret.

He gave him ear; he inclined to hear him.

He gives ear and is attentive (50:38).

We placed on his throne (38:35).

I offered or tendered to him love.

You send them message of love in secret; you offer them love in secret (60:2).

The people met each other.
armies met each other (3:156). 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 should change it of my own accord (10:16). They are going to meet their Lord (2:47). It (lightning or a star) shone; gleaned; glistened i.q. (1) He made a sign to him with the eye or the like as the head and the lip with low speech. This is the primary signification. (2) He taunted, blamed, reproached him; he found fault with him; he did so in his face or behind his back, though it might be with truth. And of them are those who taunt thee or blame thee (with respect to the division of alms) (9:58). He pushed or repelled him. One who blames, upbraids, reproaches or finds fault with others much or habitually; the ta is to denote intensiveness, and not the female gender. 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.

[aror. لَمْسَ inf. noun لَمْسَةٌ]: 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). [لَمْسَةٌ]: He sought or sought after. [فلَمْسَةٌ]: And seek for light (57:14).

[لَمْ inf. noun لَمْ عَنْهُ]: A slight insanity or diabolical possession or a slight taint of insanity touched him. [لَمْمُ]: Pardonable sin; slight madness, craziness (53:33). [لَمْا]: Wholly, completely. [ثاَكُّلُّونَ]: You devour the heritage completely (89:20).

[لَهَبَ inf. noun لَهَبُ]: The fire burnt fiercely or blazed. [لَهَبُ]: The flame of fire or its blaze; burning thirst. [نَأَرَ عَنْهُ]: A blazing fire (111:4). [لَا يُبَيِّنِي مِنَ اللَّهَ]: Nor protecting from the flame (77:32).

[لَهَثُ inf. noun لَهَثُ]: 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. [لَهَثُ]: He hangs out his tongue (7:177).

[لَهَمَ inf. noun لَهَمَ]: God directed him by inspiration to that which was good: God revealed to him or put into his mind that which was good. [لَهَمَ]: So He revealed to it what is wrong for it ...... (91:9).

[لَهَا inf. noun لَهَا]: The man jested, sported. [لَهَا]: She loved his talk, became delighted with it. [لَهَا]: He became diverted from it so as to forget it. [لَا هَيَّاُ]: Mutual rivalry in seeking worldly increase diverts you (from God) (102:2). [لَا هَيَّاُ]: Him dost thou neglect (80:11).
(act. part. noun): Neglectful (21:4). نُفَرُ : 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 نُفَرُ .: Who took their religion for a pastime and a sport (7:52).

أُوزُ : If; perhaps; may be that; would that (26:103); أَوَّلاً and أَوُلَا and meaning why not (15:8).

[аор. инф. сущи.]: The thing shone, gleaned, glistened; it came forth and became apparent. لوحة : The heat of fire or sun altered the colour of his skin; it parched, scorched or burned and blackened his skin. لوحة للبشر : Burning the skin so as to blacken it; it scorches the face (74:30) ( لوحةplural) لوحة محفوظة : The guarded tablet (85:23).

[аор. инф. сущи.]: 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. يتسللون مُنكَمُ لوافاً : Those of you who steal away covertly (24:64).

[аор. инф. сущи.]. See commentary for the account of Prophet Lot.

[аор. инф. сущи.]: He blamed, censured or reprehended him. لمَّا : So do not blame me, but blame yourselves (14:23). (pass. part. noun): One blamed or one who is censured and also مَّلْؤُ : One blamed or who deserved to be censured. مُّلْؤُ مَحسَّنًا : Blamed or exhausted (17:30). وهو مُّعَمَّر : He himself was to blame (51:41). (plural 23:7). مُّلْؤُ : He blamed him much. بالنفس اللوامة : Self-accusing spirit or soul (75:3). لومة : Blame; reproach, rebuke; censure; reproof (pass. part. noun): One who blames. لا يحافون لومة : They do not fear the reproach of a fault-finder (5:55). تلاوَأ : They blamed each other. على بعض : يُتّلَوَّا : Reproaching each other (68:31).

[öøç$åø]لُوُرَى: He twisted the rope. لَوَرَى: He concealed it; he hid it; he rolled it up; he heeded it or minded it. لَوَرَى: He turned and waited. لَوَرَى: He passed by and did not stop or wait. لَوَرَى: And you did not stop and look back on any one or paid heed to any one (3:154). لَوَرَى: He turned or bent his head to the right or left: لَوَرَى: They turned their heads aside (63:6). لَوَرَى: They twist their tongues while reciting the book (3:79). لَوَرَى: Screening or concealing with their tongues what is in their minds; distorting with their tongues (4:47). لَوَرَى: If you conceal (or distort) the truth or evade (or turn away) from it (4:136).

[öøç$åø]لَاتَ: He withheld him or restrained him and turned him or averted him from his course, purpose or object. لَاتَ: He diminished to him his due right or defrauded him of part thereof. لَاتَ: He (God) will not diminish unto you, nor defraud you of aught of your works (49:15). لَاتَ: We will not diminish anything from their works (52:22). لَاتَ: When it was not a time of flight (38:4). With respect to the proper meaning and etymology of لَاتَ there are four opinions. First, it is a single word used as a negative, others say that it is originally لَاتَ that its لَاتَ is changed into لَاتَ and then the لَاتَ into لَاتَ (اللَّ). Secondly, that it is two words, the negative لَاتَ with the feminine لَاتَ, added to make the word feminine or to make the negation more intensive. Thirdly, that it is an independent word, not originally لَاتَ nor لَاتَ. Fourthly, that it is a word and a part of a word, namely the negative لَاتَ and لَاتَ prefixed to لَاتَ (a word denoting a wish): If; only, I wish, would that. لَاتَ: We would that I had died before this (19:24).

لَيْسَ: Not; not to be; not to have been. Its different forms as لَيْسَ,
have been used in the Qur'an (13:44; 2:114; 33:33; 5:69).

Night (see commentary for ليل and ليال. ليال plurals (89:3;34:19): Very dark night or the most dark of all nights of the month. Generally ليل and لياث means the same thing i.e. night, but according to famous lexicographer, Marzuqur ليل is used as opposed to نهار and نهار as opposed to لياث. يوم 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 ليل has been used as many as eight times in the Qur'an (2:52; 2:188; 44:4; twice in 7:143).

[ aor. يُطَرِّفُ inf. noun ليثا and ليثا: It was or became soft, as opposed to harsh; smooth; kind; plaint; gentle; tender.

فيما رحمة من الله لبث ليل: It is by the great mercy of God that thou art kind towards them (3:160).

لِيْثٌ الصَّيْءِ أو لِيْثٌ ليلة: He made the thing soft, plain,, supple.

وآلا لله الحديده: We made the iron soft for him (34:11).

لَيْثٌ is act. part. from يُطَرِّفُ. لِيْثٌ is act. part. from ليلة.

لِيْثٌ: A kind of date tree of very inferior quality (59:6).
24

م

Numerical Value = 30.

Mīm
(1) Used in the sense of ما عندكم ينفد. اللذى: Whatever is with you shall pass away (16:97). (2) Which, whom.

(3) Whatever is with you shall pass away (16:97). (2) Which, whom. (3) What, which.

(4) So long as they stand true to you, stand true to them (9:7).

(5) To denote surprise or admiration. فما: How great is their endurance of the Fire (2:176).

(6) In the sense of "as best". فاقثروا الله ما استطعتم: Fear God as best you can (64:17).

(7) In the sense of ليس (no, not): فما ربحت: Their traffic has brought them no gain (2:17).

(8) Sometimes it is redundant: قيلما ما تُشكرون: Little thanks you give (7:11).

(9) What answer the messengers bring back (27:36).

A hundred. A hundred years (2:260).

A thousand years. We sent him towards a hundred thousand (37:148).

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).

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).

Of your arms and your goods (4:103).

It became strong, firm, hard. Strong; solid; firm; hard. My plan is mighty, strong (7:184).

The Powerful, the Strong (51:59).
The man stood erect. (inf. noun: مَثَلُ) He mutilated him; he castrated him. (inf. noun: مَثَلُ): He described the thing. (inf. noun: مَثَلُ): Made similar to him the thing. (inf. noun: مَثَلُ): He appeared to her in the form of a perfect man (19:18). (ما هذه التَّمَاثِلُ؟): Image; figure; statue; portrait. 

What are these images (21:53; 34:14): Parable; similitude or similar case (2:215; 22:74); likeness (3:118); example; objection; question (25:34); proverb, precedent or example (43:58; 43:9); state or condition (2:215; 22:74). See 22:74; 2:172; 3:118; 43:9,58; 25:34: These are examples, likes, similitudes, which We set forth (29:44). (مَثَلُ): Twice as many as themselves (3:14). (مَثَلُ): Excellent, best, nearest to the model. (مَثَلُ): And to destroy your best institutions (20:64). (مَثَلُ): Is masculine. (مَثَلُ): When one possessing the best way of life will say (20:105). (مَثَلُ): Exemplary punishments; examples (13:7). 

He surpassed others in the glory; he became eminent. (مَجْهَدُ): The shepherd brought the camels to rich pasture grounds and made them have their full. (مَجْهَدُ): To praise, glorify, exalt; deem celebrated. (مَجْهَدُ): Glorious Qur'an (85:22). (مَجْهَدُ): Praiseworthy; Glorious (11:74). 

He made him a (a fire-worshipper). (مَجْسُ): As to those who believe...... and the Magians (22:18). 

He refined the gold in the fire. (مَحْصُ): A thing becoming free from admixture. (مَحْصُ): He rendered it pure, free from admixture of imperfection or the like. (مَحْصُ اللّهُ عَلَيْكُمْ ذَوْبَنَكُمْ: May God diminish thy sins. (مَحْصُ اللّهُ): And that God may purify those who believe (3:142). (مَحْصُ عَنَا ذَوْبَنَنَا: Remove Thou from us our sins. 

He rendered the thing deficient and deprived it of its increase; he annihilated the thing (مَحْقُ)
or obliterated it or did away with it wholly so that no trace of it was left. 

Allah will obliterate interest (2:277).

He destroyed such a one. 

And He destroy the disbelievers (3:142).

Stratagem; cunning plan; quarrel; punishment; destruction; artifice. 

He (God) is severe in punishing (13:14).

He tried, tested, proved such a one. 

He beat him with twenty stripes. 

God has purified their hearts for righteousness (49:4).

God removed the trace of his sins. 

God is blotting out the falsehood (42:25). 

We have made the sign of the night to pass away (17:13). 

Thou seest the ships ploughing through it (16:15). 

Do you mean to help me with your wealth (27:37). 

He (God) will strengthen or help you with wealth and sons (71:13). 

He (God) has helped you with cattle (26:134). 

The Gracious God gives them long respite or prolongs it (19:76). 

Though We brought the like
thereof as further help (18:110). Extended shade and flowing water (56: 31, 32). 

Ink. If (every) ocean became ink (18:110). 

Term. Till their term (9:4) 

Extended columns (104:10) or outstretched.

مَدِينَةَ [aor. inf. noun مَدِينَةُ] مَدِينَةٌ بالْمَكَانِ: He dwelt in the place. مَدِينَةٌ للْمَدِينَاتِ: He came to the town. مَدِينَةُ الرَّجُلِ: The man became civilized. مَدِينَةٌ: A town. قال نَسْوَةٌ في المدينة (مَدِينَةٌ) (12:31): Women in the town said: Send into the towns summoners (7:112). مَدِينَةُ: The town of the Holy Prophet (بَيْتُهُ): There were, in the town (i.e. مَدِينَةٍ) nine persons (27:49). مَدِينَةٌ: (Midian) name of the people of the Prophet Shuaib and of the town or the region in which they lived (11:85).

وَرَأَى [aor. inf. noun وَرَأَى] وَرَأَى مَرَأَةٌ مَرَأَةٌ: The food was or became good, easily digestible or wholesome. وَرَأَى (أَيْمُرَى) مَرَأَةٌ: He became pleasant like a woman in form or talk. وَرَأَى مَرَأَةٌ: A wife, a woman (plural is وَرَأَى). وَرَأَى مَرَأَةٌ: A woman. مَدِينَةٌ: The place was or became of good climate. مَدِينَةٌ الرَّجُلِ: The man was or became possessed of manliness. قالَ تُؤْرَى العَزْيَزُ مَدِينَةٌ: The wife of Aziz said (12:52). إنَّكَ وَحَدُّتُ اِمْرَأَةٍ: I have found a woman (27:24). لَقَدْ تَزَوَّجَتْ اِمْرَأَةٍ: Indeed you have married a perfect woman. اِمْرَأَةٌ: A man. يَوْمَ يَبْصِرُ الْمَرَءَ: When man will see (78:41). اِمْرَأَةٌ: A man. إنَّ اِمْرَأَيْنَ هَلْكَ: So eat it as something pleasant and wholesome (4:177). هَلْكَ: One who breaks (2:103).
[aor. inf. noun مَرَضَ] : He exulted greatly or excessively; he was proud and self-conceited and he walked with a proud and self-conceited gait, with an affected inclining of his body from side to side; he behaved insolently and ungratefully. And because you behaved insolently (40:76). Nor walk in the earth haughtily (31:19).

[aor. inf. noun مَرَضَ and [aor. inf. noun مَرَضَ] : 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. مَرَضَ عَلَى اَلْأَمْرِ : He was bold, audacious and immoderate in the matter. مَرَضَ عَلَى شَيْءٍ : He became accustomed, habituated to a thing or became insolent and audacious. مَرَضَّا عَلَى الْفَتْقَ : They insolently persist in hypocrisy (9:101). شَيَّاتُانُ مَرَضُّ أو مَرَضُ : Rebellious satan (37:8; 22:4). صَرَحَ مُرَضٌ مِّن قَوْارِيِّرٍ : Palace paved with smooth slabs of glass (27:45). مَرَضَ : He made it smooth, even, tall and plastered it with mud.

[aor. inf. noun مَرَضَ] : He was or became sick, ill, diseased. إذا مَرَضَ فَهُوَ يُضِفَنُ : When I fall sick, He restores me to health (26:81). مَرَضٌ : Sick, ill person. متَّسِبِراً : Whoso among you is sick (2:185). (plural of مَرَضٍ) : If you are ill (4:44). مَرَضٌ : Sickness, disease, disorder, malady, distemper, or the disease of doubt or hypocrisy. فِي قُلُوبِهِمْ مَرَضٌ : In their hearts is a disease
[aor. inf. noun] مَرْتُ : He or it passed; passed by or beyond; went; went on; proceeded. 

فِي كُلِّ گَمَّةِ مَرَّةٍ أَوْ مَرَّاتٍ : Every year once or twice (9:126). 

مرَّةٌ : A time; one time; one action. 

مرَّةٌ : A strong man; strength of intellect and sound judgement and firmness. 

مرَّةٌ : Possessor of strength (53:7); the condition on which a thing continues to exist or carry on. In this sense the word may mean God's Law (سَنَةٌ). 

مرَّتَ : 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. 

مُسَمَّرَ : Oft-repeated sorcery (54:3). 

مُسَمَّرَ : A custom constantly obtaining, unvarying. The word also means passing away and vain or ineffectual. 

مُسَمَّرَ : In a day of ill-fortune that was lasting or continuous or effective (54:20). 

مَزَّرَ [inf. noun] مَزَارَةٌ : He doubted; questioned; disputed; debated; quarrelled. 

يُمَارَّونَ فِي السَّاعَةِ : Who dispute concerning the Hour (42:19). 

فَلا تَنْمَرُ فِي هِمْ : So argue dispute, debate, not concerning them (18:23). 

بَـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِ~
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.

**مسحَّر** [aor. inf. noun] مَسَحَّرٌ : He transformed him into a worse or more foul or ugly shape. And if We had so willed, We could have transformed them (36:68).

**مسَدَّر** [aor. inf. noun] مَسَدَّرٌ : He twisted a rope; he pursued a journey with energy. **مسَدَّر** : Twisted palm-fibre (111:6).

**مسَّى** [aor. and inf. noun] مَسَّىٌ : He touched it or felt it. **مسَّى** also means, struck, smote, befell. When distress afflicts, touches, befalls people (30:34). **مسَّى** : Sickness or old age smote or befell him. The jinn afflicted him with madness. Satan has afflicted me with toil and torment (38:42). **مسَّى** : If anything good befalls you (3:121). **مسَّى** : Old age came upon him. **مسَّى** : They two touched each other (58:4). **مسَّى** : Touch; effect. **مسَّى** : Taste ye the touch of Hell (54:49). **مسَّى** : Touch not (20:98).

**مسَكَكَ** [aor. and inf. noun] مَسَكَكَ : He held fast by it. **مسَكَكَ** and **مسَكَك** : Those who hold fast by the Book (7:171). **مسَكَكَ** : Prevent from going; abstain from; stop short. **مسَكَكَ** : 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 held or grasped or seized a strong handle (2:257).

Musk. The sealing of it will be with musk (83:27).

There is none to withhold it (35:3).

He has held or grasped or seized a strong handle (2:257).

Musk.

The sealing of it will be with musk (83:27).

They are holding it fast (43:22).

He retains it.

God prevented the rain from falling.

He stopped talking; he kept silent.

Give freely or withhold (38:40).

There is none to withhold it (35:3).

Plural of which is act. part. from.

He holds fast.

He retains it.

Time from afternoon (36:19) to sunset; evening; last night.

May God make your evening good.

A drop consisting of mixtures; a drop consisting of the sperma genital of man mixed with that of a woman and with her blood (76:3).

One who goes about slandering (68:12).

A great walker; slanderer.

May God make your evening good.

Example of the earlier people has gone before (43:9).

Or I may journey on for ages (18:61).
مَطرَ: They would not be able to move or go forward (36:68).

مَطرٌ [aor. inf. noun مَطرُ أو مَطرَتْ السَّمَاءَ. مَطرٌ: The sky rained. مَطرَتْ السَّمَاءَ: Appear the rain. plural): We rained upon them a rain (26:174). Whereon was rained an evil rain (25:41).

مَطرُ: Act. part. from مَطرٍ. This is a cloud which will give us rain (46:25). مَطرَ: A rainy day.

مَطَّى [aor. inf. noun مَطَّى بالقَوْمِ [مَطَّى: He travelled far with the people. مَطَّى: He drew long, stretched himself and yawned; he walked along proudly and extended his hands. مَطَّى: Back. مَطَّى: means to raise one's back; it is a sign of pride.

مَغَرُّ: He went to his kinsfolk strutting along proudly (75:34).

مَعَ: With; together with; at the same time with; along with; among (4:70). مَعَ: I came from among the people i.e. من بَيْنَهُمْ.

مَعَ: [aor. inf. noun مَعَ: The water flowed smoothly; مَعَ: Going far in a matter; advance quickly and far. مَعَ: Household utensils; Zakat or poor-rate; obedience, submission; rain; water; goodness (107:8). مَعَ: Flowing water (67:31).


مَفْتُ [aor. inf. noun مَفْتُ: He hated him. مَفْتُ: He was hateful to the people in the utmost degree on account of a foolish action he had committed. مَفْتُ: Hatred; aversion; abhorrence; detestation. مَفْتُ: It is a thing foul and hateful (4:23). مَفْتُ: Most hateful in the sight of God (61:4).

interval. At intervals (17:107).

مَكِرُ [aor. inf. noun مَكِرُ الْجَالِلُ وَ الْغَيْبِ وَ مَكِرُ الْأُرْضِ: He deceived the man. مَكِرُ: He watered the earth. أَذَ أَحْمَعُو اِمْرَأَهُمْ وَ هُمْ يَمْكُروُنَّ: When they agreed upon their plan while they were plotting (12:103). مَكِرُ: Stratagem; artifice; deceit; fraud; malice; machination; trick; cunning; skill; expedient. مَكِرُ: He managed with action. مَكِرُ للهِ: God punished, requited or recompensed for practising deceit. مَكِرُوا وَ مَكِرَ اللَّهُ: They planned and God also planned (3:55). مَكِرُ: The best of those who plan (3:55). مَكِرُ: Planner. مَكِرُ: He planned; he plotted; he exercised art, skill in the management of affairs with ability.

مُكْنَّ [aor. inf. noun مُكْنَّ عِنْدَ اللَّهِ: He had rank, prestige, power, dignity with the Amir. مُكْنِ النَّشِئُ: The thing became strong. مَكَّنَ: Make. مَكَّنَ النَّشِئُ: The thing became strong. رَوَّجَ مَكَّنَ رَوَّجَ: One wife in place of another wife (4:21). مَكَّنَ اللَّهُ: Death comes to him from every place (14:18). مَكَّنَكُمْ: You are in a worse condition (12:78). إِذْ يَوْانَا إِذْ يَوْانَا مَكَّنَ الْيَتِّبَ. مَكَّنَ: The best of those who plan (3:55). مَكَّنَكُمْ: Planner. مَكَّنَ: He planned; he plotted; he exercised art, skill in the management of affairs with ability.

مَكَّنَ: He had rank, prestige, power, dignity with the Amir. مَكَّنَ النَّشِئُ: The thing became strong. مَكَّنَ: Make. رَوَّجَ: One wife in place of another wife (4:21). مَكَّنَ اللَّهُ: Death comes to him from every place (14:18). مَكَّنَكُمْ: You are in a worse condition (12:78). إِذْ يَوْانَا إِذْ يَوْانَا مَكَّنَ الْيَتِّبَ. مَكَّنَ: The best of those who plan (3:55). مَكَّنَكُمْ: Planner. مَكَّنَ: He planned; he plotted; he exercised art, skill in the management of affairs with ability.

[ar. inf. noun ملكة: Whistling (8:36). ]

Capital of Arabia and the religious centre of the Islamic faith (48:25). In the valley of Mecca.

[ar. inf. noun مَلَأ: Whistling (8:36). ]

[ar. inf. noun مَلَأ: Whistling (8:36). ]

[ar. inf. noun مَلَأ: Whistling (8:36). ]

[ar. inf. noun مَلَأ: Whistling (8:36). ]

[ar. inf. noun مَلَأ: Whistling (8:36). ]

It (water) was salt; it was or became beautiful. He put salt into the cooking pot. Some say that the primary meaning of مَلَح 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.

[ar. inf. noun مَلَق: He afface or blotted out the thing. ]

[ar. inf. noun مَلَق: He afface or blotted out the thing. ]

[ar. inf. noun مَلَق: He afface or blotted out the thing. ]

[ar. inf. noun مَلَق: He afface or blotted out the thing. ]

But those whom your right hands possess (4:25). But those whom your right hands possess (4:25). }
I have not power to do good or harm to myself (7:189).

Dominion; sovereignty; kingship; rule; mastership; ownership; right of possession; authority; sway.

We have not broken our promise to thee of our own accord or authority (20:88). The kingdom of the heavens and the earth is for Him (2:108). We have not broken our promise to thee of our own accord or authority (20:88).

How can he have sovereignty over us (2:248). The kingdom, authority, mastership shall be for Allah on that day (22:57).

We showed Abraham the kingdom of the heavens (6:76). King. And behind them was a king (18:80). Master of the Day of Judgement (1:4). Of which they are masters (36:72). Great kingdom, dominion. In His hand is the dominion over all things (23:89).

We have not heard of this in the last religion or previous people (38:8). God lengthened his life and made him to enjoy it. God granted the tyrant respite. I gave respite to the disbelievers (22:45).

He gave him long and false promises. Holds out to them false promises (47:26). A while; long time. Leave me alone for a while (19:47). I read to him the book or dictated the book.
It is read or dictated to him (25:6).annelled in reality isanelled : I gave respite.

The particle is used in the following senses: (1) From.anelled مِنْ سُلَيْمَانَ: It is from Solomon (27:31); (2) From among.anelled إِلَّا ذِرَّةً مِنْ قُوَّمِهِ : Save some youths from among his people (10:84); (3) By reason of.anelled مَنْ خَطَّطَ لِفَتَى مَغَرَّفَاءَ : They were drowned on account of or by reason of their lapses (71:26); (4) To denote exchange.anelled أَضْرَبْ مَنْ بِالْحَيْوَةِ الدُّنْيَا مِنْ الْآخِرَةِ : Are you contented with the present life in preference to the Hereafter (9:38); (5) To distinguish one thing from another.anelled وَللهُ يَعْلَمُ الْمُفْسِدُ مِنْ المُفْتَحِلِ : And Allah knows the mischief-maker from the reformer (2:221); (6) To denote a part or portion.anelled مِنْهُمْ مَنْ كَلَّمَ اللَّهُ: Of them are some to whom Allah spoke (2:254); (7) In the sense of بِ (at) and على and عن and and (بِ) يَتَجَلَّلُونَ مِنْ طُرفِ خُفْيٍ .anelled (42:46). (بِ) من كُلٍّ أُمَّرَ: With every or concerning every decree (97:5). (أَلَى) نَصْرَهُ مِنَ الشَّيْطَانِ : We helped him against the people (21:78). (فِي) إِذَا نَزَّلَتِ اللَّيْلَةُ مِنْ يَوْمِ الْجُمَهْرِ : When the call is made for Prayer on Friday (62:10). (فِي) : We were indeed heedless of this (21:98). (بَلْ لَنْ تَغْفِرُ لَهُمْ أَمْوَالَهُمْ وَلَا عَنْهُمْ أُوْلَاَدَهُمْ مِنَ اللَّهِ شَياً : Neither their wealth nor their children will avail them aught with Allah (58:18). It is redundant.anelled مَاتِسَقَطَ مِنْ وَرَقْةٍ : And there falls not a leaf (6:60).

[air. منع inf. noun منع] : He prevented, hindered, prohibited, forbade; he denied or refused; he withheld.anelled وَمَنْ أَعْمَلَ مِنْ مَنْعَ مَسَاجِدِ اللَّهِ : And who is more unjust than he who prevents from the mosques of Allah (2:115).anelled ويَضْمَعُونَ الْمَغَأْوَنَ : And withhold legal alms (107:8).anelled مَنْعَهُمْ مِنَ الْمُؤْمِنِينَ : We protected you against the believers (4:142).anelled يَبِانَا مَنْعًا مِنَا الْكِبْلَةِ : O, Our father, any further measure (of corn) has been denied us.
One who refuses, denies. مَنْ عَمِّىّ مَنْ عَمِّىّ: These two are the intensive form of مَنْ عَمِّىّ which also means protector or, defender. إنَّهُمْ مَنْ عَمِّيْتُهمْ حَصُوْبُهُمْ: Their fortresses would defend them (59:3).

A إِذَا مَسَّهُ الْحُجْرُ: Hinderer of good (50:26).

عَنْهَا: When good befalls him, he is niggardly i.e. refuses to give (70: 22).

 أسْأَلُوا مَنْ عَمِّىّ: Passive voice and مَنْ عَمِّىّ is feminine of لَمْ تَعْمِدَْنَ وَلَا مَنْعَة: Neither failing, nor forbidden (56: 34).

مَنْ عَمِّىّ: He did to him a favour. لَعَلَّكُمْ مَنْ عَلَيْهِ الْمُؤْمِنِينَ: Allah has conferred a favour on the believers (3:165); Allah was gracious, benevolent to believers. وَلَعَلَّكُمْ مَنْ عَلَيْهِ مَوْسُوِّ: Indeed We did a favour to Moses (37:115).

لَتَتَمَّمُوا: He did a favour to him with it. Do not deem your embracing Islam a favour to me (49: 18).

مَنْ عَمِّىّ: Bestow not favours seeking to get more in return (74:7).

مَنْ عَمِّىّ: Favour; beneficence; good bounty; taunt; reproach; gift; weakness. مَنْ الْرَّجُلِ: He weakened the man. لَمْ نَتَطَلَّبُوا صَدْقَكَمْ بِالْمَنْ عَمِّىّ: He jaded or tired out the she-camel. Do not render vain your alms by taunt (2:265).

مَنْ عَمِّىّ: We sent upon you manna. مَنْ عَمِّىّ: Time; destiny; fate; death. مَنْ عَمِّىّ: We wait for him calamities, misfortunes, vicissitudes of time (52:31).

مَنْ عَمِّىّ: Weak; cut-off; strong. لَهُمْ: For them is unending reward (95:7).

مَنْ عَمِّىّ: An idol of the Arabs in the days of Ignorance which was kept in the Ka'aba (53:21).

مَنْ عَمِّىّ: A thing wished for. أَمْبَاةٌ: An object of wish or desire; intention; a lie; reading of the book. تَمَّنُّي الشَّيْءَ: These are their desires (2:112).

مَنْ عَمِّىّ: He desired the thing; he intended it. تَمَّنُّي الْكِتَابَ: He read the book. مَنْ عَمِّىّ: The man told a lie. تَمَّنُّي الحَدِيثِ: He forged or fabricated the story. مَنْ عَمِّىّ: Desires; lies; intentions. لَا يَعْمِدُونَ الْكِتَابَ إِلَّا أَمَامَيْنِ: 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). 

死亡; 意图; 决定; 措施。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).

مہدَ [aor. inf. noun] مہد (مہد) مہدَ (مہد) مہدَ [inf. noun] مہد (مہد) مہدَ (مہد) مہدَ (مہد) مہدَ (مہد) مہدَ (مہد) مہدَ (مہد): He made a place plain, even, or smooth (مکانًا being understood). مہدَ (مہد) مہدَ (مہد): He did it for himself; he gained or earned or sought to gain sustenance and worked for himself. مہدَ (مہد): He spread a bed and made it even and smooth. مہدَ (مہد): They prepare good for their own souls (30:45). مہدَ (مہد): I equipped him with all necessary things for his progress (74:15). مہدَ (مہد): A child's bed; a bed; a thing spread to lie, recline or sit upon. مہدَ (مہد) and مہدَ (مہد) are considered by some to be synonymous but some say that مہدَ (مہد) is more comprehensive than مہدَ (مہد) and it is applied to earth meaning an even or smooth expanse. Yet some say that مہدَ (مہد) is inf. noun and مہدَ (مہد) is simple substantive. مہدَ (مہد): He Who has made the earth for you a cradle (43:11). مہدَ (مہد): Have We not made the earth a bed (78:7)? مہدَ (مہد): He shall speak to the people in the cradle (3:47). مہدَ (مہد): It is an evil place of rest (2:207). مہدَ (مہد): And how excellent do We prepare things; how excellently We have spread it (51:49).

مہَلَ [aor. inf. noun] مہَل (مہَل) مہَل (مہَل) مہَل (مہَل) مہَل (مہَل) مہَل (مہَل) مہَل (مہَل) مہَل (مہَل): He did it or proceeded in the affair leisurely and with ease. مہَل (مہَل) مہَل (مہَل): He was kind or gentle to the man. مہَل (مہَل): He went far in the affair. مہَل (مہَل): Give time to the disbelievers; give them respite or grant them delay for a while (86:18). مہَل (مہَل): 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. [māhā inf. noun [aor. [māhā: He served the man; he beat and abased the man. [aor. [māhā (aor. [māhā: He was or became despised and became mean, weak. [māhā: Contemptible; abject; base; weak; having little judgement and discrimination. [līdi huwa min ma‘a [māhā: Who is despicable (43:53). [māhā: From insignificant fluid (77:21). [wā la tathīk kullu khalaq [māhā: And yield not to any mean swearer (68:11).

[aor. [mut inf. noun [mut: He died. It (soil) became destitute of cultivation and of inhabitants. [fā‘ihā bi al-‘arḍ bād [muta]: And He quickens the earth after its death i.e. when it had become destitute of cultivation or vegetation. [mut: He became deprived of the intellectual faculty or became spiritually dead. [fā‘īk li [mut: 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. [māt al-rūḥ: 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. [fā‘īlān māt ‘aw qīl: So if he dies or is killed (3:145). [yallīnu bihi mīk ‘ālā‘īya: Would that I had died before this (19:24)! [muta]: He (God) caused him to die; He (God) put him to death; He (God) rendered him poor; He (God) caused him to sleep ([amanah). [alhumd li līdi ‘āhīan ‘aw [muta: Praise be to Allah Who has awakened us after He had caused us to sleep. [tham [amanah: Then He causes him to die and then assigns to him a grave (80:22). [fā‘iqra: God caused him to die or as if to sleep for a hundred years (2:260). [rabbana aminna al-tābi'in: Our Lord, Thou hast caused us to die twice (40:12). [mut: Death; lifelessness. [la imqalun muta wa la ‘aḥāda: They control not death and nor life (25:4). [mut al-‘aḥāda: Sudden death. [mut al-‘aḥāda: Death by slaughter with the sword. [mut al-‘aḥāda: Death by drowning and by suffocation. [‘ank mīt wa ṣaṭīr mīt: Dead or dying.
Surely thou wilt die and surely they too will die (39:31).

Dead land; lifeless tract of land (35:10).

A kind, mode or manner of death.

He died the death of a pagan.

Forbidden to you is the flesh of an animal which dies of itself (5:4).

My life and my death (6:163).

It (the sea) was in a state of commotion; it was tumultuous.

Their affair became in a confused and disturbed state.

He declined from the truth or the right course or justice.

Some of them will on that day surge against other (18:100).

Amid waves like mountains (11:43).

A wave, a single wave; waves; billows.

It moved from side to side; it moved round about and to and fro; it was in a state of commotion or in a state of tumult.

On that day the heaven will be in a state of commotion (52:10).

Begins to shake, to be in a state of commotion (67:17).

He became possessor of wealth or his wealth became much.

Possession, property; wealth, riches.

On that day wealth shall not avail (26:89).

They devour the property of orphans (4:11).

The water of the well became much or in large quantity.

He made the man drink the water.

is an epithet used for the Arabs because they are always in search of water.

Water; fluid; sperm.

Did We not create you from insignificant fluid (77:21)?

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. 

The earth went round with him. 

It also means he bestowed a favour; he gave provisions for travelling. 

Lest it quake with you (16:16). 

A table with food upon it; (5:115).

Ma'ar [aor. inf. noun]: He brought or purchased provisions (corn and food, victuals of any kind) for family. 

We shall bring provisions for our family (12:66).

Ma'ar [aor. inf. noun]: He separated it from other things. 

Get separated (from the righteous), O you the guilty ones (36:60). 

Such a one became distinguished by generosity. 

The man became burst on account of anger. 

It would almost burst with fury (67: 9). 

So that Allah may separate bad from the pure (8: 38).

Mal [aor. inf. noun ] and مِيلَةٌ and مِيلَةٌ and مِيلَةٌ and مِيلَةٌ: He inclined towards him or it. 

He deviated from the right path. 

He turned against him; he attacked him. 

They may fall upon you at once. 

That you should stray far away (4:28). 

But incline not wholly (4:130). 

Inclination.
25
بَابُ النُوْنِ

Nūn

Numerical Value = 50.
Inkstand (68:2).

[81a] Inf. noun 

تأَىُ : I became remote or far removed from him. 

تأَيَ : He removed it; he removed it to a distance. 

هَمُّ يَهُوَنُ عَنْهُ وَيَنْبُوْنُ عَنْهُ : They forbid others to believe it and themselves too keep away from it (6:27). 

اغْرَضَ وَنَا بِجَانِبِهِ : Turns away and goes aside (17:84).

[82a] Inf. noun 

نَبَأُ : News, event; excuse; news especially a news of great import which is of great benefit and affords knowledge. 

نَبَآءٌ : If an unrighteous man brings you any news (49:7). 

نَبَآء : Message, report, information, tidings. 

نَبَأَتْ لَوْنَ عَنَّ الْبَيْتِ الْعَظِيمِ : They question one another about the great news or event (78:2, 3). 

فَعَمَّتْ عَلَيْهِمْ الْبَيْئَةُ : This is of the tidings of the unseen (11:50). 

فَأَلَتْ مِنْ أَنْبَأَهُ هَذَا فَالْقَانُ ْنَبَأَيُ الْعَلِيمِ الْمُحَيْرُ : All excuses will become obscure to them (28:67). 

فَهَدَى الْمَسْبُوقَ الْمُبْلِكَ : He told him the news. 

فَقَالَ : She said, who has informed thee of it? He said, 'The All-Knowing, the All-Aware God has informed me' (66:4). 

فَأَلَتْ مِنْ أَنْبَأَهُ : O Adam, tell them their names (2:34). 

نَبَأَيُ : Message, report, information, tidings. 

نَبَأَتْ : Message, report, information, tidings. 

نَبِيٌّ (Plural نَبِئُونَ, نَبِئٌ) : A Prophet, a Messenger; one who receives the secrets of the unseen from God and conveys them to the people. 

نَبِيُّ الْذِّيْ : Means, the thing became high or elevated. So نَبِيُّ may also mean who enjoys a very high spiritual status. 

نَبِيِّةٌ : Prophethood. 

نَبِيٌّ وَجَعَلَنَا فِيُ فِرْعَوْنَ هَمْسَةَ : And We placed among their seed (or posterity) prophethood (57:27). 

نَبِيٌّ لَهُمْ : Their Prophet said to them. 

نَبِيٌّ وَجَعَلَ فِيُ فِرْعَوْنَ هَمْسَةَ : When He made Prophets among you. 

نَبِيٌّ : When He made Prophets among you. 

نَبَأَتْ : They sought to kill the Prophets (2:62).

[83a] Inf. noun 

نَبَأَتْ : The herb grew, came out of the earth. 

نَبَأَتْ بِالْذَّهَنَ : It produces oil (23:21). 

نَبَأَتْ بِالْذَّهَنَ : It produces oil (2:262). 

نَبَأَتْ بِالْذَّهَنَ : And caused her to grow an excellent growth (3:38). 

نَبَأَتْ : Growth; vegetation. 

نَبَأَتْ بِالْذَّهَنَ : That We may bring forth thereby grain and vegetation (78:16).

[84a] Inf. noun 

نَبَأَتْ : He threw the thing; he let the thing go. 

نَبَأَتْ : They threw it away behind their
backs. 

He broke the promise.

He threw back (the treaty) to the enemy. 

Throw back to them (their treaty) on terms of equality i.e. if the enemy breaks the treaty, the Muslims may also repudiate it after openly declaring to them that because of their dishonouring the agreement it has ceased to exist.

He went aside to a corner.

When she withdrew from her people (19:17).

He reviled, abused him, gave him nickname.

Do not call (one another) by nicknames (49:12).

The water flowed, gushed forth from the well.

He drew the water out of the well.

He drew, elicited, extracted, extorted, 

Those of them who can elicit (the truth) (4:84).

The water gushed forth from the well.

(God) caused water to issue or gush forth.

Spring; brook-fountain (is plural).

Until thou cause a spring to gush forth from the earth for us (17: 91).

Springs (39:22).

He tore the thing; shook it; raised it; stretched or spread it.

The woman gave birth to many children.

The beast tired its rider.

When We raised or shook the mountain over them (7:172).

He spread the thing.

The thing spread or became scattered. 

When the stars are scattered (82:3). (25:24).

He helped him; he overcame him.

The affair became clear, evident, distinct.
High, hard ground; elevated piece of ground; distinct, elevated road; highway; an able and clever leader.

We pointed to him two highways (90:11).

It was or became dirty, contaminated, impure, unclean.

The idolaters are unclean (9:28).

The stars rose.

Then he cast a glance at stars (37:89).

Nay, I swear by the shooting of the stars (56:76).

We saved you and drowned the people of Pharaoh (2:51).

The people conferred together in secret.

Holding of secret counsels is only of Satan (58:11).

We delivered him from distress (21: 89).

We saved you and drowned the people of Pharaoh (2:51).

When you confer together in secret, confer not for sin (58:10).

They retired, conferring together in private (12:81).

Secret talk or communication; one to whom a secret is imparted; a person or a person's discoursing secretly or telling secrets to one another.

Holding of secret counsels is only of Satan (58:11).

Then we shall save all (15:60).

How strange it is that I call you to salvation (40:42).

One who escapes and gets salvation.

He cut
They hewed out houses in the mountains (15:83).

[ar. inf. noun : He hewed out a house in the mountain.

They hewed out houses in the mountains (15:83).

[ar. inf. noun : He performed the Prayer in the first part of its time.

also signifies the first part or commencement of the day and of the month.

[Plural] : Palm-trees (17:92) (Singular):
Palm-tree (19:24).

[19:24] َنَذَرَ يَدُ (He (a camel) took fright and fled or ran away at random. َنَذَرَ َتَمَّ َنَذَرَ َلِله َمَدَاحاً: He is like of such a one. َنَذَرَ is plural. َلِله َمَدَاحاً: Do not set up equals to Allah (2:23).

[19:24] َنَذَرَ inf. noun َنَذَرَ. َنَذَرَ: The people assembled and came to a meeting. َنَذَرَ: Assembly. َنَذَرَ: More impressive assembly (19:74). َنَذَرَ: He called to the man. َنَذَرَ: And Noah called his Lord or cried unto his Lord (11:46). َنَذَرَ: One who calls. َنَذَرَ: The day when the crier will cry or the caller will call (50:42). َنَذَرَ: When he came to it, he was called (20:12). َنَذَرَ: One who calls. َنَذَرَ: Then let him call his associates. َنَذَرَ: means also place of assembly; abode; place of concourse; assembly hall (96:18). َنَذَرَ: We heard a crier (3:194). َنَذَرَ: You commit abomination in your meetings (29:30). َنَذَرَ: Calling; cry. َنَذَرَ: When he called upon his Lord a secret calling (19:4). َنَذَرَ: The people called one another. َنَذَرَ: 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).

[2:271] َنَذَرَ: I vowed that he would do such a thing. َنَذَرَ: I vowed to do such a thing for the sake of God. َنَذَرَ: He vowed that he would dedicate his son (to the service of God). َنَذَرَ (a vow). َنَذَرَ: Or you vow a vow (2:271). َنَذَرَ: I warned him of the thing. َنَذَرَ: I informed or warned the people of the enemy. َنَذَرَ: The people knew of the enemy and prepared themselves to meet them. َنَذَرَ: Substantives in the sense of َنَذَرَ, meaning warning.
To excuse some and warn others (77:7).

How terrible then was My punishment and My warning (54:17).

Warner. Thou art only Warner (11:13).


And surely to the people of Pharaoh came the warners (54:42). Thou art but a Warner (13:8) (plural).

But it had its warners (26:209). The Arabs say meaning: Do thou that for which thou wilt be excused and do not merely warn and frighten.

Thou art but a Warner (13:8) (plural).

And surely to the people of Pharaoh came the warners (54:42).

Plural of Warner.

And surely to the people of Pharaoh came the warners (54:42).

Thou art only Warner (11:13).


And surely to the people of Pharaoh came the warners (54:42). Thou art but a Warner (13:8) (plural).

But it had its warners (26:209). The Arabs say meaning: Do thou that for which thou wilt be excused and do not merely warn and frighten.

He plucked, picked out, tore the thing from its place and displaced it. He drew the bow with great vigour. He threw the arrow.

He abstained from such a thing. We shall remove whatever of rancour may be in their hearts (15:48).

We shall draw from every people a witness (28:76). Tearing people away (54:21). The sick man was about to die; he quarrelled with him. He took the cup from him.

And dispute not with one another lest your falter and your power depart (from you) (8:47).

The people took from one another the cup. The people disagreed, disputed and quarrelled with one another.

When they disputed with one another (18:22). There they will pass or take the cup from one to another (52:24). (plural of (نَزَاعَةُ النُّظَر) Those who draw (people to faith) (79:2). Plucking or stripping off the skin even to the extremities of the body (70:17).

He pierced him with hand or arrow. He found fault with and spoke evil of him. He incited or excited the people one against another and thus created disorder. If an evil suggestion from Satan incite thee (7:201; 41:37).

An evil speech or suggestion meant to incite people against one
another.

نوَلَ [aor. ينَّلُ] inf. noun نَوَّلَ. [نَوْلُ مَنْ فَلَنَّ وَلَا يَتَرَفْ. ] The well became empty, all the water having been taken out of it. [نوَلُ الرَّجُلُ] The man became excited, the spring of his senses having exhausted; his argument became exhausted in litigation. [نوَلَ فَلَانُ] Such a one became intoxicated. The root meaning of نَوَلَ is to become exhausted. [وَلَا يَؤْلُونَ غَيْبًا وَلَا يَتَرَفُّونَ] Nor will they be exhausted thereby (37:48). [لا يُصَدِّقُونَ غَيْبًا وَلَا يَتَرَفُّونَ] No headache will they get therefrom, nor will they be intoxicated (56:20).

نَوَّلَ [aor. ينَّلُ] inf. noun نَوْلُ. [نَوَّلَ مَنْ فَلَنَّ وَلَا يَتَرَفْ] He alighted, descended or came down; he lodged or settled in a place. [نَوَّلَ بِهِ الرُّوحِ الْأَمِينُ] The Spirit, Faithful to the Trust has descended with it (26:194). [فَلَنَّ] When it descends into their courtyard (37:178). [فَلَنَّ] Such a one forsook the truth. [فَلَنَّ] He travelled. [فَلَنَّ] I continued to travel; It took or occupied the place, or became in the position or condition. [فَلَنَّ] He caused to descend. [فَلَنَّ] The Spirit, Faithful to the Trust has descended with it (26:194). [فَلَنَّ] When it descends into their courtyard (37:178). [فَلَنَّ] He (God) causes the cloud to descend (31:35) when used about Divine Word, it means He revealed. [فَلَنَّ] God revealed His word. [فَلَنَّ] He caused the water to descend from heaven (2:23). [فَلَنَّ] He revealed the Book (or caused to descend) with truth (2:177). [فَلَنَّ] He (God) causes the cloud to descend (31:35) when used about Divine Word, it means He revealed. [فَلَنَّ] 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. [فَلَنَّ] 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. [فَلَنَّ] Then God sent down His peace (9:26). [فَلَنَّ] And We sent down or bestowed upon or gave them the Book and the Balance (57:26). [فَلَنَّ] O children of Adam, We have indeed sent down to you raiment to cover your nakedness (7:27). [فَلَنَّ] He brought down those of the people of the Book (33:27). [فَلَنَّ] It descended.
it down (26:211). The angels and the Spirit descend (97:5). (inf. noun from نزل). Verily, this is a revelation from the Lord of all the worlds (26:193). We have sent it down piecemeal (17:107). Time or turn of descent. Certainly, he saw Him a second time (53:14). Provision; entertainment; food prepared for guest. This will be their entertainment on the Day of Judgement (56:57). The word also means abode; place where one alights. They will have Gardens of Paradise for an abode (18:108). A guest. Place where one alights; station; a day's journey; position, rank, dignity; stage or station of moon. (منزل is plural). And for the moon We have appointed stages (36:40). The former is act. part. from and the latter from . I am going to send it down (5:116). Thou art Best of those who bring (people) to land (23:30). Inf. noun from .

['] : He urged or drove a camel; he postponed or delayed a thing. God postponed the end of his life. The word also means, he sold a thing on credit. Of the measure 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. That ate away his staff (34:15).

['] : He mentioned his relationship (lineage or geneology); he traced up his lineage to his greatest ancestor. He asserted that he was related to such a one; he referred his lineage or origin to such a one. Relationship; kindred; kinship; consanguinity; family; race; lineage; parentage; pedigree; origin, 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 (37:159).

There will be no ties of relationship between them (23:102).

:aor. inf. noun [نَسَخَ] : He or it annulled, superseded, obliterated, effaced or cancelled a thing by another thing. نَسَخٌ : (God) abrogated, annulled or superseded a verse or Sign or commandment or message substituting for it another. نَسَخَ ﷺ also means he transferred a thing from one place to another. نَسَخُ ﷺ and نَسَخَ ﷺ and نَسَخَ ﷺ are synonymous words. نَسَخَ ﷺ : He copied or transcribed the writing or book. نَسَخَ ﷺ and نَسَخَ ﷺ are synonymous words. نَسَخَ ﷺ : Whatever message or commandment We abrogate (2:107).

But Allah removes or effaces what Satan places (22:53).

We caused all that you did to be fully recorded (45:30).

A copy or transcript; a copy or an original from which a transcript is made; a writing.

And in their writing there was guidance and mercy (7:155).

The transmigration of the soul from one form to another, from one body to another.

:aor. inf. noun [نَسَفَ] : He destroyed or uprooted the building from its foundation. نَسَفَ ﷺ : He broke the mountain into pieces. نَسَفَ ﷺ : The wind uprooted or eradicated the thing and scattered it away.

We shall certainly destroy it and then we will scatter it away in the sea (20:98).

And when the mountains are blown away (77:11).

:aor. inf. noun [مُنَسِّكَ] : He devoted himself to religious worship; he performed acts of worship of God; he slaughtered animals of sacrifice to win God's pleasure. مُنَاسِكَ (مُنَاسِكَ) : Religious acts or ceremonies and also the place where these ceremonies are performed. مُنَاسِكَ ﷺ : And show us our ways of worship (2:129).

And for every people We have

نَسْلَ : He begot a son. The progeny of the man multiplied. He hastened in his walk. He destroys crops and progeny (2:206). They shall hasten forth from every height (21:97). نَسْلَ : Progeny; offspring; family.

نيسِيَانَا : He forgot; he gave up doing a thing; he ignored or neglected a thing. And none but Satan caused me to forget it (18:64). (inf. noun نَسيَانَا). يَنسَىَ : And I had become a thing quite forgotten (19:24). (inf. noun يَنسَىَ). يَنْشَأَ : He lived; he rose or became elevated or high; it (a cloud) rose; he arose; he grew up and became a youth. An opinion occurred to him. And none but Satan caused me to forget it (18:64). (inf. noun يَنْشَأَ). يَنشَأَ : He set up a beacon or sign of the way (in a desert). God raised the clouds. God originated, produced or created the creation. Produces gardens trellised. Who has created for you ears and eyes. And we have created them a good creation (56:36). And He raised the heavy cloud (13:13). نَشَأَ : He (God) will create the second creation (29:21). إنَّهُمْ يَنشَأَانَ اللُّهُ الْمُثْلَيْهِنَّ الْأَخَرَىَّ : It is for Him to bring forth the second creation (53:48). نَسْئَنَّ : Or are We the Creator or

istrib: The lofty ship reared aloft on the sea like mountains.

teenth: And when books are spread (abroad) (81:11). They control not death nor life nor resurrection (25:4).

ed: He published the news. We shall not be raised again (44:129).

ished: As if they were locusts scattered about (54:8).

ished: When it is said to you to rise up then do rise up (58:12). The woman was or became disobedient to her husband, resisted him, hated him, deserted him. Her husband treated her unkindly, disliked her, was an evil companion to her. Ill-treatment; dislike; hatred; desertion. If a woman fears ill-treatment from her husband (4:129). On whose part you fear disobedience (4:35). He raised it to its place. He tied the rope or chord firmly so as to form a knot.

ished: He rose or raised himself. When it is said to you to rise up then do rise up (58:12). The woman was or became disobedient to her husband, resisted him, hated him, deserted him. Her husband treated her unkindly, disliked her, was an evil companion to her. Ill-treatment; dislike; hatred; desertion. If a woman fears ill-treatment from her husband (4:129). On whose part you fear disobedience (4:35). He raised it to its place. He tied the rope or chord firmly so as to form a knot.
(from the well with much exertion). He travelled from one town to another. (plural of 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).

[аор. инф. субъект [نصب بنصب] : He set up, erected or raised a thing; he set up a stone as a sign or mark. (аор. субъект [نصب] : It (disease) pained him. نصب السپر : He pursued his journey with energy. (аор. инф. субъект [نصب] : He was fatigued, tired or wearied; he suffered difficulty, trouble, distress; he strove hard; he laboured or toiled. فإذا فرغ فانصب : And when thou art free, strive hard (94: 8). نصب له الحرب : He made war upon him. and and نصب and نصب : A sign or mark set up to show the way or a standard set up. and نصب also signify a goal or limit. نصب عيني هذا نصب عيني : This is a thing in full view of my eye. إلى نصب يوفقون : They were racing to a target (70:44) and نصب : Evil; trial; affliction; misfortune; disease. إنى مسمى السپان بنصب وعذاب : Satan has afflicted me with toil and torment (32:42). نصب : Fatigue; weariness; toil; difficulty; trouble; distress; affliction. نصب لهم فيها نصب : Fatigue shall not touch them there (15:49). and نصب and نصب : (Plural أنصاب) : Statue; idol; flag; standard; illness, calamity. وما ذيقي على 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 الحم وتمهير (نصب) The wine and the game of hazard and idols are only ... (5:91). : A set portion. لرجال نصب : For men is a share (4:8). نصب : Grief or anxiety that fatigues, tires or wearies. ناصبة : (feminine) Toiling, weary (88:4).

[аор. и аор. инф. субъект [نصب] and [نصب] and [نصب] : He was silent to listen or he was silent as on listening or he listened. فاستمعوا الله ونصبوا : Give ear to it and keep silence (7:205). نصب له : He was silent and listened to him.
[aor. inf. noun نَصَرَ and نَصَرَةَ: Simple Subst.] نَصَرَةٌ: 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.

And I offered you sincere advice (7:80).

نَصَرَة: It was or became pure, unadulterated or genuine.

أٌ: 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.

And I offered you sincere advice (7:80).

نَصَرَة: Sincere, true repentance.

نَصَرَة: Sincere.

نَصَرَة: Turn to Allah in sincere repentance (66:9).

نَصَرَة: And my advice will profit you not (11:35).

نَصَرَة: Sincere, honest or faithful advice.

نَصَرَة: He aided, helped or assisted him (against his enemy); he supplied his want or somewhat thereof.

Who will help me against Allah (11:31)?

نَصَرَة: He defended himself or defended himself against his injurer.

What is the matter with you that you do not help each other (37:26)?

نَصَرَة: Aid; assistance; help against an enemy; victory or
conquest; spoil; booty; rain; a gift.

When will the help of God come? (2:215) (act. part and also
plural-3:151) They had no helper (47:14) Sufficient is Allah as Helper (4:46).
And for the wrong-doers there are no helpers (22:72). Those were also those helpers of Medina who helped the cause of Islam in the beginning.
From among the refugees and the helpers (9:100) One who is helped or assisted or aided especially against his enemy.
Land watered by rain; rained upon.
(He is helped (by law).
They would certainly be helped (37:173). One who defends himself.
He was not able to defend himself (18:44).
Nor could they help themselves (51:46).

[conquest; spoil; booty; rain; a gift.

He came to the middle of a thing; he took the half of it; he divided it into two equal parts. Middle half; half a dinar; justice, equity; of medium height; middle-aged. And for you shall be half of what ..... leave (4:13).

He seized the man by the forelock and drew him towards himself. Forelock. He holds it by the forelock. They will be seized by the forelock and the feet (55:42).

The fruit became fully ripe or the meat became fully cooked or roasted. When their skins are fully roasted or burned up (4:57). The she-camel attained the utmost point with her milk.

The water gushed forth; the water boiled up vehemently. He sprinkled him or it with
A copious rain. A spring that boils forth or gushes forth copiously. Therein will be two springs gushing forth (with water) (55:67).

Nas'ad [aor. inf. noun] Nas'ad: 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.  

Nasar [aor. and aor. inf. noun] Nasar: A (tree or) face was or became beautiful or fresh and beautiful or beautiful and pleasant. A tree was or became pleasant, plentiful and easy. A man was or became in a state of enjoyment or in a plentiful and easy state of life. Beauty and brightness; a plentiful, pleasant and easy life; freshness; richness; sufficiency; life. The freshness of bliss (83:25). Cheerfulness and happiness (76:12). Faces on that day will be bright (75:23).


Nathif [aor. and aor. inf. noun] Nathif: The water flowed little by little. He poured down the water. The sperm of a man or a woman; clear water whether much or little (16:5).

Nafq [aor. inf. noun and aor. and aor. inf. noun] Nafq: 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. The book explained and
made clear. Thus نطق (nutq) applies to both articulate and inarticulate speech and to the condition of a thing which is as significant as articulate speech. It is of two kinds: External i.e. spoken words, and internal i.e. understanding rational speech; human language; word; speech; edict; decree. The word is also used with regard to animals and birds when the use is metaphorical. 

قُالَوا اَنْتُقُوا اللَّهُ: آتِقُوا الله (nutq) (transitive from نطق اللَّهَ). Allah has made us to speak (41:22).

نظر [aor. نظر and نظر and نظر] نظر : He looked at or towards him or it in order to see him or it. نظر : They look towards one another (9:127). نظر : He waited for or he paused and acted with deliberation. نظر : Wait for us that we may borrow from your light (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 : 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 فيه means, he considered it. In view of the different meanings of نظر given above the verse: ٍعَلَى اَلْوَاتِكَ نُنظرَ (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). َنَظِرَ إِلَيْهِ : My house faces the house of such a one. َنَظَرُ الدَّخُورُ إِلَى بَيْتِ : Fortune destroyed the sons of such a one. َنَظِرتُ الْمُزَهَّرَةِ : He held a discussion with him respecting an affair (inf. noun نَظَرُ) (منَظِرَةً). َنَظَرَهُ : He waited for him. َنَظَرُوْنَ : There are others who wait (33:24) (act. part. from نَظَرُ). َنَظَرْتْ : Delighting the beholders (2:70) (feminine of نَظِرُ). َنَظَرًا : And I will wait to see what answer the envoys bring back (27:36) (act. part. from نَظَرُ). نَظَرًأ : A look, a quick look or glance. َنَظَرَةٌ فِي النَّجْوَمِ : Then he cast a glance at the stars (37:89) (نَظَرَةً). َنَظَرَتْ : A postponement; a delay. َنَظَرَةٌ إِلَى مَسْرُورَة : Then let there be a postponement or delay until (he is in) an easy state of circumstances (2:281).

َنُعِجَ [aor. نَعَجَ and نُعِجَ] : The she-camel was quick in her pace. َنَعِجَ : He was heavy in the stomach from eating mutton; he (a man or a camel) became fat. َنُعِجُ (plural نَعِجَاتٌ) : An ewe; the female of the sheep or the she of the wild bull and of the gazelle. َنُعِجَةٌ also metaphorically means a woman (38:24).

َنَعَسَ [aor. نَعَسَ and نَعَسَ, نَعَسَ or نَعَاشَا, the latter being also a simple subst.] : He was or became drowsy, or heavy with sleepiness, or he slumbered or dozed. َنَعَسَ : Sleepiness, drowsiness, slumber; languor in the senses arising from the heaviness (which is the preeminent sign) of sleep; the beginning of sleep. َسَيْنَةٌ نَعَسً : Sleepiness is without sleep or َسَيْنَةٌ is in the head and َسَيْنَةٌ is in the eye. َنَعَسٌ جَسَمًا أو رَأِيَةً : Sleepiness also means, it (a man's judgement and his body) was soft and weak. َنَعْسَبِ السُّوقَ : The market became dull.

َنَعَقُ [aor. نَعَقَ and نَعَقَ, نَعَقَ or نَعَقَ] : The crow cried or cawed or croaked . َنَعَقَ : The Muazzin raised his voice for the call to Prayer. َنَعَقُ الْمُؤْذِنِ : The shepherds shouted to and
drove his sheep.


Even so; yes; yea. A quadruped. Cattle. Of the crops and cattle (6:137). Like unto that which he has killed of the quadrupeds (5:96).

[ar. inf. noun] A quadruped. cattle. Of the crops and cattle (6:137). Like unto that which he has killed of the quadrupeds (5:96).

[ar. inf. noun] It was or became in a state of motion, commotion; it shook. he shook it (head) in wonder, disapproval or derision. They shake heads at thee (17:52).

[ar. and inf. noun] He blew without spitting. He blew upon the knot. God cast the thing in the heart. Those that emit or spit much poison; those who whisper evil suggestions (113:5). The cooking-pot boiled.


[ar. and inf. noun] He blew with his breath. He blew the trumpet or blew into the trumpet. The wind came suddenly. He breathed into him of His spirit (32:10). A single blast (69:14).

[ar. inf. noun] It passed away, came to an end; it became spent or exhausted; it ceased; it failed entirely. Wasting away; getting exhausted; ceasing. Which will never be exhausted (38:55). That which you have shall pass away (16:97).

[ar. inf. noun and and] It passed through. The arrow pierced through the animal which was shot. He passed through the people and left them behind. His judgement was penetrating. Then pass through them but you cannot pass through save with authority (55:34).
He took fright and fled or ran away at random or broke loose and went hither and thither.

The beast was impatient.

They became separated and dispersed; they went forth to war (against disbelievers or the like).

Go forth light and heavy (9:41).

A number of men from 3 to 10 or to 7 or to 9 or number much less than 10 excluding women; a man’s tribe consisting of his near relations (syn. : He 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;
I saw one person. (Peoples).

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.

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. (benefit; advantage)

Surely, reminding is profitable (87:10).

I have no power over harm or benefit for myself (10:50).

In both there is great sin and also some advantages for people (2:220).

The thing grew less, became exhausted; the thing crept out of its hole or went into it.

The merchandise sold well and quickly.

The market was lively.

He
spent much of his money so that it became exhausted; he gave alms. Spend in the cause of Allah (2:125). Those who spend their wealth (2:263). For fear of spending (17:101). A hole in the earth which has a way or passage to get out to a specific place. If thou art able to seek a passage or make a hole in the earth (6:36). He committed hypocrisy; he changed his creed or opinion; he lied; he blasphemed. Are worst in disbelief and hypocrisy (9:97). Money spent. They spend not any sum (9:121). Plural. That their contributions may be accepted from them (9:54). (act. part. from منافقون plural and منافقن feminine of منافق). The man gave to such a one a gift for which he expected no return. The Amir allotted the spoils to the army. He gave him the spoils of war. He gave him more than his due. Spoils of war; a gift or an act performed voluntarily without its being obligatory; a grand child. Spoils of war; a free gift; something additional. An act performed voluntarily without its being obligatory. also means such spoils or gains as come in the form of Divine favour without one having laboured for it or deserved it. They ask thee concerning the spoils (8:2). Wake up for it in the latter part of the night as a supererogatory service for thee (17:80). And We bestowed upon him Isaac and Jacob as a grandson (21:73).

Or: He removed it; he drove it away. He cast the man in the prison. He expelled or banished the man from his town and exiled him to another town. The current carried away the
rubbish. He banished, exiled, excommunicated, expelled, repudiate, drove away, carried off. Or they be expelled from the land (5:34).

[ar. [ar. inf. noun [ar. : He dug through or into anything. : He performed upon the eye the operation for cataract. : He went away or, through the land. : He acted as or was their leader. : They journeyed through the land seeking for a place of refuge (50:37). The head, chief, leader of a people; one who is set over a people and taken notice of the action of people and responsible for them. : Twelve leaders (5:13). A hole; perforation or bore in a wall; a narrow road in a mountain or a large hole through a thing. They were not able to dig through it (18:98).

[ar. and [ar. inf. noun [ar. : He became safe; he escaped. : He saved or rescued him and recovered it from such. : And He saved you from it (3:104). is syn. with [ar. : They cannot recover it from it (22:74).

[ar. inf. noun [ar. : The bird pecked or picked up a grain with his beak; he struck a thing with a i.e. kind of pick axe; he made a snapping with his thumb and middle finger and made a sound with them; he made a light sound to put in motion the beast or horse by making his tongue adhere to his palate and then opening or suddenly drawing it away; he bored or perforated or made hole into a thing with a (pick). When the trumpet is sounded (74:9). A horn in which one blows or the angel shall blow on the Day of Resurrection. The beak of a bird. Split in a date-stone, hence paltry or worthless. They will not give men so much as the little hollow in the back of a date-stone (4:54).

[ar. inf. noun [ar. or [ar. : 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: Nor anything diminished of his life. Decrease; loss; defect; damage. Loss or scarcity of fruit.

Loss or scarcity of fruit.

Decrease; loss; defect; damage.

Loss or scarcity of fruit.

Their portion undiminished.

He undid it, dissolved it, broke it, made it unsound after having made it sound or firm. Who broke down her yarn. Who break the covenant of Allah. It broke; it cracked, creaked; it weighed heavily upon. 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.

Whom did they not but ...... And they hated them not but ...... He took vengeance on him or inflicted penal retribution on him for what he had done. We took vengeance upon them. The water assuaged and quenched the thirst and removed it. The water gathered in the valley. Dust. Possessor of the Power to take vengeance or to requite.

He deviated or...
turned aside or away from it or from the road. 

\( 
\text{نَكَذَ} 
\): He was or acted as \( 
\text{نَكُذُونَ} 
\) (plural of \( 
\text{نَكُذَ} 
\)): Those who deviated from the right path (23:75). 

\( 
\text{نَكِئَبُ} 
\): They shook their shoulder joints i.e. they rejoiced or were joyful or happy; the side of anything; a lateral or an adjacent part or tract thereof. 

\( 
\text{نَكِيَّةُ} 
\): So walk through its sides or the spacious paths thereof (67:16). 

\( 
\text{نَكِئَبُ} 
\) also means superintendent of people, their aider or helper.

\( 
\text{nَكَذَ} 
\): He untwisted the end of the rope. 

\( 
\text{nَكَذَ} 
\): He broke the covenant. 

\( 
\text{nَكَذَ} 
\): He made the head of the tooth-stick to be disintegrated, disunited or separated in its fibres. 

\( 
\text{nَكَذَ} 
\): So whoever breaks (his oath), breaks (it) to his own loss (48:11). 

\( 
\text{nَكَذَ} 
\): Vehement in coitus. 

\( 
\text{nَكَذَ} 
\): The adulteress cannot have sexual intercourse but with an adulterer (24:4). 

\( 
\text{nَكَذَ} 
\): Provided the Prophet desires to marry her (33:51). 

\( 
\text{nَكَذَ} 
\): It (a man's life) was or became hard or strait and difficult; a she-camel's milk became deficient. 

\( 
\text{nَكَذَ} 
\): The water became exhausted; he was or became mean; he gave little or gave not at all. 

\( 
\text{nَكَذَ} 
\): He refused him what he asked. 

\( 
\text{nَكَذَ} 
\): 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.

He did not know or recognize the man, He was ignorant of the affair.

The affair was or became difficult, hard or severe or it was or became bad, evil, abominable, foul or disapproved.

It is also used as syn. with نكر.

He denied it; he disbelieved it, he disliked it; he deemed or declared it to be bad, evil abominable or foul.

I denied him his right.

I disapproved of his deed.

He knew not who they were and conceived a fear of them (11:71).

Which then of the Signs of Allah will you deny (40:82)?

He changed or altered it to an unknown state so as not to be known; he disguised him or it.

Make her throne unrecognizable to her (27:42).

Their hearts are strangers (to truth) (16:23).

Party of strangers (15:63).

Cunning, skill, intelligence; an epithet applied to a thing or an affair as also نكر and نكر and نكر.

= disagreeable, difficult, hard, arduous or severe.

= To a disagreeable thing (54:7).

So He will punish him with a severe or dreadful punishment (18:88).

There will be no possibility of denial for you (42:48). It also means changing or the changing what is disagreeable, difficult, hard, arduous or severe.

How terrible was the change I effected (in them) (22:45).

Denial; disapproval or the manifestation thereof.

There will be no possibility of denial for you.

Flew upon them فُنُكَرَ and نكروا.

Denial on the faces of those who disbelieve (22:73).

Most disagreeable of the voices (31:20).
[aor. inf. noun: He turned it over or upside down; he changed its manner of being or state; he turned it over upon its head.

- He bent or lowered or hung down his head towards the ground for shame or by reason of abasement.
- He relapsed into his disease after recovery.
- The wound broke open again.
- 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).

- The man became weak.
- He reversed it.
- 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).

[aor. inf. noun: He turned away from it; he abstained or kept away from it; he disdained it.

- He kept away or turned away from or he disdained it by way of pride or vanity.
- And whoso disdains to worship Him (4:173).

[aor. and inf. noun: He inflicted on him such a punishment as to make him an example for others.

- Exemplary punishment; warning; example.
- Thus We have made it an example (2:67).
- Punishment of the Hereafter and the present life (79:26).
- plural of which means, fetter, chain; necklace, bracelet (73:13).
- Inf. noun from and means, make one a warning example.
- Stronger in inflicting punishment (4:85).

[plural of and and and and]: Carpets (88:16).

[aor. inf. noun: He uttered calumny;
he embellished or distorted speech with falsehood; he spread about what another has said to make mischief. 

\[\text{He calumniated or misrepresented him.}\]

\[\text{He made known conversation in a malicious and mischievous manner so as to occasion discord, dissension or the like.}\]

\[\text{Masha`a` bimim}: \text{Goes about slandering (68:12).}\]

\[\text{N`am}: \text{A slanderer, calumniator.}\]

\[\text{Naml}: \text{The valley of Al-Namal.}\]

\[\text{Naml}: \text{A Namlite; a member of the Naml tribe (27:19) (used both as masculine and feminine).}\]

\[\text{Finger-tips (3:120).}\]

\[\text{Nahj}: \text{[aor. yehr and yhr inf. noun yhr]. It (a road or way or an affair) became manifest, plainly apparent or open; he rendered a road or an affair manifest, plainly apparent or open.}\]

\[\text{Yehr (or yhr)}: \text{A manifest, plainly apparent or open road or way (5:49).}\]

\[\text{Al-Mubarrad says that yhr signifies the beginning of a way and yhr signifies the well-trodden body of it (Qadir).}\]

\[\text{Nehr}: \text{[aor. ynr inf. noun ynr]. The water ran upon or along the ground or made for a channel like that of a river; ynr and ynr are plurals.}\]

\[\text{Ynr}: \text{The blood flowed with force; he dug a channel for a river; he made a stream to flow; he made an inroad into the enemy's territory in the day time; he chid him; he checked or restrained him with a rough speech.}\]

\[\text{Ynr}: \text{Do not chide or reproach them (17:24).}\]

\[\text{Ynr}: \text{He made it wide.}\]

\[\text{Ynr: A channel in which water flows; a river; rivulet; a brook; a canal of running water; a stream. It also means amplitude or abundance; light and amplitude.}\]

\[\text{Ynr`: Surely, Allah tries you with a river (2:250).}\]

\[\text{Ynr`: Water pouring down (54:12) and ynr are plurals.}\]

\[\text{Ynr`: Verily the righteous will be in the midst of Gardens and streams (54:55).}\]

\[\text{Nah]: Streams flowing beneath it (2:267).}\]

\[\text{Nah`: Day; day-time; (contr. of lail); broad daylight from sunrise to sunset.}\]

\[\text{Dawut `aqr`: I have called my people night and day (71:6).}\]

\[\text{Ynr`: Poured out; falling in ruins.}\]

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He forbade him to do it; prohibited him to do it; he desisted from it; he gave it up.

They had been forbidden it (4:162).

And he desists (2:276).

The people did not restrain one another from evil. (5:80). It ultimately reached him.

It attained the utmost possible point or degree; it ended.

Those who forbid evil.

It (a burden) oppressed him by its weight and bent him or weighed him down.

He was oppressed by weight and fell down.

His hoardings would have weighed down a party (28:77).

He came to him time after time.

He acted as his substitute.

He turned to God time after time; he returned from disobedience to God; he returned to God repenting.

One who turns to God time after time; one who turns to him or another place; copious rain (11:76).

They lighted the
fire. \( \text{انار} \) : It (a thing) gave light or shone brightly. \( 
\text{انار} \) : He illumined or lighted the place. \( \text{انار} \) : He elucidated it; he rendered it manifest or conspicuous. \( \text{نور} \) : God taught him his proof. \( \text{نور} \) : Fire (2:18). \( \text{نور} \) : Light. syn. \( \text{نور} \) or \( \text{نور} \). \( \text{نور} \) : He (God) has created darkness and light (6:2). In the Qur'an \( \text{نور} \) is also applied to the Holy Prophet. \( \text{نور} \) : There has come to you from Allah a Light and a clear Book (5:16). It is also one of the names of God. \( \text{نور} \) : God is the Light of the heavens and the earth (24:36). For a difference between \( \text{نور} \) and \( \text{نور} \) see No. 909. It also means that which makes things manifest. \( \text{نور} \) : And they follow the light which has been sent down with him (7:158). \( \text{نور} \) (act. part. from \( \text{نور} \)) : Plainly apparent; conspicuous; manifest; illuminating, \( \text{نور} \) : The illuminating Book (3:185).

\( \text{نور} \) : He fled from or kept away from or left his associate. \( \text{نور} \) : He missed such a one and went ahead of him. \( \text{نور} \) : There is no time or place of refuge (38:4).

\( \text{نور} \) : He broke in or trained a camel. \( \text{نور} \) : This she-camel of Allah a Sign for you (7:74).

\( \text{نور} \) : He overcame or defeated him in sleeping. \( \text{نور} \) : He lay; slept or felt sleepy or drowsy; he died. \( \text{نور} \) : His foot became benumbed. \( \text{نور} \) : The market became dull. \( \text{نور} \) : Sleep; slumber; drowsiness. \( \text{نور} \) : Slumber seizes Him not, nor sleep (2:256). \( \text{نور} \) : Dream; sleep; time of sleep; bed room. \( \text{نور} \) : I see in a dream (37:103). \( \text{نور} \) : One who is asleep. \( \text{نور} \) (plural of \( \text{نور} \)) : By night while they are asleep (7:98). For the difference between \( \text{نور} \) and \( \text{نور} \) see under. \( \text{نور} \) : Date-stones (6:96).
[aor. inf. noun نال and نالا]. نال منه: He harmed, hurt or injured him, namely an enemy. نال من عدوه: He obtained or attained the object of his aim or desire from his enemy. ناله: He reached him. نالا: What one obtains or acquires of the bounty of another. لن يalım الله لحونها: Their flesh reaches not Allah (22:38). ولايتألون من عدو نالا: Nor do they cause an enemy any injury or nor gain any gain from an enemy (9:120).
Numerical Value = 5.
Pronoun. 


ْهَذَا [ демонстративное местоимение, мужской род] is demonstrative pronoun, masculine gender. ْهَذَهُ [ демонстративное местоимение, женский род] is demonstrative pronoun, feminine gender. ْهَذَنِ [ местоимение] or ْهَذَنَّ is dual form masculine. ْهَذَنَّ [ местоимение] or ْهَذَنِ [ местоимение] is dual form feminine. ْعَرُشُكَ [ вопросительное местоимение] Is thy throne like this? (27:43)

ْهَآنِإَا [ мультпл.[ местоимение] : Give here; bring here; come. 

ْبُرُكَ [ мультпл. местоимение] : Produce or bring your proof (2:112).

ْهِبْطَ [ аорист и инфинитивный] : He or it descended or went down a declivity. ْهِبْطَ [ аорист и инфинитивный] : Go down to a town (2:62). ْهِبْطَ مِنْهَا [ аорист и инфинитивный] : He came forth from it. ْهِبْطَ مِنْهَا [ аорист и инфинитивный] : Go forth, both of you, from here (20:124). ْهِبْطَ مِنْ عَبْسِهَا اللَّهُ [ аорист и инфинитивный] : Humble themselves for fear of God (2:75). They say ْهِبْطَ مِنْ عَبْسِهَا اللَّهُ [ аорист и инфинитивный] : He became humble or submissive from fear. ْهِبْطَ فَلَانُ [ аорист и инфинитивный] : Such a one became low or abject.

ْهِبْتَا [ аорист и инфинитивный] : The dust rose and spread. ْهِبْتَا [ аорист и инфинитивный] : The ashes became mixed with dust and extinguished. ْهِبْتَا [ аорист и инфинитивный] : He relinquished sleep for Prayer. ْهِبْتَا [ аорист и инфинитивный] : 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 ْهِبْتَا). Thus these verbs bear two contrary significations.

ْهِجْدُ [ аорист и инфинитивный] : He relinquished sleep for Prayer. ْمِنْ اللَّيْلِ ْفَهِجَدَ [ аорист и инфинитивный] : 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. He talked nonsense, irrationally or foolishly or deliriously and confusedly.

[ar. inf. noun] : He talked foolishly. He mocked or scoffed or ridiculed him and said respecting him what was bad. Big with pride talking nonsense by night about it (23:68). He went forth from the desert to the towns. (This is the primary acceptation with the Arabs); he left his place of abode emigrating to another; he emigrated from one land, town, district, country to another. They left their homes and strove for the cause of Allah (8:76).

: One who leaves his land, town etc. for another (act. part.). I am going or taking refuge with my Lord (29:27). And who goes forth from his home, emigrating in the cause of Allah (4:101). (plural): Refugees (19:100). Feminine of (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).


[Inc. noun (for intensification). 

He demolished, broke or pulled down the foundation and felled it. 

There would have been pulled down cloisters (22:41).

[Inc. 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). 

And He guided him to a straight path (16:122). 

He accepted, followed guidance. 

So whoever follows, follows it for the benefit of his own soul (39:42). 

is used generally in three different senses: 

(1) To show the right path. 

(2) To lead to the right path. 

(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. 

(Act. part.): One who leads to the right path. 

And there is a Guide for every people (13:8). 

Sacrifice for Mecca; anything venerable or precious. 

To be brought as an offering to the Ka'ba (5:96). 

The right way; way of salvation; true religion. 

Has sent His Messenger with guidance (61:10). 

When we heard the call to guidance (72:14). 

One who is rightly guided; one who has accepted or
followed guidance. So some of them followed the guidance (57:27).

He whom Allah guides is on the right path (7:179).

And He guided whom He willed, and He leads astray whom He willed. So they go astray, and they go on erring in error (4:79).

He tore up. means one who tears (2:103).

He whom Allah guides is on the right path (7:179).

We are only mocking (2:15). And when he saw it move (28:32).

It is not a joke (86:15).

A defeated army (38:12).

So they routed them by the command of Allah (2:252).

He beat the leaves with a staff or stick in order that
they might fall.

And I beat down therewith leaves for my sheep (20:19). (aor.  
inf. noun  
and  

: He was or became cheerful, brisk, lively.

[inf. noun  
: 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).

: 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).

[inf. noun  
: 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 (14:44).  
: The man came hurrying in fright. It also means he looked with humility and humbleness.  
: One who looks at a thing without raising his eyes.

Particle of interrogation.  
: Is there anyone who will take heed? (54:41) When followed by  
(except or but) may be translated in the form of a negative statement.  
: You do not find fault with us but because we believe (5:60). Sometime it is used in the sense of  
(verbatim) to express a positive statement.  
: There has certainly come upon man a period (76:2).

[inf. noun  
: 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).
[Is both transitive and intransitive] : Come, Bring forth or produce; cause to come; here; well; up with.  
[806]

**هُمَرُ [aor. and inf. noun]  يَهْمُرُ **: He poured out or forth the water.  
**هُمْرَةُ [aor. and inf. noun]  يَهْمُرُ **: He pressed, squeezed or pinched it; he impelled or repelled him or it; he goaded or urged him; he

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**هُلُكَ [aor. and inf. noun]  يَهْلُكُ :** 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.

**هَلُكَةُ :** If a man dies (4:177).  
**هَلُكَتْ عَنِ السُّمَاطِ :** My authority perished from me (69:30).  
**هُلُكَتْ عَلَى مَأْمُرِهِ :** He destroyed him or it; he brought him or it to naught; he caused him to perish; he punished him.  
**وَلَقَدْ أُهْلَكَتْ الْقُوَّوْنُ :** And indeed We destroyed the generations (10:14).  
**هُلُكَ (الْهَلَّكَ) :** One who perishes (act. part. from هَلُكَ).  
**هَاكَ :** Everything will perish (28:89).  
**هَلُكَةُ (الْهَلَّكَةُ) :** Everything will perish (12:86).  
**هُلُكِيْنَ :** Everything will perish (28:89).  
**هَلُكَةَ (الْهَلَّكَةَ) :** Do not cast your selves into ruin with your own hands (2:196).  
**هَلْكِيْنَ (الْهَلَّكِيْنَ) :** One who destroys (7:165).  
**هَلَكَةَ (الْهَلَّكَةَ) :** Who is going to destroy (7:165).  
**مُهْلُكَ (مَهْلُكَ) :** We have appointed a fixed time for their destruction (18:60).  
**مُهْلُكَةُ (مَهْلُكَةَ) :** We witnessed not the destruction of his family (27:50).  
**مُهْلَكَةٌ :** Time and place of destruction.

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**هَلُمُّ [aor. and inf. noun]  يَهْلُمُ :** The fire became extinguished entirely.  
**هَلَمَتْ الْبَلْدَةُ :** The earth became lifeless, without herbage without wood and without rain.  
**وَ نُزِعَ الْأَرْضُ :** And thou seest the earth lifeless (22:6).  

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**هُلُمُّ [aor. and inf. noun]  يَهْلُمُ :** The fire became extinguished entirely.  
**هَلَمَتْ الْبَلْدَةُ :** The earth became lifeless, without herbage without wood and without rain.  
**وَ نُزِعَ الْأَرْضُ :** And thou seest the earth lifeless (22:6).
incited him. He suggested evil to his mind. **(plural حَمْرَةٌ) **Madness or insanity; evil suggestion of an evil person which he inspires into the minds of others; incitement.  

أَغْوَيْكَ مِنْ حَمْرَةٍ النَّارِ (غَمْرَةٌ) : One who blames, upbraids, reproaches or finds faults with others much or habitually or behind their backs. It is syn. with **(ةَلْمَٰزَ) :** Woe to every backbiter, slanderer (104:2).  

هَمْسٌ بَشَاءٌ بَشَاءٌ. هَمْسٌ = حَمْرَةٌ. Back-biter; one who goes about slandering (68:12).

[**aor. هَمَّسَ inf. noun هَمْسَ الكَلَامِ**]  

He spoke inaudibly or in a low, faint, gentle or soft manner.  

[**هَمَّسَ الطَّعَامَ**]  

He chewed the food.  

[**هَمْسُ السَّيِّطَانِ فِي الصَّمَوَارِ**]  

The devil suggested vain things in the bosoms.  

[**سَمَعْتُ هَمْسَ الأَخْفَافِ وَالأَلْقَامِ**]  

I heard the soft-sounding treading of the feet of the camels and of the feet of men.  

[**هَمْسٌ :**]  

A low, faint, gentle or soft sound.  

[**فَلا تَسْمَعُ إِلَّا هَمْسًا.**]  

Thou shall not hear but subdued sound of footsteps (20:109).

[**هَمَّ :**]  

He meditated, proposed to himself or intended to do the thing.  

[**هَمُّ بِهِ فِي نَفْسِهِ.**]  

He determined upon it in his mind.  

[**أَذَّ هُمَّ قُرْوُنَ أَنْ يَسْطِعُوا لِيُكْحَمُ ابْنِيَمُهُمْ.**]  

When a people intended to stretch out their hands against you (5:12).  

[**هَمَّتُ كَلِّ أَمَامَ بَرْسُوْلِهِمْ.**]  

Every people strove to seize their Messenger (40:6).  

[**أَهْمَهُ.**]  

It rendered him anxious; it disquieted him and grieved him.  

[**قَدْ أَهْمَهُ أَتْمَهُمْ التَّسْمِهِ.**]  

They were anxious concerning their own selves (3:155).  

[**هَمُّ :**]  

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 **عَمَّ which signifies distress or disquietude affecting the heart or mind by reason of what has happened or both. According to some the words are syn.

[**هَنَّىَرُ :**]  

The food was or became pleasant or easy to swallow or agreeable.  

[**هَنَّىَ رَمَيْتُ الطَّعَامَ.**]  

He gave him plentifully; he aided, succoured or defended him.  

[**هَنَّىَ :**]  

What is pleasant; a thing that gives unalloyed enjoyment.  

[**فَكْلَمَهُ هَنَّىَ مَرَيْنا.**]  

So enjoy it as something
pleasant and wholesome (4:5).

[ar. [inf. noun] [ād]: He returned from evil to good or from good to evil; he repented and returned to the truth.  
[ar. [inf. noun] [ad]: He became a Jew.  
[ar. [inf. noun] [ad]: Those who were Jews and the Christians (2:63).  
[ar. [inf. noun] [ad]: He made him a Jew.  
[ar. [inf. noun] [ad]: His parents make him a Jew or a Christian.  
[ar. [inf. noun] [ad]: He went or proceeded gently or in a leisurely manner.  
[ar. [inf. noun] [y]: It (beverage or wine) intoxicated him and rendered him languish and caused him to sleep.  
[ar. [inf. noun] [y]: He rested; he slept; he was gentle.

[ar. [inf. noun] [āy]: He pulled it down; he demolished it.  
[ar. [inf. noun] [āy]: He slew the people and threw them down prostrate.  
[ar. [inf. noun] [āy]: 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.  
[ar. [inf. noun] [āy]: So it tumbled down (9:109).  
[ar. [inf. noun] [ā]: Falling down; cracking without falling; water-worn.  
[ar. [inf. noun] [y]: On the brink of a water-worn bank (9:109).

[ar. [inf. noun] [ān]: The man was or became low, base, vile, contemptible, despicable, weak and at rest.  
[ar. [inf. noun] [ān]: The matter was easy and light to him.  
[ar. [inf. noun] [ān]: 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.  
[ar. [inf. noun] [ā]: And they shall have humiliating punishment (3:179).  
[ar. [inf. noun] [y]: And will abide therein disgraced (25:70).  
[ar. [inf. noun] [y]: Walk with ease or with dignity.  
[ar. [inf. noun] [y]: This is a contemptible thing.  
[ar. [inf. noun] [y]: They walk on earth in a dignified manner.  
[ar. [inf. noun] [y]: You shall
be awarded the punishment of disgrace (6:94).

Easy; of light estimation; paltry. Thy Lord said, it is easy for Me (19:10).

Comparative and superlative degree of it. It is most easy for him (30:28).

He, it. He is Allah, The One (112:2).

The thing fell from a high place to a low place; it rose and ascended. He ascended or climbed the mountain and rose high. He loved him or desired him or it.

The thig fell. He cast the thing from above. And he, on whom My wrath descends, shall perish.

By the star when it falls. What you yourselves desire not. He or it inclined towards him or it. He took away all his desire and reason and left him confounded; he made his evil desire look fair in his eyes. The evil ones entice him away, leaving him confounded.

The people of erroneous opinions. The evil inclinations of those who treated our Signs as so many lies.
Their minds are utterly void (14:44).

The man was or became of goodly or attractive appearance. He desired or longed to see him. He put it right and prepared it. The affair was or became practicable to him or feasible or attainable for him. And He will provide for you some easy course in your affair (18:17).

Form, fashion, appearance or figure; guise or garb; state, condition or case; manner, mode or quality of being goodness of form.

He will fashion out for you a creation out of clay after the manner of a bird (3:50).

Give me, O man! is a word of exclamation denoting wonder. It is used in the sense of and and : Come, come forward; hasten, “set forth journeying”. Now come; I am ready to receive thee (12:24).

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 (هيمى feminine); a camel or person suffering from dropsy or insatiable thirst or extreme love. A night without stars. A perplexed man. Thirsty. Severe thirst; dropsy or a kind of disease from which camels suffer from insatiable thirst; insanity caused by extreme love. 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 مهيمن which is originally مامن being really ممهيمن and means Witness; Afforder of security and peace; Controller and Superintendent of the affairs of men; Guardian and Protector.

Denotes one’s deeming a thing remote or improbable and despairing of it; and means بعيد جدا: He or it was or became very far off or ما ابعد أمن: i.e. how far he or it was; signifying the intensification of the sense of بعيد. The word هيهات followed by ل or لبعد الصحة or بعد الصدقة or بعد: The word ميمنأ or البعيد (it was far from being believed or from truth or simply remoteness) and without ل after it, it denotes the pronouncing a thing remote. كذا: Far or far from being believed or from truth is such a thing. بكذا: Remoteness or remoteness from being believed or from the truth is to be attributed to such a thing. لمن توعذون: Far, very far from truth is that which you are promised (23:37).
27

Wāw

Numerical Value = 6.
means also; then; while, during; at the same time; together; with; but; however. It is also syn. with ِبَيْنَ 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.

وَدَّ [aor. ِعَلَيْهِ ِالأَرْضَ] : He buried his daughter alive in the grave and put a load of earth upon her.

وَقَدَ : The earth hid or concealed him and as it were removed him.

وَهَدَ : And when the female infant buried alive is questioned about (81:9).

وَلَّ [aor. ِيِنَّمُونَا ِالْمَكَانَ] : He sought refuge from it.

وَلَّ : He hastened towards the place.

وَلَّ ِفَلَانَا : He took him as a refuge.

وَلَّ : He turned to God.

وَبَرَ [aor. ِتَحْوَلُونَا ِأَوْبَارُهَا] : The fur or soft hair of the camel and of the hare or rabbit and the like.

وَبَرَ : The people of the deserts or rather the people of the tents.

وَبَرَ : And from their wool and furs (16:81).

وَلَقَ [aor. ِيَهْرُونَ ِمُؤَيِّقَ] : He was ruined; he perished.

وَلَقَ : It ruined or destroyed him; it humiliated or disgraced him; he put him in prison.

وَلَقَ : Or He can destroy them (42:35).

وَلَقَ : A barrier; prison; a place of destruction or a dangerous place.

وَلَقَ : And We shall place a barrier between them (18:53).

وَبَلَ [aor. ِيَدَّوِنُونَا ِبَالْغَضَابَ] : He beat such a one continuously.

وَبَلَ : The rain fell in torrents.

وَبَلَ : Heavy or violent rain.

وَبَلَ : Damages; vexation; sin; punishment; an evil result.

وَبَلَ : So that he may taste the penalty of his deed (5:96).

وَبَلَ : terrible; violent; dangerous.

وَبَسَ [aor. ِيَبْقَيَ ِبَالْمَكَانَ] : the water continued to flow and did not cease.

وَتَنَ : He continued to stay in the
æøiôn»àº: Life-artery; jugular vein (69:47).

æøiøø: He made it (a number) sole; one and no more; he made it to be an odd number.

æøiøåü: He made him to suffer loss in respect of his property.

æøiøåü: By the Even and the Odd (89:4).

æøiøåü: 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.

æøï: He (God) will not deprive you of the reward of your actions (47:36).

æøÓöÜ»: Consecutive, but with small intervals thus differing from

æøiøÔíøfø: He made the tidings to follow one part after another or according to As, with a small space between every two portions thereof.

æøiøÔíø: It was consecutive or was so with intervals.

æøiøÔíö: Consecutive, but with small intervals thus differing from

æøiøÔíö: They came following one another, one after another, or interruptedly.

æøiøÔíö: Then We sent Our Messengers one after another or at intervals, or making a long time to intervene between every two (23:45).

æøiøÔíö: Single; sole; only; one and no more; odd.

æøiøÔíö: A way, course, mode or manner of acting or conduct.

æøiøÔíö: He fixed a wooden peg or stake in the ground or in a wall.

æøiøÔíö: He remained fixed in his house.

æøiøÔíö: Tent-peg; poles, wooden nails; stakes.

æøiøÔíö: The chief men of the towns.

æøiøÔíö: The teeth.

æøiøÔíö: Lord of large armies or stakes or firmly established dominions (38:13).

æøiøÔíö: It was or became firm, stable, fast or strong.

æøiøÔíö: He trusted or confided in him.

æøiøÔíö: He made it firm, stable, fast or strong; he bound or tied him or it firmly or strongly in a bond.

æøiøÔíö: Ties; strong rope; fetter; chain.

æøiøÔíö: Compact; alliance; covenant; captivity.

æøiøÔíö: Bind fast the fetters (47:5).

æøiøÔíö: Firm and strong handle (2:257).

æøiøÔíö: The covenant which He made with you (5:8).
compact; a contract; a covenant; an agreement; a treaty; an engagement; a bond; an obligation.

Until you give me a solemn promise in the name of Allah (12:67).

And We took from them a firm covenant (4:155).

[ar. ینب inf. noun ُوجَبَ the past of ُوجَبَ] The wall fell down.

The man fell down and died. The sun set.

And when they fall down (dead) on their sides (22:37).

[ar. ینب inf. noun ُوجَدَ] He found; he got.

He was or became rich.

Dwell them according to the best of your means (65:7).

He loved her passionately.

We found him steadfast (38:45) (found in the sense of knew by experience).

Have you too found what your Lord promised you to be true (7:45).

[ar. ینب inf. noun ُوجَسَ] He was frightened at some sound or other thing that fell in his mind or ear.

The thing was unperceived or hardly perceived by the eye or ear or mind; the thing was hidden or concealed, was low, faint, gentle or soft.

He conceived a thing in mind.

He conceived in his mind a fear (20:68).

He conceived a fear of them (11:71).

[ar. ینب inf. noun ُوجَفَ] The thing was in a state of commotion.

The heart became captivated, was trembling.

The horse ran fast and with leaps. You urged neither horse nor camel for that (59:7).
[aor \[\text{وَجَّلَ} \] inf. noun \[\text{وَجَّلَة} \] \] and \[\text{رَجَّلَا} \] \] : He feared and trembled with fear. \[\text{وَجَّلَة} \] : He was very much afraid of him. \[\text{رَجَّلَة} \] : Fear; fright. \[\text{رَجَّلُونَ} \] (plural). \[\text{وَجَّلَة} \] : We are afraid of you (15:53). \[\text{وَقَفُّوهُمْ وَجَّلَة} \] : Fear not (15:54). Their hearts are full of fear (23:61).

\[\text{وَجَّهَ} \] \] \[\text{وَجَّهَةً فَلَانًا} \] \] : He beat his face; he repelled such a one. \[\text{وَجَّهَة} \] \[\text{وَجَّهَةً فَلَانًا} \] \] : He became honoured, dignified, respectable. \[\text{وَجَّهَةُ الْأَمْيَرِ أَوُّجَهَةَ} \] \] : The prince honoured him. \[\text{وَجَّهَةُ} \] : Honourable or respected (3:46). \[\text{وَجَّهَةُ الْيَهِ} \] : He sent him towards him. \[\text{وَجَّهَةُ الْيَهِ} \] : Wherever he sends him, he brings no good (16:77). \[\text{وَجَّهَةُ الْمُبْتَمِّثِ} \] : He faced or turned the face of the dead body toward the Ka'bah. \[\text{وَجَّهَةُ الْيَهِ} \] : He turned his face or went towards it or him. When he turned his face toward Madian (28:23). \[\text{وَجَّهَةُ} \] \[\text{وَجَّهَةً} \] \] : I have turned my face or attention towards Him (6:80). \[\text{وَجَّهَةً} \] \[\text{وَجَّهَة} \] \] : 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. \[\text{وَجَّهَةً} \] \[\text{وَجَّهَةً} \] \] : He did it to win the pleasure, favour or countenance of God. \[\text{وَجَّهَةً} \] \[\text{وَجَّهَةً} \] \] : We feed you to seek the pleasure of God (76:10). The plural of \[\text{وَجَّهَة} \] (chief) is \[\text{وَجَّهَة} \] \[\text{وَجَّهَةَ} \] \] : 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). \[\text{وَجَّهَةً} \] \[\text{وَجَّهَةً} \] \] : Faces on that day will be bright (75:23) also means before or in the face of a person. \[\text{وَجَّهَةً} \] \[\text{وَجَّهَةً} \] \] : He bid it before his face or before him (12:97).
First part of the day. Believe ...... in the early part of the day (3:73). The leader of the people. Cover your faces with grief or disgrace your leaders (17:8). First part of the time. also means rank; dignity; honour. Honoured, respected, dignified. There is no sense or meaning or truth in your talk. Such a one is most handsome physically or in manners and morals. He went at random. The end or result of an affair to which it leads. also means, the mode or manner of a thing. In every respect; from every point of view. He restrained him from his object, purpose or object. also means consideration and regard. Direction; object or purpose; cause or reason; destination; mode or manner of action. And for every one there is a goal (2:149).

[inf. noun and and ] : He or it was or became or remained alone, by himself, itself, apart from others. (inf. noun ) : He declared God to be one or declared his belief in the unity of God. Alone. : I saw him alone. : There is no deity but God alone. : When Allah alone is mentioned (39:46). : One; the first of the number, in several cases syn. with (alone; single). See article (feminine). 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).

[inf. noun ] : It [a place] abounded in wild animals. and and : He (a beast) became wild or shy; he (a man) became unsocial or shy. Loneliness; solitude; lonesomeness. and and :
All these words are used in a collective sense meaning wild animals or such animals as are not tamed. 

If the beast was gathered together (81:6).

or [inf. noun ] : 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. 

: God sent revelation to him. The real sense of is to convey one's intention or wish by means of quick signs which may be done by gestures, writing etc. 

: He did the thing quickly. 

: Medicine precipitated his death. 

: He revealed to His servant that which He revealed (53:11). 

: Thy Lord has inspired the bee (16:69). 

: They suggest one to another (6:113). 

and which mean love and affection] : He loved him. 

and and and and which mean love and affection] : He loved him. 

: I wished that it had been so. 

: An object of love; a person loved or beloved; a friend. Also and and and and and mean, a person who loves; loving; affectionate. and also means, a man loving very much. 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. 

: The Gracious (God) will create love in their hearts (19:97). 

: Verily, my Lord is Merciful, Most Loving (11:91). 

: He (God) has put love and tenderness between you (30:22). 

: Many of the people of the Book wish out of sheer envy (2:110). 

: Every one of them wishes (2:97).

[inf. noun ] : He left the thing behind. 

: He put down the thing, deposited it, abandoned it, forsook it, let it alone. 

: He forsook or deserted (him).
Thy Lord has not forsaken thee (93:4).
Leave alone their annoyance (33:49).
He entrusted him with property for safe custody.
A depository; a place of safety or security; womb or part of the body in which the child lies before its birth (6:99).

The rain fell.
The sky began to rain.

The sky began to rain.

The thing flowed.

He left, left behind, let go, let alone the thing.
Wilt thou leave Moses and his people?
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 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. (God) made you inherit their land (33:28).
An heir. (plural)
Same is incumbent upon the heir (2:234).
One of the inheritors of the Garden of Bliss (26:86).
You devour the heritage (89:20).
For Allah is the heritage of the heavens (57:11).
One of the attributes of God.
æøøø He or a camel came to it or arrived at it, namely water; also which means he came to water to drink it; he arrived at it (namely a town or country or the like) whether he entered it or not.  

æøÖøÔ when he arrived at the water of Madian (28:24).  

æøÖøÔ if these had been gods, they would not have come to it (21:100).  

æøÖøÔ He brought him to the water-place or simply he brought him.  

æøÖøÔ And will lead down into the Fire (even as cattle are brought to a water-place) (11:99).  

æøÖøÔ Coming to or arriving at water; water to which one comes to drink; the time or turn or place of coming to water; a company of men or a number of camels or birds; a share of water; the turn of fever when it attacks the patient intermittently or periodically.  

æøÖøÔ is passive participle from and means a place or person arrived at or visited, æøÖøÔ is active participle and means a man or a camel who comes or arrives at a place.  

æøÖøÔ: Evil is the watering place arrived at (11:99).  

æøÖøÔ: We shall drive the guilty to Hell like a herd of camels (19:87).  

æøÖøÔ: There is not one of you but will come to it (19:72) æøÖøÔ is plural (21:99).  

æøÖøÔ: They sent their water-drawer (12:20).  

æøÖøÔ: A night of which the beginning and end are red.  


æøÖøÔ: A man of bad disposition or temper, prone to anger.

æøÖøÔ: The tree put forth its leaves.  

æøÖøÔ: The man became rich.  

æøÖøÔ: Leaves; foliage; parchment; sheet of paper; minted silver coins; the prime and freshness of a thing; the youth of a community.  

æøÖøÔ: With the leaves of the Garden (7:23).  

æøÖøÔ: He concealed the thing.  

æøÖøÔ: He produced fire from the piece of wood called.
How he should hide the corpse of his brother (5:32). So that he might make known to them what was hidden of their shame (7:21).

When they were hidden behind the veil (38:33).

Striking sparks of fire with their hoofs (100:3) is so called, probably because in its pristine purity reading it and acting upon its teaching kindled in the heart of a man the fire of Divine love. Possibly, the word also contains a hint that bright prophecies about the advent of the final Shariah and the last law-giving Prophet lie hidden in it. The name may have its origin in the popular Jewish belief that the original Pentateuch, like everything celestial, consisted of fire, being written in block letters in flame upon a white ground of fire (Jew. Enc. XII. 197).

وزَّرَ [aor. برُر inf. noun وزّر الأَنْثى] وزّر الرَّجُل: He bore or carried the thing. The man carried a weight which burdened his back. وُزّرَ الرَّجُل: He overcame or overwhelmed the man. وزّر also means he sinned. وَزّرُ: Helper. وَزّرُ وَزّرَ: Grant me a helper (20:30).

وزّر: Burden; load. وَ وَضّعْتِ صُدُورُكَ وزّرَكَ: And We have removed from thee thy burden (94:3).

وزّر: Refuge, asylum. كَلاً لَا وَزّرُ: Nay, there is no refuge (75:12). وزّرُمُهُمْ: They will carry their burdens on their backs (6:32).

وزَّعَ [aor. يَوزَّعَ inf. noun وزّع فِلاَناً] وزّع فِلاَناً: He hindered or led or drove such a one. وزّع الْجَمْحُوس: He stopped the first part of the army so that their last part may join them; he arranged the soldiers, in proper order, placing them in rows. وزّع الْجَمْحُوس: He distributed the property among them. أَوزَعَ اللَّهُ فِلاَناً or أَوزَعَ اللَّهُ فِلاَناً رَبِّ أَوْزَعْنِي إِنِّي أُشْكُوْكُ نُغَمِّي: My God, grant me that I may be grateful for Thy favour (27:20).

وزّعُمُهُمْ: Parties, companies. وزّعُمُهُمْ: He separated them; he brought about reconciliation between them. فَيَسْأَلُوهُمْ أَؤُزَّعُونَ: They were formed into companies or groups; they were hindered.
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).

\[\text{æøøáø} \text{aor. inf. noun} \text{æøøáø}] \\
\text{æøøáø}: \text{He weighed the thing or he
determined or estimated the weight of the thing.} \\
\text{æøøáø}: \text{The thing became heavy and weighty.} \\
\text{æøøáø}: \text{The act of weighing or the weight of a thing or weightiness.} \\
\text{æøøáø}: \text{The man was of weighty opinion.} \\
\text{æøøáø}: \text{When they give by measure to others or weigh to them (83:4).} \\
\text{æøøáø}: \text{This man is of perfect judgement and opinion.} \\
\text{æøøáø}: \text{On the Day of Resurrection We shall give them no weight (18:106).} \\
\text{æøøáø}: \text{That you may not transgress the measure (55:9).} \\
\text{æøøáø}: \text{And We sent down with them the Book and the Balance (57:26).} \\
\text{æøøáø}: \text{Whose scales are heavy (7:9).} \\
\text{æøøáø}: \text{In proper measure.} \\
\text{æøøáø}: \text{Every thing in proper measure (15:20).} \\

\[\text{æøøáø} \text{æøø} \text{æøø} \text{æøø} \\
\text{æøø}: \text{He stood between two things.} \\
\text{æøø}: \text{He was or became good or noble or of noble
descent.} \\
\text{æøø}: \text{Moderate; middling, occupying the middle
position or taking the middle course; good and exalted in rank.} \\
\text{æøø}: \text{And thus We have made you an exalted
nation (2:144).} \\
\text{æøø}: \text{Penetrating thereby into the centre of the (enemy) forces (100:6).} \\
\text{æøø}: \text{Average; best.} \\
\text{æøø}: \text{Such average food as you feed your families} \\
\text{æøø}: \text{The best among them said (68:29).} \\
\text{æøø}: \text{is feminine of} \\
\text{æøø}: \text{The middle Prayer or the most
important Prayer (2:239).} \\
\text{æøø}: \text{What is equidistant between two things or the two sides of a thing.} \\

\[\text{æøø} \text{æøø} \text{æøø} \\
\text{æøø}: \text{The house was
sufficiently spacious.} \\
\text{æøø}: \text{also means be possible, be in one's}
power to comprehend, to encompass.} \\
\text{æøø}: \text{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).

- He gathered and heaped up the thing; he carried the thing; he loaded the thing.

- And the night and all that it envelopes.

- The affair became in good order, complete, perfect, whole.

- And the moon when it becomes full, its height becomes complete i.e. it becomes Badr, from the 13th to the 15th night (84:19).

- He did a deed by which he became near to God.

- He sought to bring himself near to him, or to approach or gain access to him or to advance himself in his favour by such means.

- Means of access to a thing; means of becoming near to or intimate with a thing or person; honourable rank with a king; degree; affinity; connection.

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

- He stamped, marked or branded a thing.

- He deliberated over the thing and considered it or examined it and did so repeatedly to know it or obtain a clear knowledge of it; he recognized the thing by
an external sign. I perceived goodness in him or I read signs of goodness in him. We will brand him on the snout (68:17). One who can read signs is plural (15:76). The boy was handsome. Handsome.

First sleep, slumber, nap; drowsiness. Slumber seizes Him not nor sleep (2:256).

Devil suggested to him or whispered to him evil suggestions (20:121). Diabolical suggestion, temptation of the devil; evil whispering (114:5).

He made the cloth beautiful with different colours; he embroidered the cloth. He embellished the talk at the expense of truth. Any colour different from the main body of colours; mark or sign; blemish or defect in colour. No blemish in it (2:72).

It continued; it was constant; it was settled or firm. He kept, attended or applied himself constantly, perseveringly or assiduously to the thing and managed or conducted it well. To Him shall be rendered obedience perpetually or constantly, whether man is content with that which he is commanded to do or not, or whether it is easy for him or not (To Him is one perpetual obedience (16:53).

He remained in the house. He closed or shut the door. He stopped up the mouth of the kettle. It (Fire) will be closed in on them (104:9). A court or open space in front of a house; a threshold of a door. Their dog stretching out his forelegs on the threshold (18:19). 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.

He (God) will reward them for their assertion (6:140).

[aor. inf. noun وصلُّ : He joined or connected this thing with that; he brought the two things together.

وصلَهُ : He had close and friendly relations with him.

وصلَ إليه : He or it arrived at or came to or reached him or it.

وصلُ الذين ي.*,ُلونَ ما أمر الله به أن يوصل : 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).

He united or joined one thing with another;

وصلَ إليه : He conveyed it to him.

وُلِقَ وصلُّ لهُم الفَؤُلُ : We conveyed to them the Word; We sent the revelation or the Word to them continuously (28:52).

(5:104): Name given to a she-camel which was let loose after she had given birth to seven female young ones consecutively.

[aor. inf. noun وصيُّ and aor. inf. noun وصيًّا : He enjoined upon him with such a thing; he charged him with such a thing; he exhorted him to do such a thing.

وصيَّ بِها إبراهيم : Abraham enjoined this (upon his sons) (2:133).

وصيَّا بِالصلاة : He enjoined upon me Prayer (19:32).

وصيَّا بالحق وتواصَوا بالصبر : 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).

أَنَّهُ : Have they made or left it as a legacy (left it as a will) to one another (51:54)?

وصيَّة : 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).

Making a will.
They will not be able to make a will (36:51). (act. part. from آَوَّضَى) : One who makes a will, a testator. مَّن خَاف مِّن آَوَّضَى : He who apprehends from a testator, a partiality (2:183).

[162x685]øæ»Fo
[221x685]inf. noun
[241x685]øæ»Fo
[182x669]øà»ìø^ÍøÚôà»
[195x667]: He who apprehends from a testator, a partiality (2:183).

æøøÄø
[aor. aor. mø_ø©öá»Úøç»ôò÷^]
[201x182]means of trodding underfoot oneself or subduing oneself (73:7).

æøÖ^mø_ø©öá»Úøç»ôò÷^
[199x166]: Nor do they tread a track (9:120).

æøÖ^mø_ø©öá»Úøç»ôò÷^
[199x166]: The place trod underfoot; a track.

æøÖ^mø_ø©öá»Úøç»ôò÷^
[199x166]: Nor do they tread a track (9:120).

æøÖ^mø_ø©öá»Úøç»ôò÷^
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æøÖ^mø_ø©öá»Úøç»ôò÷^
[199x166]: Nor do they tread a track (9:120).

æøÖ^mø_ø©öá»Úøç»ôò÷^
[199x166]: The place trod underfoot; a track.
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).

[1] The want; a need; an object of want or need; that which one proposes to accomplish or of which one is desirous (33:38).

He dwelt or resided or settled in the place. Home; place of permanent residence. Place of residence; a scene of battle or a battle-field. On many a battle-field (9:25).

He promised (generally a good thing). Promised; pointed or fixed time; promised place; appointment. You broke your promise to me (20:87). They have an appointed time for them (18:59). Your appointment shall be for the day of the festival (20:60). (female of 9:114). (pass. part.): Thing promised. The Promised Day (85:3). Allah does not break (His) promise (3:10). You would have certainly differed with regard to the appointment (8:43).

He exhorted, admonished or warned; he commanded (him) to obey; he gave (him) good advice or counsel; he reminded (him) of that which should soften his heart. I only exhort you to do one thing (34:47). Allah admonishes you that you never return to the like thereof (24:18). Exhortation; warning, admonition. A warning, an admonition from his Lord (2:276).

He gathered the thing and preserved it; he grasped together the thing and put in a vessel, a
receptacle; he preserved it in the memory, retained in the memory. 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). Receptacle; (plural). Then he began the search with their sacks before the sack of his brother (12:77).

[aror. inf. noun وَقَدَ وَقَدْ آئِيَ السُّلَطَانَ. وَقَدَ وَقَدْ : He came to the king as an ambassador, envoy, messenger, to convey gifts and ask aid. Before the Gracious God as guests (19:86). وَقَدَ is the plural of وَقَدْ which means an ambassador or envoy or messenger to convey gifts and to ask aid.

[aror. inf. noun وَقَرَرْ : It (a thing) was or became complete, full, perfect, whole, entire. وَقَرَرْ أوْ وَقَرَرْ أَمْرُهُ المَالِ : He made the money abundant, ample for him and made it complete. وَقَرَرْ : Complete, perfect. (It is pass. part. from وَقَرَرْ). جُرَاء مُقَرَرٍ: Ample or full recompense (17:64).

[aror. inf. noun وَقَفَّ : He ran, hastened, went quickly. كَانُوا كَانُوا إلى نَصُبٍ : As if they were racing to a target (70:44).

[aror. inf. noun وَقَفَّ : His affair or case was right, agreeable with what he wished or desired. وَقَفَّ اللَّهُ لِلْخَيْرِ : God inspired him to do a good action. وَقَفَّ اللَّهُ : God made him to follow right course. وَقَفَّ بِنَبْيِ الْقُومِ : He effected or brought about harmony, reconciliation between the people, made peace between them. يُوقَفِ اللَّهُ بِنَبْيِهِ : Allah will effect reconciliation between them (4:36). نَوَقَفِقٌ : Reconciliation, agreement, to make fit; accommodation; adaptation; adjustment. إِخْسَانًا وَ تَوَافِقٍ : The doing of good and reconciliation (4:63). زَما نَوَقَفِقُهُ إِلَى اللَّهِ : I have no power but through Allah (11:89).

[aror. inf. noun وَقَفَّ : He fulfilled the
promise, covenant, compact. 

**Fulfil the compacts** (5:2). 

: They fulfil their vows (76:8). 

: He fulfilled, carried out fully and completely. 

: Abraham who fulfilled or carried out fully (all Divine commandments) (53:38). 

: Fuller or fullest. 

: Fullest rewards (53:42). 

: God caused his death. 

: Those whom the angels cause to die (4:98). 

: When Thou didst cause me to die (5:118).

: The darkness overspread. 

: None can manifest it at its time (7:188). 

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

: When Moses came at Our appointed time (7:144).

: Say they are means for measuring time for the people (2:190). 

: The place where the pilgrims enter upon the state of "hajj" or "Umrah."
وقَدَ: Determined, defined or limited as to time or as to its extreme limit, extent or amount.

وقَدَ: A determined, defined or limited time or as to its extreme limit, extent or amount.

وقَدَ: Verily, Prayer is enjoined on the believers to be performed at fixed hours (4:104).

وقَدَ: The fire burned, burned brightly or fiercely; the fire blazed or flamed. His heart became excited with ardour. Whenever they kindled the fire of war (5:65).

وقَدَ: They are the fuel of the Fire (3:11).

وقَدَ: He beat him violently; he beat him until he became at the point of death; he prostrated him.

وقَدَ: God made his ear heavy or dull of hearing, or deaf.

وقَرَ: And be ye grave ...... in your houses or sit or stay ye with gravity or dignity in your houses (33:34). In their ears is heaviness or deafness (6:26). He held or reckoned him with honour, reverence, veneration; he did not hold him in light estimation.
وقَّعَ: Gravity; dignity; calmness; staidness; steadiness; greatness. ماَلَكُمْ لاَ تَرْجَؤُونَ ﻋَلَى ﻣَوْارِدَكُمْ: What is the matter with you that you hope not for greatness from Allah (71:14).

وقَّرَتِ: The palm-tree became laden or heavily laden with fruit. أَوْقَرَةُ النَّخلَةُ: The debt burdened him heavily. وَوَقَّرَ: A load; a heavy load; a weight that is carried upon the back or head; cloud laden with water.

وقَّرَ: Heaviness in the ear; dullness of hearing; entire loss of hearing.

وقَّعَ: The thing fell from his hand. وَقَّعَ ﺍﻟْماَدَةِ عَلَى ﻭُؤُوْدِينِ: The truth was established. وَقَعَ ﺍﻟْزَعْوَدِ ﻋَلَى ﺍﻟْخَرَاجِ: The sentence became due against them. وَقَعَ ﺍﻟْزَنْدُ ﻋَلَى ﺍﻟْمَعْرُوكِ: The bird descended upon the tree. وَقَعَ ﻋَلَى ﺍﻟْعَدْوَرِ: He fell in idolatry. وَقَعَ ﻋَلَى ﺍﻟْزَرْجِ: An event betook him; happened to him. وَقَعَ ﻋَلَى ﺍﻟْزَرْجِ: He fought with the enemy with the utmost severity. وَقَعَ ﻋَلَى هُمْ: He caused. وَلَمْ ﻋَلَى ﻋِلُّوهُمْ ﺍﻟْزَرْجِ: But when there fell upon them the punishment (7:135). وَقَعَ ﺍﻟْحَقِّ: So the truth was established (7:119). اِذَا وَقَعَ ﺍﻟْقُوْلُ ﻋَلَى ﻋِلُّوهُمْ: When the sentence is passed against them, becomes due against them (27:83). يَمَسِّكُ ﺍﻟْبَرَاءِ: Withholds the rain (or sky) from falling upon the earth (22:66). فَقَعُوا ﻋَلَى ﻧَاسِ ﺍﻟْمَدْيِنَةِ: Then fall ye down in submission to him (38:73). ﻓِئٌذَابَ رَيْبٌ ﻏَوَّافُ: The punishment of thy Lord is come to pass or sure to fall (52:8). وَقَعَتْ: Coming to pass. وَقَعَتْ اِذَا وَقَعَتْ ﻣَوْارِدُهَا كَاٰفِيَةً: When the event takes place or comes to pass, there is no denying its coming to pass (56:2,3). وَقَعَ وَقَعَ ﺍﻟْمَوْارِدُ: That he should cause enmity between you (5:92). وَقَعَ ﻋَلَى ﺍﻟْمَدْوَارَةِ: A place or time, where and when a thing happens. فَلاَ أَقْسِمُ ﻧَبِيًا ﻣَوْارِدًا ﻣَوْارِدًا ﺍﻟْمَدْوَارَةَ ﻣَوْارِدًا: Plural. وَقَعَ ﻣَوْارِدًا ﻣَوْارِدًا ﺍﻟْمَدْوَارَةَ: I swear by the time of the shooting of the stars (56:76). ﺍٰمَهُ ﻣَوْارِدًا ﺍﻟْمَدْوَارَةَ: ﻓِئٌذَابَ ﻏَوَّافُ: ﻣَوْارِدًا ﻣَوْارِدًا: They are going to fall therein (18:54).

وِقَىُ: He protected him or shielded against evil and hid him from trouble, guarded, preserved such a one. وِقَىُ اٰمَرُ: He reformed or connected the affair, or set it
right. 

He was on his guard. He took it or him as a shield for himself. and and 

all mean, guarding oneself against sin, trouble. Ubbayy ibn Kab explains 

by likening to a man who walks on thorny bushes, taking every possible care that his clothes are not caught in and torn by the branches. An Arab poet Ibn-ul-Mutazz has expressed the same idea in the verse.

Avoid all sins both small and great; that is . 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.

: He (God) will save them from the punishment of blazing Fire (44:57). 

: True righteous or truly righteous is he who fears (God) (2:190).

: Is he, then who has only his own face to protect him with (39:25).

: And beware of affliction; guard yourself against (8:26).

: He feared and was on his guard against such a one and avoided him.

: We shielded ourselves while facing an enemy by placing him in front of us.

: Enjoins righteousness (96:13).

: Fear Allah as He should be feared (3:103).

: One who fears God; one guards himself against sins; one who takes God as his shield. is syn. with . One who fears God;

: They are truly righteous (2:178).

: Most righteous.

: Most honourable in the sight of Allah is the most righteous among you (49:14).
[aor. inf. noun وقَفَ : He stood; he stood still; he continued standing. 
وقَفَ (pass. part. from مَوَقَفُ) : And couldst thou see when they are made to stand (6:28). 
وقَفَ (plural):  And couldst thou see when the wrong-doers will be made to stand (34:32).]

[inf. noun أَوُكَّدَ : He set up for him a thing upon which to recline; أَوُكَّدَ (plural): 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.
أَوُكَّدَ (pass. part.): This is my staff or rod on which I lean (20:19). 
أَوُكَّدَ (plural pass. part.): Reclining on raised couches (36:57).]

[aor. inf. noun وكَدَ : He stayed in the house or lodged in it or dwelt or continued to be in it. وكَدَ (inf. noun): He confirmed, ratified or corroborated a compact, a covenant or an engagement. وكَدَ (pass. part.): Reclining on raised couches (36:57).]

[aor. inf. noun ّوُكَّرَ : 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. فَوَكَّرَ (pass. part.): So Moses struck him with his fist (28:16).]

[aor. inf. noun وَكَلَّ : He relied upon God; he put complete trust in Him; he
submitted to Him. : Relying upon and trusting in God alone to the entire exclusion of worldly means. : In Allah alone we have put our trust (7:90). : We have entrusted them to a people (6:90).


أَوْلِيَةٌ : Substitute; agent; proxy; advocate; guardian; watcher; manager; steward; governor; protector (6:103; 12:67; 6:67).

أَوْلِيَةٌ : He diminished unto him his due or right or defrauded him of a part thereof. لَا يَنْثِكُمُ مِنْ أَعْمَالِكُمْ: He (God) will not detract anything from your deeds (49:15).

أَوْلِيَةٌ : He entered the house. He caused it or him to enter; he inserted it. يَعْلَمُ مَا يَلِجُ فِي الأرْضِ : He (God) knows whatever goes into the earth (34:3) حَتَّى يَلِجَ (41:7): Until a camel goes through the eye of a needle (7:41). : He (God) causes the night to enter into the day (22:62). : 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).

أَوْلِيَةٌ : He or she begot a child. أَوْلِيَةٌ : He reared him; he educated him; he brought him up. لَمْ يُلِدْ وَلَمْ يُولِدُهُ : The people became large in number by birth. لَمْ يُلِدْ وَلَمْ يُولِدَ : He begets not, nor He is begotten (112:4). أَوْلِيَةٌ and أَوْلَادٌ : 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. أَوْلَادٌ (plural). : In wealth and children (17:65).
There will wait upon them youths or sons (56:18).

Did we not bring thee up as a child? (26:19).

From men, women and children (4:76).


Father. (plural). وَالْوَلَدُ وَالْمَآمَةَ وَلَدَةٌ (90:4).

Father and mother; parents. مَمَّا كَرُكَ الْوَلَدَاتِ وَالْأَفْوَوْنِ (19:33).

What the parents and near relatives leave (4:8).

Mother. وَالْوَلَدَاتُ (9:124).

Plural. وَالْوَلَدَاتُ (2:283).

Dutiful to my mother (19:33).

Mothers should give suck (2:234).

Profile; that breeds plentifully.

He became near to such a one. وَلِيُّ [وَلِيٍّ] : He managed and looked after the thing. وَلِيُّ [وَلِيٍّ] : He helped the man. وَلِيُّ [وَلِيٍّ] : He ruled and got authority over and became the master of the town. وَلِيُّ [وَلِيٍّ] : He loved the man. وَلِيُّ [وَلِيٍّ] : Friend; one who loves; helper; protector; guardian of one's affairs;

Then let someone who can watch his interests dictate (2:283).

He loves the righteous or is their friend (7:197).

Protection; mastery; the town over which mastery is held. مَالِكُ [مَالِكٍ] [مَالِكَةٌ] [مَالِكٍ]: He made him ruler or master or guardian; he made it change direction or he made it turn towards a thing or away from it as the case may be.

He turned away and became remote from the thing; he turned back to the thing. وَلِيُّ [وَلِيٍّ] : He ran away turning his back. وَلِيُّ [وَلِيٍّ] : He turned his back retreating (28:32).

What made them turn away from their Qibla (2:143).

He made him ruler or master or guardian; he made it change direction or he made it turn towards a thing or away from it as the case may be. وَلِيُّ [وَلِيٍّ] : He set him over the thing, appointed him superintendent over the thing.
make thee master or ruler (2:145).

Thus do We make rulers some of them of others (6:130).

They sent back or retreated to their people (46:30).

Thus do We make rulers some of them of others (6:130).

One who turns his face (act. part. from أُولِي) (2:149).

He frowned and turned aside (80:2).

When he becomes ruler or is in authority (2:206).

Plural of أُولِي (5:52).

Friend; guardian (13:12).

When he becomes ruler or is in authority (2:206).

More entitled; nearer; having a better right; more regardful or more thoughtful or more considerate.

Such a one is more entitled to such a thing or has a better right or a better title or claim to it or is more deserving or worthy of it or is more competent or fit for it.

God is more regardful of them both (4:136).

Most deserving to be burned therein (19:71).

The Prophet is nearer to the believers than their own selves (33:7).

Some of them are nearer to one another (8:76).

Woe, curse. (Dual form of أُولِي).

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. (aor. ابْنَى)

He entered upon a thing languidly or weakly.

He flagged or was remiss in the affair.

And slacken not in remembering Me (20:43).

He gave such a one property with or without return or without expectation of
We bestowed upon him Isaac (19:50).

O my Lord bestow upon me a son of the righteous (37:101).

Thou art indeed the Great Giver, Bestower (3:9).

The fire burnt or blazed. 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. Slackness; weakness; feebleness. Weakness upon weakness (31:15).

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 being an expression of surprise or reproach mean Oh; ah. also means, brave or well done Zaid (Ziyā).

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).
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باب الْيَاءِ

ي

Yā

Numerical Value = 10.
yins

[inf. noun] يَبْسُ: He despaired of the thing; his hope of the thing became cut off; he knew the thing.

[act. part.] يَبَسَ: The woman became barren, despaired of bearing children.

yins

[inf. noun] يَبَسُ and يَبْسُ: It was or became dry, or it was or became still, rigid, hard.

[yins] يَبْسُ: The herbage became dry. 

[yins] يَبْسُ: The land lost its water and moisture.

[yins] يَبْسُ: He became costive.

yim

[yim] يَتمُّ: The boy became fatherless, an orphan; was orphaned.

[plural of yim] يُتَمَّاتُ: And (seven) others withered.

yaydi

[yaydi] يَبْدُ: Such a one received a favour, benefit or bounty from such a one.

[yaydi] يَبْدَى: Such a one was orphaned.

[plural of yaydi] يُبَدِّى: Orphan girls.


Hand i.e. the arm from the shoulder joint to the extremities of the fingers; foreleg of a horse; power; influence; superiority; honour; dignity; assistance; help; protection; host; authority; army; troop; promise; submission; favour; generosity; bounty; benefit; possessions; wealth; length; duration.

[plural of yim] يُتَمَّاتُ: The hand of God is over their hands.

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authority. I contracted a sale with him for ready money.

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).

I will never come to him or do it ever. Before, in front of, in his presence.

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).

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.

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 یسیر، یسیری).

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 it easy, he facilitated it.

We make it easy, he facilitated it.

We have made easy the Qur’an to understand and remember (54:18).

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We make it easy, he facilitated it.
Compence; easiness of circumstances; sufficiency; abundance; wealth (syn. with مَيْسِرَةٌ and contr. of مَعْسَرَةٌ and مَعْسَرَةٌ).

Qatara: Grant (him) respite till a time of ease (2:281).

Yaqut: A precious stone; sapphire of whatever variety; ruby; a well known gem which has many varieties (55:59).

Pumpkin; gourd (37:147).

[aor. inf. noun] Yaqut: He woke; he did not sleep or was not sleeping. Yaqut: A man waking; vigilant; wary; cautious or in a state of preparation; having his attention roused and possessing knowledge and much intelligence. (plural): Awake (18:19). Yaqut: Verily, such a one is vigilant. Yaqut: 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). Yaqut: State of waking.

[aor. inf. noun] Yakin: The affair became manifest and established. Yakin or Estikhab: He knew it and was or became sure or certain or made sure of it; he knew it intuitively and inferentially. Yakin: They are sure or certain of or have firm faith in the Hereafter (2:5). Yakin: Sure, certain or sure knowledge; death, because it is as certain as anything. Yakin: And surely it is the true certainty (69:52). Yakin: Until death overtook us (74:48). Yakin: Certain knowledge. Yakin: Eye of certainty (102:8). Yakin: Their souls were convinced of it (27:15). Yakin: We are convinced (32:13). Yakin: If you would be convinced (26:25).

[mqta] Yim: He was thrown into the sea or river. Yim: He sought and singled him out. Yim: He performed for the Prayer i.e. instead of performing the usual ablution,
betook himself to pure dust and wiped his face and hands therewith. (4:44).

And seek not what is bad (2:268).

Sea; river. (28:41).
And you throw it into the river (20:40).

The man came from the right side. (2:268).

God made him blessed or blessed him. (34:16).

Two gardens, one on the right and other on the left (33:51).

He struck them with the right hand (with great force) (37:94).

Day of Resurrection. (75:2).

The Day of Judgement (1:4).

The fruit ripened and was fit for gathering; it became red. (6:100).

When it bears fruit and the ripening thereof (6:100).

He did it in days. (4:25).

If they break their oaths (9:12).

Surely, they have no regard for their oaths (9:12).

The right as opposed to the left; lucky, blessed; auspicious. (56:9).

From the right side of the Mount; from the blessed Mount (19:53).

Right hand as opposed to Şamal (56:9).

The fruit ripened and was fit for gathering; it became red. (inf. noun) meaning ripening of the fruit and is also the plural of sustainable and would mean ripe fruits. (6:100).

When it bears fruit and the ripening thereof (6:100).

He did it in days. (4:25).

Time absolutely; day from sunrise to sunset; present time; period, cycle, an event, an accident; age, stage, etc. (1:4).

I call to witness 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). (plural of آيام: أيام)

For a fixed number of days (2:185).

The word also means dominion, wealth, sovereignty, rule.

And such days We cause to alternate among people (3:141).

The days of favours and punishments of Allah.

And remind them of the days of Allah (14:6).

The contests and fights of the Arabs.

A person well-acquainted with the conditions and circumstances of the time.

A day's journey; He comes to us day after day.